

Joannis THE *Davidson* Liber Deam
1584
NEVV TESTAMENT

OF IESVS CHRIST, TRANSLATED FAITHEVLLY INTO ENGLISH,

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vwith the Greeke and other editions in diuers languages: Vwith ARGVMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the CORRVPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion, of these daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Psal. 118.

Da mihi intellectum, & scrutabor legem tuam, & custodiam illam in toto corde meo.

That is,

Giue me vnderstanding, and I vvill searche thy lawv, and vvill keepe it vvith my vyhole hart.

S. Aug. tract. 2. in Epist. Ioan.

Omnia quae leguntur in Scripturis sanctis, ad instructionem & salutem nostram intenti oportet audire: maxime tamen memorie commendanda sunt, quae aduersus Haereticos valent plurimum: quorum infidia, inferiores quosque & negligentes circumvenire non cessant.

That is,

All things that are readde in holy Scriptures, vve must heare vwith great attention, to our instruction and saluation: but those things specially must be conuened to memorie, vvich make most against Heretikes: vvhoſe deceites cease not to circumuent and beguile al the vweaker sort and the more negligent persons.


PRINTED AT RHEMES

by Iohn Fogny.

1582.

CVM PRIVILEGIO.

THE CENSURE AND APPROBATION.

 VM huius versionis ac æditionis autho-
res, nobis de fide & eruditione sint probè
cogniti, aliiq̃ue S. Theologiæ & linguæ
Anglicanæ peritissimi viri contestati sint, nihil in
hoc opere reperiri, quod non sit Catholicę Ecclesię
doctrinæ, & pietati consentaneum, vel quod vllò
modo potestati ac paci ciuili repugnet, sed omnia
potius veram fidem, Reip. bonum, vitæq̃ue ac mo-
rum probitatem promouere: ex ipsorum fide cen-
semus ista vtiliter excudi & publicari posse.

PETRVS REMIGIVS *Archidiaconus maior Metropolitana insignis
Ecclesiæ Rhemensis, Iuris Canonici Doctor, Archiepiscopus Rhemensis
generalis Vicarius.*

HVBERTVS MORVS, *Rhemensis Ecclesiæ Decanus, & Ecclesiastes,
& in sacratissima Theologia facultate Doctor.*

IOANNES LE BESGVE, *Canonius Rhemensis, Doctor Theologus,
& Cancellarius Academia Rhemensis.*

GVLIELMVS BALBVS, *Theologiæ professor, Collegij Rhemensis
Archimagister.*

S. August. lib. 1. c. 3. de serm. Do. in monte.

Paupertate spiritus peruenitur ad Scripturarũ cognitionem: vbi opor-
tet hominem semetipsum præbere, ne peruicacibus concertationibus indoci-
lis reddatur.

*U'e come to the vnderstanding of Scriptures through pouertie of spirit: where
a man must shew him self meeke-minded, lest by stubborne contentions, he become
incapable and vnapt to be taught.*

THE



THE PREFACE TO THE READER TREATING OF THESE THREE POINTS: OF THE TRANS- LATION OF HOLY SCRIPTURES INTO THE vulgar tongues, and namely into English: of the causes vvhy this new Testament is translated ac- cording to the auncient vulgar Latin text: & of the maner of translating the same.



TH E holy Bible long since translated by vs into English, and the old Testament lying by vs for lacke of good meanes to publish the vvhole in such sort as a vvorke of so great charge and importance requir-eth: vve haue yet through Gods goodnes at length fully finished for thee (most Christian reader) all the **NEVV TESTAMENT**, vvhich is the principal, most profitable & comfortable peece of holy vvritte: and, as vvell for all other institution of life and doctrine, as specially for deciding the doubtres of these daies, more propre and pregnant then the other part not yet printed.

Vvich translation vve doe not for all that publish, vpon erroneous opinion of necessitie, that the holy Scriptures should alvvayes be in our mother tonge, or that they ought, or vvere ordained by God, to be read indifferently of all, or could be easily vnderstood of euery one that readeth or heareth them in a knowven language: or that they vvere not often through mans malice or infirmitie pernicious and much hurtful to many: or that vve generally and absolutely deemed it more conuenient in it self, & more agreeable to Gods word and honour or edification of the faithfull, to haue them turned into vulgar tongues, then to be kept & studied only in the Ecclesiastical learned languages: Not for these nor any such like causes doe vve translate this sacred booke, but vpon special consideration of the present time, state, and condition of our countrie, vnto vvhich, diuers things are either necessarie, or profitable and medicinable now, that othervvise in the peace of the Church vvere neither much requisite, nor perchance vvholly tolerable.

In this matter, to make onely the vvifedom & moderatiō of holy Church and the gouernours thereof on the one side, and the indiscrete zeale of the popular

Translation of the Scriptures into the vulgar tongues, not absolutely necessarie or profitable, but according to the time.

The Churches vvifedom and moderatiō con-

verning vulgar
manifation.

popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicitie, partly of curiositie, and specially of pride and disobedience, haue made claime in this case for the common people, vvith plausible pretences many, but good reasons none at all. The other, * to vvhom Christ hath giuen charge of our soules, the dispensing of Gods mysterie; and treasures (among vvich holy Scripture is no smale store) and the feeding his familie in season vvith foode fit for euery sort, haue neither of old nor of late, euer vvholly condemned all vulgar versions of Scripture, nor haue at any time generally forbidden the faithfull to reade the same; yet they haue not by publike authoritie prescribed, commaunded, or authentically euer recommended any such interpretation to be indifferently vsed of all men.

Mat. 24.
45 1 Cor.
431.

The Scriptures
in the vulgar
languages of di-
uers nations.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, vvhen he vvvas banished among them: and George the Patriarch, in vvriting his life, signifieth no lesse. The Slaui-
onians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom, and some vvould gather so much by his ovvne vvordes in his epistle to Sophronius, but the place in deede proueth it not. Vulpilas surely gaue the Scriptures to the Gothes in their ovvne tonge, and that before he vvvas an Ar-
rian. It is almost three hundred yeres, since Iames Archbisshop of Genua, is said to haue translated the Bible into Italian. More then two hundred yeres agoe, in the daies of Charles the fifth, the Frenche king, vvvas it put forth faithfully in Frenche, the sooner to shake out of the deceiued peoples hâdes, the false heretical translations of a secte called *Vvaldenses*. In our ovvne countrie, notwithstanding the Latin tonge vvvas euer (to vse Venerable Bedes vvordes) common to all the prouinces of the same for meditation or studie of Scriptures, and no vulgar translation commonly vsed or occupied of the multitude, yet they vvvere extant in English euen before the troubles that Vvicleffe and his follovvvers raised in our Church, as appeareth, as well by some peeces yet remaining, as by a prouincial Constitution of Thomas Arundel Archbisshop of Canturburie, in a Counsel holden at Oxford, vvhere strait prouision vvvas made, that no heretical version set forth by Vvicleffe, or his adherentes, should be suffered, nor any other in or after his time be published or permitted to be readde, being not approued and allowed by the Diocesane before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tonge into an other, though by learned and Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other attenvvard being approued by the lawfull Ordinaries, vvvere euer in our countrie wholly forbidden, though they vvvere not (to say the truth) in quiet and better times (much lesse vvhen the people vvvere prone to alteration, heresie, or noueltie) either hastily admitted, or ordinarily readde of the vulgar, but vsed onely, or specially, of some deuout religious and contemplatiues persons, in reuerence, secrecie, and silence, for their spiritual com-
forte.

Bib. Sâz.
li. 4.

Hiero. ep.
134.

Bib. Sâz.
lib. 4.

Li. 1. hist.
Angl. c. 11.

Ancient Catho-
like translations
of the Bible in-
to the Italian,
Frenche, & En-
glish tongue.

An auncient pro-
uincial cōstitu-
tion in England
concerning En-
glish transla-
tions. See Lin-
colne li. 5. tit. de
Magistris.

The like Catho-
like and vulgar
translations in
many cōtries,
since Luthers
time.

Now since Luthers reuolt also, diuers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by sundry sectes, and for the better preseruatiō or reclaimē of many good soules endangered thereby, haue published the Bible in the seuerall languages of almost all the principal prouinces of the Latin Church: no other bookes in the world being so pernicious as hereticall translations of the Scriptures, pois-
oning the people vnder colour of diuine authoritie, & not many other remedies

being

being more soueraigne against the same (if it be vsed in order, discretion, and humilitie) then the true, faithfull, and sincere interpretation opposed therevnto.

*Ind. lib.
prohibit.
regula 4.*

Vvhich causeth the holy Church not to forbid vtterly any Catholike translation, though she allow not the publishing or reading of any absolutely and without exception, or limitation: knowing by her diuine and most sincere wisdom, how, where, when, and to whom these her Maisters and Spouses gifts are to be bestowed to the most good of the faithfull: and therefore neither generally permiteth that which must needs doe hurt to the vnworthy, nor absolutely condemneth that which may doe much good to the worthy. Vvhervpon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Council of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truly and Catholically translated into vulgar tongues, yet may not be indifferently readde of all men, nor of any other then such as haue expresse licence therevnto of their lawfull Ordinaries, with good testimonie from their Curates or Confessors, that they be humble, discrete and deuout persons, and like to take much good, and no harme thereby. Vvhich prescript, though in these daies of ours it can not be so precisely obserued, as in other times & places, where there is more due respect of the Churches authoritie, rule, and discipline: yet we trust all wise and godly persons will vse the matter in the meane while, with such moderation, meekenes, and subiection of hart, as the handling of so sacred a booke, the sincere senses of Gods truth therein, & the holy Canons, Councils, reason, and religion do require.

The Church order & direction concerning the translating of Catholike translations of the Bible into vulgar tongue.

Vvherein, though for due preseruation of this diuine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proude, curious, & contentious wittes, the gouernours of the Church guided by Gods Spirit, as euer before, so also vpon more experience of the maladie of this time then before, haue taken more exacte order both for the readers and translatours in these later ages, then of old: yet we must not imagin that in the primitiue Church, either euery one that vnderstoode the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, readde, reason, dispute, turne and tosse the Scriptures: or that our forefathers suffered euery schole-maister, scholer, or Grammarian that had a litle Greeke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues, were in the handes of euery husbandman, artificer, prentice, boies, girles, mistresse, maide, man: that they were sung, plaied, alleaged, of euery tinker, tauerner, rimer, minstrel: that they were for table talke, for alebenches, for boates and barges, and for euery prophane person and companie. No, in those better times men were neither so ill, nor so curious of them selues, so to abuse the blessed booke of Christ: neither was there any such easy meanes before printing was inuented, to disperse the copies into the handes of euery man, as now there is.

The holy Scriptures neuer of any person differently, their pleasure

They were then in Libraries, Monasteries, Colleges, Churches, in Bishops, Priests, and some other deuout principal Lay mens houses and handes: who vsed them with feare and reuerence, and specially such partes as pertained to good life and maners, not medling, but in pulpit and schooles (and that moderately to) with the hard and high mysteries and places of greater difficultie. The poore ploughman, could then in labouring the ground, sing the hymnes

Vvhose author the Scriptures were in the primitiue Church.

Howe the laeticie
of those daies
did read them,
with what hu-
militie and reli-
gion, and enfor-
mation of life
and maners.

and psalmes either in knowen or vnknown languages, as they heard them in the holy Church, though they could neither reade nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom S. Hierom in diuers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to searche all the godly histories & imitable examples of chasticitie, humilitie, obedience, clemencie, pouertie, penance, renouncing the world: they noted specially the places that did breede the hatred of sinne, feare of Gods iudgement, delight in spiritual cogitations: they referred them selues in all hard places, to the iudgement of the auncient fathers and their maisters in religion, neuer presuming to contend, controule, teach or talke of their owne sense and phantasie, in deepe questions of diuinitie. Then the Virgins, did meditate vpon the places and examples of chasticitie, modestie and demurenesse: the married, on coniugal faith and continencie: the parents, how to bring vp their children in faith and feare of God: the Prince, how to rule: the subiect, how to obey: the Priest, how to teach: the people, how to learne.

The fathers
sharply repre-
hend as an ab-
use, that al
indifferently
should reade,
expound, and
talke of the
Scriptures.

Then the scholer taught not his maister, the sheepe controuled not the Pastor, the yong student set not the Doctor to schoole, not reprocured their fathers of error & ignorance. Or if any were in those better daies (as in al times of heresie such muſt needes be) that had itching eares, tikling tonges and wittes, curious and contentious disputers, hearers, and talkers rather then doers of Gods word: such the Fathers did euer sharply reprehend, counting them vnworthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epistle to Paulinus, after declaration that no handy craft is so base, nor liberall science so easy, that can be had without a maister (which S. Auguſtine also affirmeth, *De trinitate cred. cap. 7.*) nor that men presume in any occupation to teach that they neuer learned, *Only* (saith he) *the art of Scripture is that which euery man chalengerth: this the chattering old wiffe, this the doting old man, this the bragging sophister, this on euery hand, men presume to teach before they learne it.* Again, *Some with poise of lofty vvordes deuise of scripture matters among vvomen: other some (phy vpon it) learne of vvomen, vvhat to teach men, and lest that be not ynough, by facilitie of tong, or rather audacitie, teach that to others, vvwhich they vnderstand neuer a vvhis them selues. to say nothing of such as be of my facultie: vvho stepping from secular learning to holy Scriptures, and able to tickle the eares of the multitude vvith a smoothe tale, thinke all they speake, to be the Law of God.* This he wrote then, when this maladic of arrogancie and presumption in diuine matters, vvvas nothing so outragious as now it is.

Hiero. ep.
103 c. 6.

S. Gregorie Nazianzene made an oration of the moderation that vvvas to be vsed in these matters: where he saith, that some in his time thought them selues to haue all the vv wisdom in the world, when they could once repeat tvvo or three vv words, and them ill couched together, out of Scriptures. but he there diuinely discourseth of the orders and differences of degrees: how in Christes myſticall body, some are ordeined to learne, some to teach: that all are not Apostles, all Doctors, all interpreters, all of tonges and knowvledge, not all learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine, but Moyſes, Aaron, & Eleazar: nor they neither, but by the difference of their callings: that they that rebell against this ordinance, are guilty of the conspiracie of Coré & his cõplices: that in Scripture there is both milke for babes, and meate for men, to be dispensed, not according to euery ones greedines

In orat. de
moderatione
in disputa.
seruanda.

greedines of appetit or vvilfulnes, but as is most meete for eche ones necessitie and capacitie: that as it is a shame for a Bishop or Priest to be vnlearned in Gods mysteries, so for the common people it is often times profitable to saluation, not to be curious, but to follow their Pastors in sinceritie & simplicitie: vvhich excellently saith S. Augustine, *Fidei simplicitate & sinceritate laetati*, The Scriptures must be deliuered in measure and discretion, according to eche mans neede and capacitie.

*De agene
Christi. c.*

33.

*De bono
posse. c.*

16.

1 Cor. 3.

14. 16.

nutriamur in Christo: & cum parui sumus, maiorum cibos non appetamus. that is, Being fed with the simplicitie and sinceritie of faith, as it were with milke, so let vs be nourished in Christ: and when we are little ones, let vs not couet the meates of the elder sort. Vvho * in another place testifieth, that the vvord of God can not be preached nor certaine mysteries vttered to all men alike, but are to be deliuered according to the capacitie of the hearers: as he proueth both * by S. Pauls example, vvho gaue not to euery sort strong meate, but milke to many, as being not spiritual, but carnal and not capable: and * by our lordes also, vvho spake to some plainly, and to others in parables, & asigned that he had many things to vtter vvich the hearers vv ere not able to beare.

How much more may we gather, that all things that be vvritten, are not for the capacitie and diet of euery of the simple readers, but that very many mysteries of holy vvrite, be very far aboue their reach, & may and ought to be (by as great reason) deliuered them in measure & meane most meete for them?

*1a orat. de
modera. in
disp. jerua.
in fine.*

*Hiero. in
proum. co.
mentar. in
Ezech.*

vvich in deede can hardly be done, vvhen the vvhole booke of the Bible lieth before euery man in his mother tongue, to make choise of vvhat he list. For vvich cause the said Gregorie Nazianzen vvisheth the Christians had as good a law as the Hebrewes of old had: vvho (as S. Hierom also vvinteth) tooke order among them selues that none should read the *Cantica Canticorum* nor certaine other pieces of hardest Scriptures, till they vv ere thirtie yeres of age.

The Ierues law for not reading certaine bookes of holy Scripture until a time.

And truly there is no cause vvhy men should be more loth to be ordered and moderated in this point by Gods Church and their Pastors, then they are in the vse of holy Sacraments: for vvich as Christ hath appointed Priests and ministers, at vv whose handes we must receiue them, and not be our owne caruers: so hath he giuen * vs doctores, prophetes, expounders, interpreters, teachers and preachers, to take the law and our faith at their mouthes: because our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apostle saith) by hearing of the preachers lawfully sent: though reading in order and humilitie, much confirmeth and aduanceth the same. Therefore this holy booke of the Scriptures, is called of S. Ambrose, *Liber sacerdotalis*, the booke of priestes, at vv whose handes and disposition we must take and vse it. *Li. 2. ad Grat.*

Eph. 4.

Re. 10. 17.

The vvise vvil not here regard vvhat some vvilful people do mutter, that the Scriptures are made for all men, and that it is of enuie that the Priestes do keepe the holy booke from them. Vvich suggestion commeth of the same serpent * that seduced our first parents, vvho perswaded them, that God had forbidden them that tree of knowlledge, lest they should be as cunning as him self, and like vnto the Highest. No, no, the church doth it to keepe them from blind ignorant presumption, and from that vvich the Apostle calleth *falsi nominis scientiam*, knowlledge falsely so called: and not to embarre them from the true knowlledge, of Christ. She vvould haue all vvise, but *vsque ad sobrietatem*, vnto sobrietie, as the Apostle speaketh: the knowlledge the Scriptures be ordained for euery state, as meates, elements, fire, vvater, candle, kniues, sword, & the like: vvich

Gm. 3.

*1 Tim. 6.
20.
Re. 12. 3.*

The popular obstructions of vvithholding the Scriptures from the people, auerred.

Vvhy the Church permitte not euery one at their pleasure to read the Scripture,

which are as needful (most of them) for children as old folkes, for the simple as the vvise: but yet vvould marre all, if they vv ere in the guiding of other then vvise men, or vv ere in the handes of euery one, for whose preservation they be profitable. She forbiddeth not the reading of them in any language, enuieth no mans commoditie, but giueth order how to doe it to edification, and not destruction: how to doe it without calling *the holy to dogges*, or *pearles to hogges*: *Mat. 7. 6* (See S. Chrysoft. *ho. 24 in Matth.* declaring these hogges & dogges to be carnal men & Heretikes, that take no good of the holy mysteries, but thereby do both hurt them selues & others:) how to doe it agreeably to the soueraine sinceritie, maiestic, & depth of Mysterie contained in the same. She vvould haue the presumptuous Heretike, notwithstanding he allcage them neuer so fast, flying as it vv ere through the whole Bible, and citing the Psalmes, Prophets, Gospels, Epistles, neuer so readily for his purpose, as Vincentius Lirinensis saith such mens fashion is: yet she vvould according to Tertullians rule, haue such mere vswpers quite discharged of all occupying and possession of the holy Testament, which is her old and onely right and inheritance, and belongeth not to Heretikes at all, vv hom Origen calleth *Scripturarii fures, theeues of the Scriptures*. *Orig. in 2 ad Ro.* She vvould haue the vvorthie repelled, the curious repressed, the simple measured, the learned humbled, and all sortes so to vse them or absteine from them, as is most conuenient for euery ones saluation: with this general admonition, that none can vnderstand the meaning of God in the Scriptures*except Christ *Luce 24.* open their sense, and make them partakers of his holy Spirit in the vnitie of his mystical bodie: and for the rest, she committeth it to the Pastor of euery prouince and people, according to the difference of time, place, and persons, how and in vvhat sort the reading of the Scriptures is more or lesse to be procured or permitted.

S. Chrysoftoms exhortations to the reading of holy Scriptures, and vvhen the people is so to be exhorted.

Vvherein, the varietie of circumsances causeth them to deale diuersly: as we see by S. Chrysoftoms people of Constantinople, vvho vv ere so delicate, dull, vvorldly, and so much giuen to dice, cardes, specially stage-plaies or theaters (as S. Gregorie Nazianzene witnesseth) that the Scriptures & all holy lections of diuine things were lothsome vnto them: whereby their holy Bis hop was forced *in many of his sermons to crie out against their extreme negligence and contempt of Gods vvord, declaring, that not onely Eremites and Religious (as they alleaged for their excuse) but secular men of all sortes might reade the Scriptures, and often haue more neede thereof in respect of them selues, then the other that liue in more puritie and contemplation: further insinuating, that though diuers thinges be high and hard therein, yet many godly histories, liues, examples, & precepts of life and doctrine be plaine: and finally, that when the Gentiles vv ere so cunning and diligent to impugne their faith, it were not good for Christians to be so simple or negligent in the defense thereof, as (in truth) it is more requisite for a Catholike man in these daies vvhen our Aduersaries be industrious to empeache our beleefe, to be skilful in Scriptures, then at other times vvhen the Church had no such enemies.

In vita Ashmasij. Ho. 1 in Mat. & ho. 3 de Lazaro. & ho. 3 in 2 ad Thess. & alibi sepe.

S. Chrysoftom maketh no hig for the popular and licentious reading of Scriptures vsed among the Protestants now a daies.

To this sense said S. Chrysoftom diuers thinges, not as a teacher in scholl, making exact and general rules to be obserued in all places & times, but as a pulpit man, agreeably to that audience & his peoples default: nor making it therefore (as some peruersely gather of his vvordes) a thing absolutely needful for euery poore artificer to reade or studie Scriptures, nor any vvhit fauouring the presumptuous, curious, and contentious jangling and searching of Gods secretes, reproued by the foresaid fathers, much lesse approving the excessiue pride and

madnes

madnes of these daies, vvhen euery man and vvoman is become not only a reader, but a teacher, controuler, and iudge of Doctors, Church, Scriptures and all: such as either contemne or easily passe ouer all the moral partes, good examples, and precepts of life (by vvhich as vvell the simple as learned might be much edified) & only in a maner, occupie them selues in dogmatical, mystical, high, and hidden secretes of Gods counsels, as of Predelstination, reprobation, election, preience, forsaking of the Ievves, vocation of the gentiles, & other incomprehensible mysteries, *Languishing about questions* of onely faith, fidence, new phrases and figures, *enue learning*, but *neuer coming to knowledg*, reading and tossing in pride of vvitte, conceit of their ovvne cunning, and vpon presumption of I can tell vvhat spirit, such bookes specially and Epistles, as S. Peter foretold that the vnlearned and instable vvould depraue to their ovvne damnation.

Every simple artificer among them readeth much more the deepest & hardest questions of holy Scripture, then the moral partes.

1. Tim. 6.
2. Tim. c. 3.

1. Pet. 3.

Apos. 5. 1.
Act. 8.
Confess.
lib. 12.
cap. 14.

See ap. 3.
Aug.

Hier. ap.
33. c. 4.

Ruff. Es.
bist. li. 2.
c. 2.

They delight in none more then in the Epistle to the Romans, the *Cantica canticorum*, the Apocalypse, which haue in them as many mysteries as wordes. they find no difficultie in the sacred booke clasped vvith seuē scales. they aske for no expolitor * vvith the holy Eunuch. they feele no such depth of Gods science in the scriptures, as S. Augustine did, vvhen he cried out, *Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas: horror est intendere in eam, horror honoris, & tremor amoris.* that is, O vvonderful profoundnes of thy vvordes: vvonderful profoundnes, my God, vvonderful profoundnes: *it maketh a man quake to looke on it: to quake for reuerence, and to tremble for the loue thereof.* they regard not that vvhich the same Doctor affirmeth, that the depth and profunditie of vvifedom, not only in the vvordes of holy Scripture, but also in the matter & sense, is so vvonderful, that, liue a man neuer so long, be he of neuer so high a vvitte, neuer so studious, neuer so seruēt to attaine the knowledg thereof, yet vvhen he endeth, he shall confesse he doth but begin. they feele not vvith S. Hierom, that the text hath a hard shēl to be broken before vve come to the kernal. they vvill not stay them selues in only reading the sacred Scriptures thirtene yeres together, vvith S. Basil & S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) neuer other vvise to interpret thē, then by the vniforme consent of their forefathers and tradition Apostolike.

They presuppose no difficulties, which al the learned fathers felt to be in the Scriptures.

If our new Ministers had had this cogitation and care that these and all other vvise men haue, and cuer had, our countrie had neuer fallen to this miserable state in religion, & that vnder pretence, colour, and countenance of Gods vvord: neither should vertue and good life haue bene so pitifully corrupted in time of such reading, toiling, tumbling and translating the booke of our life and saluation: vvhereof the more pretious the right and reuerent vse is, the more pernicious is the abuse and prophanation of the same: vvhich euery man of experience by these sevv yeres prooffe, and by comparing the former daies and maners to these of ours, may easily trie.

Maners and life nothing amended, but much worse, since this licentious toiling of holy Scriptures.

Looke vvwhether your men be more vertuous, your vvomen more chaste, your childre more obedient, your seruants more trustie, your maides more modest, your frendes more faithfull, your laitie more iust in dealing, your Cleargy more deuout in praying: vvwhether there be more religion, feare of God, faith and conscience in al states now, then of old, vvhen there vvvas not so much reading, chatting, and iangling of Gods vvord, but much more sincere dealing, doing, and keeping the same. Looke vvwhether through this disorder, vvomen teach not their husbands, children their parents, yong fooles their old and vvise fathers, the scholars their masters, the sheepe their pastor, and the People

b the

Scriptures as
profanely cited
as heathen poets.

the Priest. Looke vvwhether the most chaste and sacred sentences of Gods holy vvord, be not turned of many, into mirth, mockerie, amorous ballets & detestable letters of loue and leudnes : their delicate rimes, tunes, and translations much encreasing the same.

Scriptures erroneously expounded according to every vvicked mans priuate fanlic.

This fall of good life & prophaning the diuine mysteries, euery body seeth: but the great corruption & decay of faith hereby, none see but vvise men, who onely know, that, vvhere the Scriptures neuer so truly translated, yet Heretikes and ill men that follow their owne spirit and know nothing, but their priuate fantasie, and not the sense of the holy Church and Doctors, must needs abuse them to their damnation : and that the curious simple and * sensual men vvhich haue no tast of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errors. for though the letter or text haue no error, yet (saith S. Ambrose) the Arrian, or (as vv we may now speake) the Calvinian interpretation hath errors. lib. 2. ad Gratianum ca. 1. and Tertullian saith, *The sense adulterated is as perilous as the style corrupted. De Praescript.* S. Hilarie also speaketh thus : *Heretic riseeth about the vnderstanding, not about the vvriting : the fault is in the sense, not in the vvord. lib. 2. de Trinit. in principio.* and S. Augutine saith, that many hold the scriptures as they doe the Sacraments, *ad speciem, & non ad salutem: to the outward shew, and not to saluation. de Baptis. cont. Donat. lib. 3. ca. 19.* Finally all Sect-masters and raucning vvolumes, yea * the diuels them selues pretend Scriptures, alleage Scriptures, and vvholly shroud them selues in Scriptures, as in the wooll and fleefe of the simple sheepe. Vvhereby the vulgar, in these daies of generall disputes, can not but be in extreme danger of error, though their bookes vvere truly translated, and vvere truly in them selues Gods owne vvord in deede.

1 Cor. 2.

Mat. 4.

Al Heretikes pretend Scriptures.

The Scriptures haue been falsely and heretically translated into the vulgar tongues, and sundrie other vvayes sacrilegiously abused, and so giuen to the people to reade.

But the case now is more lamentable: for the Protestants and such as S. Paul calleth *ambulantes in astutia, vvalking in deceitfulness*, haue so abused the people and many other in the vvorld, not vvise, that by their false translations they haue in steede of Gods Law and Testament, & for Christes vvritten vvill and vvord, giuen them their owne vvicked vvriting and phantasies, most shamefully in all their versions Latin, English, and other tonges, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful meanes : specially vvhere it serueth for the aduantage of their priuate opinions. for vvhich, they are bold also, partly to disauothorise quite, partly to make doubtful, diuers vvhole bookes allowed for Canonical Scripture by the vniuersal Church of God this thousand yeres and vpward : to alter al the authentical and Ecclesiastical vvordes vsed sithence our Christianitie, into new prophane nouelties of speeches agreeable to their doctrine : to change the titles of vvorkes, to put out the names of the authors, * to charge the very Euangelist vvith following vntrue translation, *Lu. v. 78.* to adde whole sentences proper to their sect, into their psalmes in meter, * euen into the very Creede in rime. al vvhich the poore deceiued people say and sing as though they vvere Gods owne vvord, being in deede through such sacrilegious treacherie, made the Diuels vvord

* Beza an
not. in c. 1.

* See the
tenth article of their
Creede in
meter.

Al this their dealing is noted (as occasion serueth) in the Annotations vpon this Testament : and more at large in a booke lately made purposely of that matter, called, A DISCOVERY

To say nothing of their intolerable liberty and licence to change the accustomed callings of God, Angel, men, places, & things vsed by the Apostles and all antiquitie, in Greeke, Latin, and all other languages of Christian Nations, into new names, sometimes falsely, and alvvayes ridiculously and for ostentation taken of the Hebrewes : to frame and fine the phrascs of holy Scriptures after the forme of prophane vvriters, sticking not, for the same to supply, adde, alter or diminish as freely as if they translated Liue, Virgil, or Terence. Having

uing no religious respect to keepe either the maiestic or sincere simplicity of that venerable style of Christes spirit, as S. Augustine speaketh, vvhich kind the holy Ghost did choose of infinite wisdom to haue the diuine mysteries rather vttered in, then any other more delicate, much lesse in that meretricious maner of vvriting that fundrie of these new translators doe vse: of vvhich fort Caluin him selfe and his pue-fellovves so much complaine, that they professe,

Prof. in noui Testa. Gal. 1567

Satan to haue gained more by these newv interpreters (their number, leuitie of spirit, and audacitie encreasing daily) then he did before by keeping the word from the people. And for a paterne of this mischeefe, they giue Callation, aduring all their churches and scholars to bevvare of his translation, as one that hath made a very sport and mockery of Gods holy vvord. so they charge him: them selues (and the Zuinglians of Zuricke, vvwhose translations Luther therfore abhorred) handling the matter vvith no more fidelitie, grauitie, or

Iosias Simlens in vita Bullingeri.

1. Cor. 2, 17.

sinceritie, then the other: but rather vvith much more falsification, or (to vse the Apostles vvordes) *cauponation* and *adulteration* of Gods vvord, then they. besides many vvicked glosses, prayers, confessions of faith, containing both blasphemous errors* and plaine contradictions to them selues and among them selues, all priuileged and authorised to be ioyned to the Bible, and to be said and sung of the poore people, and to be belceued as articles of faith and vvholly consonant to Gods vvord.

Vve therfore hauing compassion to see our beloued cuntry men, vvith extreme danger of their soules, to vse onely such prophane translations, and erroneous mens mere phantalties, for the pure and blessed vvord of truth, much also moued therevnto by the desires of many deuout persons: haue set forth, for you (benigne readers) the newv Testament to begin vvithal, trusting that it may giue occasion to you, after diligent perusing thereof, to lay avvay at lest such their impure versions as hitherto you haue ben forced to occupie. Howv vvell vve haue done it, vve must not be iudges, but referre all to Gods Church and our superiours in the same, to them vve submit our selues, and this, and all other our labours, to be in part or in the vvhole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temeritie, or other humane infirmitie, vve haue any vvhere mistaken the sense of the holy Ghost. further promising, that if heresafter we spie any of our ovvne errors, or if any other, either frende of good vvill, or aduersarie for desire of reprehension, shal open vnto vs the same: vve vvill not (as Protestants doe) for defense of our estimation, or of pride and contention, by vvragling vvordes vvillfully persist in them, but be most glad to heare of them, and in the next edition or othervvise to correct them: for it is truth that vve seeke for, and Gods honour: which being had either by good intention, or by occasion, al is vvell.

This vve professe onely, that vve haue done our endeavour vvith praier, much feare and trembling, lest vve should dangerously erre in so sacred, high, and diuine a vvork: that vve haue done it vvith all faith, diligence, and sinceritie: that vve haue vsed no partialitie for the disadvantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selues as neere as is possible, to our text & to the very vvordes and phrases vvvhich by long vse are made venerable, though to some prophane or delicate cares they may seeme more hard or barbarous, * as the whole style of Scripture doth lightly to such at the beginning: acknowledging with S. Hierom, that in other writings it is ynough to giue in translation, sense for sense, but that in Scriptures, lest vve misse the sense, vve must keepe the very

See S. August. li. 3. confes. c. 5.

Caluin cōplained of the new delicate translators, namely Callation: him self & B:za being as bad or vvorse.

* See the 4 article of their Creede in meter, vvhere they professe that Christ descended to deliuer the fathers, & afterward in their cōfession of faith, they deny: *Limbus patrum.*

The purpose & commoditie of setting forth this Catholike edition.

The religious care & sinceritie obserued in this translation.

vwordes. *Ad Pammach. epistola 101. ca. 2 in princip.* Vve must, saith S. Augustine, speake according to a set rule, lest licence of wordes breede some vvicked opinion concerning the thinges contained vnder the vvordes. *De ciuitate lib. 10. cap. 11.* Vvhereof our holy forefathers and auncient Doctōrs had such a religious care, that they vvould not change the very barbarismes or incongruities of speech vvhich by long vse had preuailed in the old readings or recitings of Scriptures. as, *Neque nubent neque nubentur*, in Tertullian li. 4. in Marcion. *Mat. 22.* in S. Hilarie in c. 22 Mat. and in al the fathers. *Qui me confusus fuerit, confundat & ego eum*, in S. Cyprian ep. 63 nu. 7. *Talis enim nobis decebat sacerdos* vvhich vvvas an elder translation then the vulgar Latin that now is) in S. Ambrose c. 3 *de fuga seculi.* and S. Hierom him self, vvho othervvise corrected the Latin translation that vvvas vsed before his time, yet keepeth religiously (as him self professeth *Præfat. in 4 Euang. ad Damasum*) these and the like speeches, *Nonne vos magis pluri estis illis?* and, *filius hominis non venit ministrari, sed ministrare*: and, *Neque nubent, neque nubentur*: in his commentaries vpon these places. and *Non capis Prophetam petire extra Hierusalem*, in his commentaries in c. 2. *Ioël. sub finem.* And S. Augustine, vvho is most religious in al these phrases, counteth it a special pride and infirmitie in those that haue a litle learning in tonges, & none in thinges, that they easily take offense of the simple speeches or solecismes in the Scriptures. *de doctrina Christi. li. 2. cap. 13.* See also the simcholy father *li. 3 de doct. Christi. c. 3. and tract. 2 in Euang. Ioan.* But of the maner of our translation more anon.

The auncient
fa. hers kep: re-
ligiously the
very barbaris-
mes of the vul-
gar Latin text.

Mat. 22.

Mar. 8.

Hebr. 7.

Mat. 6.

10. 22.

Luc. 13.

Of the ANNO-
TATIONS, vvhy
they vvvere
made, & vvhat
matter they co-
taine.

Now, though the text thus truly translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the aduersaries corruptions, and proue that the holy Scripture vvhereof they haue made so great vauntes, make nothing for their new opinions, but vvholly for the Catholike Churches beleefe and doctrine, in all the pointes of difference betvvixt vs: yet knowing that the good and simple may easily be seduced by some few obstinate persons of perdition (vvhom vve see giuen ouer into a reprobate sense, to whom the Gospel, vvhich in it self is the odour of life to saluation, is made the odour of death to damnation, ouer vvhose eies for sinne & disobedience God suffereth a veile or couer to lie, vvhiles they read the new Testamēt, euen as the Apostle saith the leuues haue til this day, in reading of the old, that as the one fort can not finde Christ in the Scriptures, reade they neuer so much, so the other can not finde the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustine to be most true, *If the preiudice of any erroneous persuasion preoccupate the mind, vvhatsoeuer the Scripture hath to the contrarie, men take it for a figuratiue speech:* for these causes, and somevvhat to help the faithiul reader in the difficulties of diuers places, vve haue also set forth reasonable large ANNOTATIONS, thereby to shevv the studious reader in most places pertaining to the controuerfies of this time, both the heretikal corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy fathers, the decrees of the Catholike Church and most auncient Cōsils: which meanes vvhofoeuer trusteth not, for the sense of holy Scriptures, but had rather folow his priuate iudgemēt or the arrogat spirit of these Sectaries, he shal vvorthily through his owne wilfulnes be deceived, beseeching all men to looke vvith diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then euery ones eternal saluation or damnation.

1 Cor. 2.

1 Cor. 3.

De doct.

Christi. lib.

3. cap. 10.

Vvvhich if he doe, vve doubt not but he shal to his great contentment, finde the holy Scriptures most clerely and inuincibly to proue the articles of Catho-
like

In Psal.
67. propi-
etiam.

like doctrine against our aduersaries, vvhich perhaps he had thought before this diligent search, either not to be consonant to Gods vvord, or at least not contained in the same, and finally he shal proue this saying of S. Augustine to be most true. *Multi sensus etc.* Many senses of holy Scriptures lie hidden, and are known to some few of greater understanding: neither are they at any time auouched more commodiously and acceptably then at such times, when the care to answer heretikes doth force men thereto. For then, euen they that be negligent in matters of studie and learning, shaking of slug gishnes, are stirred vp to diligent hearing, that the Aduersaries may be refuted. Again, how many senses of holy Scriptures, concerning Christes Godhead, haue been auouched against Photinus: how many, of his Manhood, against Manichaeus: how many, of the Trinitie, against Sabellius: how many, of the misse in Trinitie, against the Ariians, Eunomians, Macedonians: how many, of the Catholike Church dispersed through out the vvhole vvorld, and of the mixture of good and bad in the same vntill the end of the vvorld, against the Donatistes and Luciferians and other of the like errour: how many against al other heretikes, vvvhich it were to long to rehearse? Of vvvhich senses and expositions of holy Scripture the approued authors and auouchers, should other vvise either not be knownen as al, or not so vvell knownen, as the contradictions of proud heretikes haue made them.

Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other pointes doubted of, that in deede are not decided by Scripture, he giueth vs this goodly rule to be folloved in all, as he exemplifieth in one. Then doe vve hold (saith he) the veritie of the Scriptures, when vve doe that vvvhich now hath seemed good to the vniuersal Church, vvvhich the authoritie of the Scriptures them selues doth commend: so that, for asmuch as the holy Scripture can not dectiue, vvvhosoener is afraid to be deceived vvith the obscuritie of questions, let him therein aske counsel of the same CHURCH, vvvhich the holy Scripture most certainly and evidently sheweth and pointeth vnto. Aug. li. 1. Cont. Crescon. c. 13.

Now to giue thee also intelligence in particular, most gentle Reader, of such things as it behoueth thee specially to know concerning our Translation: Vve translate the old vulgar Latin text, not the common Greeke text, for these causes.

1. It is so auncient, that it vvas vsed in the Church of God about 1300 yeres agoe, as appeareth by the fathers of those times.

2. It is that (by the common receiued opinion and by al probabilitie) vvvhich S. Hierom aftervvard corrected according to the Greeke, by the appointment of Damasus then Pope, as he maketh mention in his preface before the foure Euangelistes, vnto the said Damasus: and in *Catalogo in fine*, and *ep. 102.*

3. Consequently it is the same vvvhich S. Augustine to commendeth and alloweth in an Epistle to S. Hierom.

4. It is that, vvvhich for the most part euer since hath been vsed in the Churches seruice, expounded in sermons, alleaged and interpreted in the Commentaries and vvritings of the auncient fathers of the Latin Church.

5. The holy Council of Trent, for these and many other important considerations, hath declared and defined this onely of al other latin translations, to be authentical, and so onely to be vsed and taken in publicke lections, disputations, preachings, and expositions, and that no man presume vpon any pretence to reiect or refuse the same.

6. It is the grauest, sincerest, of greatest maiestie, least partialitie, as being vvithout al respect of controuersies and contentions, specially these of our time,

Heretikes make
Catholikes more diligent
to search and
finde the sense
of holy Scrip-
ture for refel-
ling of the
same.

Many causes
vvhy this new
Testament is
translated accor-
ding to the aunc-
ient vulgar Lat-
in text.

It is most auncient.

Corrected by
S. Hierom.

Commended by
S. Augustine.

Vsed and ex-
pounded by the
fathers.

Only authenti-
cal, by the holy
Council of
Trent.

Most graue,
least partial.

time, as appeareth by those places vvhich Erasmus and others at this day translate much more to the aduantage of the Catholike cause.

Precise in following the Greeke.

7. It is so exact and precise according to the Greeke, both the phrase and the word, that delicate Heretikes therefore reprehend it of rudenes. And that it followeth the Greeke far more exactly then the Protestants translations, beside infinite other places, we appeale to these. Tit. 3. 14. *Curent bonis operibus praeesse. παριστασθαι.* Engl. bib. 1577, *to mainteine good vvorkes.* and Hebr. 10. 20. *Viam nobis iniciamus.* ἰναιαίνου. English Bib. *he prepared.* So in these vvordes, *Iustificationes, Traditiones, Idola &c.* In al vvhich they come not neere the Greeke, but auoid it of purpose.

Preferred by Bezahim self.

8. The Aduersaries them selues, namely Beza, preferre it before al the rest. In *praeft.* no. Test. an. 1556. And againe he saith, that the old Interpreter translated very religiously. *Annot. in 1. Luc. v. 1.*

Al the rest disliked of the Sectaries them selues, eche reprehending an other.

9. In the rest, there is such diuersitie and dissension, and no end of reprehending one an other, and translating euery man according to his fantasie, that * Luther said, If the vvorld should stand any long time, vve must receiue againe (which he thought absurd) the Decrees of Councils, for preserving the vnitie of faith, because of so diuers interpretations of the Scripture. And Beza (in the place aboue mentioned) noteth the itching ambition of his fellows-translators, that had much rather disagree and dissent from the best, then seeme them selues to haue said or vvritten nothing. And Bezas translation it self, being so esteemed in our countrie, that the Geneva * English Testaments be translated according to the same, yet sometime goeth so vvide from the Greeke, and from the meaning of the holy Ghost, that them selues which protest to translate it, dare not follow it. For example, *Luc. 3. 36.* They haue put these vvordes, *The sonne of Cainan,* which he wittingly and wilfully left out: and *Act. 1. 14.* they say, *Vvith the vvomen,* agreeably to the vulgar Latin: where he saith, *Cum vxoribus, vvith their vvives.*

* Cochlae. c. 11 de Canon. Script. authoritate.

The new Test. printed the year 1580. in the title.

It is truer then the vulgar Greeke text it self.

10. It is not onely better then al other Latin translations, but then the Greeke text it self, in those places where they disagree.

The auncient fathers for proofe thereof, and the Aduersaries them selues.

The prooffe hereof is euident, because mozt of the auncient Heretikes were Grecians, & therefore the Scriptures in Greeke were more corrupted by them, as the auncient fathers often complaine. Tertullian noteth the Greeke text which is at this day (1 Cor. 15. 47) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar latin, *Secundus homo de caelo caelestis, The second man from heauen beauenly.* So reade other * auncient fathers, and Erasmus thinketh it must needs be so, and Caluin him self followeth it *Distit. li. 2. c. 13. parag. 2.* Again S. Hieron noteth that the Greeke text (1 Cor. 7. 33) which is at this day, is not the *Apostolical veritie* or the true text of the Apostle: but that which is in the vulgar Latin, *Qui cum vxore est, sollicitus est quae sunt mundi, quomodo placeat vxori, & diuisus est.* He that is vvith a vvife, is careful of vvorldly things, how he may please his vvife, and is diuided or distraited. The Ecclesiastical historie called the Tripartite, noteth the Greeke text that now is (1 Io. 4. 3) to be an old corruption of the auncient Greeke copie: by the Nestorian Heretikes, & the true reading to be as in our vulgar Latin, *Omnis spiritus qui soluit IESUM, ex Deo non est.* Euery spirit that dissoluerh IESVS, is not of God: and Beza confesseth that Socrates in his Ecclesiastical historie readeth so in the Greeke, *πᾶν πνεῦμα, ὃ λύει τὸν ἰησοῦν χριστόν &c.*

Li. 5. cont. Marcionē. Ambrosio. Hierom.

Li. 1. cont. Iovin. c. 7.

Li. 12. c. 49.

Li. 7. c. 32.

But the prooffe is more pregnant out of the Aduersaries them selues. They forsake the Greeke text as corrupted, and translate according to the vulgar Latin,

tin, namely Beza and his scholars the English translatours of the Bible, in these places. Hebr. chap. 9, vers. 1. saying, *The first covenant*, for that vvich is in the Greeke. *The first tabernacle*, vvhere they put, *covenant*, not as of the text, but in an other letter, as to be vnderstood, according to the vulgar Latin, vvich most sincerely leaueth it out altogether, saying, *Habuit quidem & prius iustificatio- nes &c.* The former also in *deede had iustifications &c.* Againe, Ro. 11, vers. 21. They translate not according to the Greeke text, *Temporiseruientes, seruuing the time*, vvich Beza saith must needs be a corruption: but according to the vulgar Latin, *Domino seruientes, seruuing our Lord*. Againe, *Apor. 11, vers. 2.* they translate not the Greeketext, *Atrium quod intra templum est*, the court vvich is vvithin the temple: but cleane contrarie, according to the vulgar Latin, vvich Beza saith is the true reading, *Atrium quod est foris templum*, the court vvich is vvithout the temple. Onely in this last place, one English Bible of the yere 1562, folowveth the error of the Greeke. Againe, *2 Tim. 2, vers. 14.* they adde, *but*, more then is in the Greeke, to make the sense more comodious and easie, according as it is in the vulgar Latin. Againe, *1a. 5, 12.* they leaue the Greeke, and folovv the vulgar Latin, saying, *lest you fall into condemnation*. I doubt not (saith Beza) *but this is the true and sincere reading*, and I suspect the corruption in the Greeke came thus &c. It vvore infinite to set dovvne al such places, vvhere the Aduersaries (specially Beza) folovv the old vulgar Latin and the Greeke copie agreable therevnto, condemning the Greeke text that novv is, of corruption.

Againe, Erasmus the best translatour of al the later, by Bezas iudgement, saith, that the Greeke sometime hath superfluities corruptly added to the text of holy Scripture. as *Mat. 6.* to the end of the *Pater noster*, these vvordes, *Because shine is the kingdom, the payver, and the glorie, for ever-more*. Vvich he calleth, *nugae*, trifles rashly added to our Lords praier, and reprehendeth Valla for blaming the old vulgar Latin because it hath it not. likewise *Ro. 11, 6.* these vvordes in the Greeke, and not in the vulgar latin: *But if of vvorkes, it is not novv grace: othervvise the vvorke is no more a vvorke.* and *Mar. 10, 29.* these vvordes, *or vvise*, and such like. Yea the Greeke text in these superfluities condemneth it self, and iustifieth the vulgar Latin exceedingly: as being marked through out in a number of places, that such and such vvordes or sentences are superfluous. in al vvich places our vulgar Latin hath no such thing, but is agreable to the Greeke vvich remaineth after the superfluities be taken avvay. For example, that before mentioned in the end of the *Pater noster*, hath a marke of superfluitie in the Greeke text thus: and *Marc. 6, 11* these vvordes, *Amen I say to you, it shal be more tolerable for the land of Sodom and Gomorrie in the day of iudgement, then for that citie.* and *Mat. 20, 22.* these vvordes, *And be baptized vvith the baptisme that I am baptized vvith?* Vvich is also superfluously repeated againe vers. 23. and such like places exceeding many: vvich being noted superfluous in the Greeke, and being not in the vulgar Latin, proue the Latin in those places to be better, truer and more sincere then the Greeke.

Vvherevpon vve conclude of these promises, that it is no derogation to the vulgar Latin text, vvich we translate, to disagree from the Greeke text, vvhere as it may not withstanding be not onely as good, but also better. and this the Aduersarie him self, their greatest and latest translatour of the Greeke, doth auouch against Erasmus in behalfe of the old vulgar Latin translation, in these notorious vvordes. *Novv vvivoribely and vvithout cause* (saith he) *doth Erasmus blame the old Interpreter as dissenting from the Greeke? he dissenteth, I graunt, from those Greeke copies vvich he had gotten: but vve haue found, not in one place, that the same in-*

The Calvinists
them selves
of to make the
Greeke as cor-
rupt, and trans-
late according
to the alicient
vulgar latin
text.

Superfluities in
the Greeke,
vvich Erasmus
calleth trifling
and rash addi-
tions.

See No.
Test. Graec.
Reb. Ste-
phani in
folio, and
Crispini.

Beza pra-
eis. No.
Test. 1556
See him
also Anno
in 1558.
v. 10.

The vulgar La-
tin translation
agreeth vvith
the best Greeke
copies, by Bezas
ovvne iudge-
ment.

interpretation

interpretation which he blameth, is grounded vpon the authoritie of other Greeke copies, & those most auncient. Yea in some number of places we haue obserued, that the reading or the Latin text of the old Interpreter, though it agree not sometime with our Greeke copies yet it is much more conuenient, for that it seemeth he foloweth some better and truer copie. Thus far Beza. In vvich vvordes he vn wittingly, but most truly, iustifieth and defendeth the old vulgar Translation against him self and al other cauillers, that accuse the same, because it is not alwaies agreeable to the Greeke text: Vvhereas it vv as translated out of other Greeke copies (partly extant, partly not extant at this day) either as good and as auncient, or better and more auncient, such as S. Augustine speaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greeke copies*, vvherevnto the latin translations that faile in any place, must needs yield. *Li. 2. de doct. Christ. c. 15.*

Vvhen the Fathers say, that the Latin text must yield to the Greeke, & be corrected by it, they meane the true and vncorrupted Greeke text.

And if it were not to long to exemplifie and proue this, which would require a treatise by it self, we could shew by many and most cleere examples through out the new Testament, these sundrie meanes of iustifying the old translation.

The vulgar Latin Translation, is many waies iustified by most auncient Greeke copies, & the Fathers.

First, if it agree with the Greeke text (as commonly it doth, and in the greatest places concerning the controuersies of our time, it doth most certainly) so far the Aduersaries haue not to complaine: vnles they wil complaine of the Greeke also, as they doe *Ia. 4. v. 2. and 1 Pet. 3. v. 21.* where the vulgar Latin foloweth exactly the Greeke text, saying, *Oeciditis*: and, *Quod vos similis forma,* &c. But Beza in both places correcteth the Greeke text also as false.

2 If it disagree here and there from the Greeke text, it agreeth with an other Greeke copie set in the margent, whereof see examples in the foresaid Greeke Testaments of Robert Steuens and Crispin through out. namely *1 Pet. 1. 10. Satagite vt per bona opera certam vestram vocationem faciat. διὰ τῶν ἀγαθῶν ἔργων.* and *Marc. 8. v. 7. Et ipsos benedixit ἐν λέγεισιν αὐτῶν.*

3 If these marginal Greeke copies be thought lesse authentical then the Greeke text, the Aduersaries them selues tel vs the cōtrarie, vvho in their translations often folow the marginal copies, and forsake the Greeke text. as in the examples aboue mentioned *Ro. 11. Apoc. 11. 1 Tim. 2. Luc. 5. &c.* it is euident.

4 If al Erasmus Greeke copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and those most auncient (as he saith) & better. And if al Bezas copies faile in this point and wil not helpe vs, Gagneie the Frenche kings preacher, and he that might command in al the kings libraries, he found Greeke copies that haue iust according to the vulgar Latin: & that in such place as woud seeme other wise lesse probable. as *Iac. 3. vers. 5. Ecce quantus ignis quam magnam flammam incendit! Behold how much fire vvhat a great vvood it kindleth!* A man woud thinke it must be rather as in the Greeke text, *A little fire vvhat a great vvood it kindleth!* But an approued auncient Greeke copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneie copies also faile sometime, there Beza and Crispin supply Greeke copies fully agreeable to the vulgar Latin as *ep. Iuda. vers. 5. Sciennes semel omnia, quoniam Iesus & c. and vers. 19. πᾶν Segregant semetipsos. like wise 2 Ephes. 2. Quod elegeris vos primitias: ἀπαρχὰς ἐν ὁῖς some Greeke copies. Gagn. & 2 Cor. 9. Vestra amulatio, ἡ ὑμῶν χάρις. so hath one Greeke copie. Beza.*

5 If al their copies be not sufficient, the auncient Greeke fathers had copies and expounded them, agreeable to our vulgar Latin, as *1 Tim. 6. 20. Proph. in istis vvobis nouitates. So readeth S. Chrysostom and expoundeth it against Heretical & erroneous nouelties. Yet now we know no Greeke copie that readeth thus,*

Likewise

Likewise *Io. 10. 19. Pater meus quod mihi dedit minus omnibus est.* so readeth S. Cyril and expoundeth it *li. 7 in Io. c. 10.* likewise *1 Io. 4. 3. Omnis spiritus qui solus* The Greeke fa-
thers.
is & v. m. ex Deo non est. so readeth S. Irenæus *li. 3. c. 18.* S. Augustine *tratt. 6. in Io. S. Leo epist. 10. c. 5.* beside Socrates in his Ecclesiastical historie, *li. 7. c. 22.* and the Tripartite *li. 12. c. 4.* vwho say plainly, that this was the old and the true reading of this place in the Greeke. And in what Greeke copie extant at this day is there this text *Io. 5. 2. Est autē Hierosolymis probatica piscina?* and yet S. Chrysostom, S. Cyril, and Theophylacte read so in the Creeke, and Beza saith it is the better reading. and so is the Latin text of the Romane Masse booke iustified, and eight other Latin copies, that reade so. for our vulgar Latin here, is according to the Greeke text, *Super probatica.* & *Ro. 5. v. 17. Donationis & iustitia.* so readeth Theodoret in Greeke. & *Lu. 1. v. 14.* Origen & S. Chrysostom reade, *Hominibus bona voluntatis*, and Beza liketh it better then the Greeke text that novv is.

in
the
margin

6. Vwhere there is no such signe or token of any auncient Greeke copie in the fathers, yet these later Interpreters tel vs, that the old Interpreter did follow some other Greeke copie. as *Marc. 7. 3. Nisi crebro lauerint.* Erasmus thinketh that he did read in the Greeke *πυνή, often*: and Beza and others commend his coniecture, yea and the English Bibles are so translated. vwhereas novv it is *πυγρή* vvhich signifieth the length of the arme vp to the elbow. And vwho vvould not thinke that the Euangelist should say, The Pharisees vvasht often, because othervvise they eate not, rather then thus, *Unless they vvasht vp to the elbow, they eate not?*

7. If al such coniectures, and al the Greeke fathers help vs not, yet the Latin fathers vvith great consent vvil easily iustifie the old vulgar translation, vvhich

The Latin fa-
thers.

See An-
not. Lo-
man. in
N. T. Test.
and An-
not. Luca
Brugensis
in biblia.

for the most part they follow and expound, as, *Io. 7. 39. Nondum erat spiritus datus.* so readeth S. Augustine *li. 4 de Trinit. c. 20.* and *li. 83 Quæst. q. 62.* and *tratt. 52 in Ioan.* Leo *ser. 2 de Pentecoste.* Vwhose authoritie vvill suffice, but in deede Didymus also a Greeke Doctor readeth so *li. 2 de Sp. sancto*, translated by S. Hierom, and a Greeke copie in the Vaticane, and the Syriake new Testament. Likevvise *Io. 21. 12. Sic eum volo manere.* so reade S. Ambrose, in *Psal. 45. & Psal. 118. oratorio Resb.* S. Augustine and Ven. Bede vpon S. Iohns Gospel.

Præfat. in
4. Evang.
ad Damas-
sum.

8. And lastly, if some other Latin fathers of auncient time, reade othervvise, either here or in other places, not al agreeing vvith the text of our vulgar Latin, the cause is, the great diuersitie and multitude that vvvas then of Latin copies, (vvhich of S. Hierom complaineth) til this one vulgar Latin grevv onely into vs. Neither doth their diuers reading make more for the Greeke, then for the vulgar Latin, differing oftentimes from both. as vvhen S. Hierom in this last place readeth, *Sic eum volo manere, li. 1. adu. Iovin.* it is according to no Greeke copie novv extant. And if yet there be some doubt, that the readings of some Greeke or Latin fathers, differing from the vulgar Latin, be a checke or condemnation to the same: let Beza, that is, let the Aduersarie him self, tel vs his opinion in this case also. Vvho soeuer, saith he, shall take vpon him to correct these things (speaking of the vulgar Latin translation) out of the auncient fathers vvriting, either Greeke or Latin, vnles he doe it very circumspectly and abusedly, he shall surely corrupt al rather then amend it, because it is not to be thought, that as often as they cited any place, they did alvvayes looke into the booke, or number every vvord. As if he should say, Vve may not by and by thinke that the vulgar Latin is faultie and to be corrected, vvhen vve read othervvise in the fathers either Greeke or Latin, because they did not alvvayes exactly cite the vvordes, but followed some

Præfat.
in nota.

commodious and godly sense thereof.

The few and
small faultes ne-
gligently crept
into the vulgar
Latin transla-
tion.

Thus then vve see that by al meanes the old vulgar Latin translation is ap-
proved good, and better then the Greeke text it self, and that there is no cause
vvhy it should giue place to any other text, copies, or readings. Marie if there
be any faultes evidently crept in by those that heretofore wrote or copied out
the Scriptures (as there be some) them vve graunt no lesse, then vve vvould
graunt faultes novv a daies committed by the Printer, and they are exactly no-
ted of Catholike vvriters, namely in al Plantins Bibles set forth by the Duines
of Louan: and the holy Councel of Trent vvilleth that the vulgar Latin text
be in such pointes throughly mended, & so to be most authentical. Such faultes
are these, *in fide*, for, *in fine*: *Prasentiam*, for, *prasentiam*: *Suscipiens*, for, *Suscipiens*:
and such like very rare. vvhich are eident corruptions made by the copistes,
or grooven by the similitude of vvordes. These being taken avay, vvhich are
no part of those corruptions and differences before talked of, vve translate that
text vvhich is most sincere, and in our opinion and as vve haue proued, incor-
rupt. The Aduersaries contrarie, translate that text, vvhich them selues confesse
both by their vvritings and doings, to be corrupt in a number of places, & more
corrupt then our vulgar Latin, as is before declared.

The Calvinists
confessing the
Greeke to be
most corrupt,
yet translate
that only, and
hold that only
for authentical
Scripture.

And if vve vvould here stand to recite the places in the Greeke vvhich Beza
pronounceth to be corrupted, vve should make the Reader to vvonder, how
they can either so plead othervvise for the Greeke text, as though there vvore
no other truth of the newv Testament but that: or how they translate onely
that (to deface, as they thinke, the old vulgar Latin) vvhich them selues so
shamfully disgrace, more then the vulgar Latin, inuention corruptions
vvhere none are, nor can be, in such vniuersal consent of al both Greeke and
Latin copies. For example, Mat. 10. *The first Simon, Vrho is called Peter*. I thinke
(saith Beza) this vvord *πρωτος*, *first*, hath been added to the text of some that
vvould establish Peters Primacie. Againe Luc. 22. The Chalice, *that is shed for*
you. It is most likely (saith he) that these vvordes being sometime but a mar-
ginal note, came by corruption out of the margin into the text. Againe Act. 7.
Figures vvhich they made, *to adore them*. It may be suspected (saith he) that these
vvordes, as many other, haue crept by corruption into the text out of the
margin. And 1 Cor. 15. He thinketh the Apostle said not *vincos*, *viatorie*, as it is
in al Greeke copies, but *ranos*, *contention*. And Act. 13. he calleth it a manifest
errour, that in the Greeke it is, 400 *yeres*, for, 300. And Act. 7. v. 16. he recke-
neth vp a vvhole catalogue of corruptions, namely Marc. 12. v. 42. *ὁ δὲ
νοτάριος*, *Vrho is a farthing*: and Act. 8. v. 26. *ἐρημὸν ὁ ὄμιλος*, *This is desert*.
and Act. 7. v. 16 the name of Abraham, & such like. Al vvhich he thinketh to
haue been added or altered into the Greeke text by corruption.

* In An.
not. No.
Test. an.
1556.

But among other places, he laboureth exceedingly to proue a great corrup-
tion Act. 7. v. 14. vvhere it is said (according to the *Septuaginta*, that is, the
Greeke text of the old Testament) that Iacob vvnt dovne into Egypt vvith
75 soulcs. And Luc. 3. v. 36. he thinketh these vvordes *τὸν αἰὶνὰν*, *Vrho vvras
of Canan*, to be so false, that he leaueth them cleane out in both his editions of
the newv Testament: saying, that he is bold so to doe, by the authoritie of
Moyles. Vvhereby he vvill signifie, that it is not in the Hebrue text of Moyles
or of the old Testament, and therefore it is false in the Greeke of the newv Testa-
ment. Vvvhich consequence of theirs (for it is common among them and con-
cernethal Scriptures) if it vvore true, al places of the Greeke text of the newv
Testament, cited out of the old according to the *Septuaginta*, and not accord-

* An. Da.
1556 and
1561.

They standing
precisely vpon
the Hebrue
of the old, and
Greeke text
of the newv Testa-
ment, must of
force denie the
one of them.

ding

ding to the Hebrue (vvhich they know are very many) should be false. and so by tying them selues onely to the Hebrue in the old Testamēt, they are forced to forsake the Greeke of the new: or if they vvil mainteine the Greeke of the new, they must forsake sometime the Hebrue in the old, but this argument shal be forced against them els vvhere.

By this title, the Reader may see vvhat gay patrones they are of the Greeke text, and how litle cause they haue in their owne iudgements to translate it, or vaunt' of it, as in derogation of the vulgar Latin translation, & how easily we might answer them in a word, why we translate not the Greeke: forsooth because it is so infinitely corrupted, But the truth is, we do by no means graūt it so corrupted as they say, though in comparison we know it lesse sincere & incōrupt then the vulgar Latin, and for that cause and others before alleaged we preferre the said Latin, and haue translated it.

If yet there remaine one thing which perhaps they wil say, when they can not answer our reasons aforesaid: to wit, that we preferre the vulgar Latin before the Greeke text, because the Greeke maketh more against vs: we protest that as for other causes we preferre the Latin, so in this respect of making for vs or against vs, we allow the Greeke as much as the Latin, yea in sundrie places more then the Latin, being assured that they haue not one, and that we haue many aduantages in the Greeke more then in the Latin, as by the Annotations of this new Testament shal evidently appeare: namely in al such places where they dare not translate the Greeke, because it is for vs & against them. as when they translate, *ἀποτάγματα*, ordinances, and not, *institutions*, and that of purpose as Beza confesseth *Luc. 1. 6. παραδίδας, ordinances or instructions*, and not *traditions*, in the better part. *2 Thess. 2. 15. πρεσβυτέρους, Elders*, and not *Priests: εἰκόνες, images* rather then *idols*, and especially when *3. Luke in the Greeke* so

Luc. 22. v. 10.

maketh for vs (the vulgar Latin being indifferent for them and vs) that Beza saith it is a corruption crept out of the margent into the text. Vvhat neede these absurd diuises and false dealings with the Greeke text, if it made for them more then for vs, yea if it made not for vs against them? But that the Greeke maketh more for vs, see *1 Cor. 7. In the Latin, Desfraude not one another, but for a time, that you giue your selues to prayer.* in the Greeke, *to fasting and prayer. Act. 10. 30. in the Latin Cornelius saith, from the fourth day past until this houre I was praying in my house, and behold a man &c.* in the Greeke, *I was fasting, and praying. 1 Io. 5. 18. in the Latin, We know that every one which is borne of God, sinneth not, but the generation of God preserveth him &c.* in the Greeke, *but he that is borne of God preserveth himself. Apoc. 2. 14. in the Latin, Blessed are they that wash their garments in the blood of the lambe &c.* in the Greeke, *Blessed are they that doe his commandments. Rom. 8. 38. Certus sum &c. I am sure that neither death nor life, nor other creature is able to separate us from the charitie of God.* as though he vvere assured, or we might and should assure our selues of our predestination, in the Greeke, *πίστεύωμεν, I am probably persuaded that neither death nor life &c.* In the Euangelists about the Sacrifice and B. Sacrament, in the Latin thus: *This is my blood that shal be shed for you:* and in S. Paul, *This is my body which shal be betrayed or deliuered for you:* both being referred to the time to come and to the sacrifice on the crosse. in the Greeke, *This is my blood which is shed for you:* and, *my body which is broken for you:* both being referred to that present time when Christ gaue his body and blood at his supper, then sheding the one and breaking the other, that is, sacrificing it sacramentally and mystically. Lo these and the like our aduantages in the Greeke, more then in the Latin.

They say the Greeke is more corrupt then vve vvil graunt them.

We preferre not the vulgar Latin text, as making more for vs.

The Greeke text maketh for vs more then the vulgar Latin.

For the real presence.

For fasting.

For free vvil.

Against only faith.

Against special assurance of saluation.

For the sacrifice of Christs body and blood.

The Protestants
condemning
the old vulgar
translation as
making for vs,
cōdemne them
selues.

But is the vulgar translation for al this Papistical, & therefore do we follow it? (for so some of them call it, and say it is * the worst of al other.) If it be, the Greeke (as you see) is more, and so both Greeke and Latin and consequently the holy Scripture of the new Testament is Papistical. Again if the vulgar Latin be Papistical, Papistrice is very auncient, and the Church of God for so many hundred yeres wherein it hath vsed and allowed this translation, hath been Papistical. But wherein is it Papistical? forsooth in these phrases and speeches, *penitentiam agite. Sacramentum hoc magnum est. AVE GRATIA PLENA. Talibus hostiis promeretur Deus.* and such like. First, doth not the Greeke say the same? see the Annotations vpon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically, so long before they were in controuersie? thirdly, doth he not say for, *penitentiam agite*, in an other place, *penitemini*: and doth he not translate other mysteries, by the vvord, *Sacramentum*, *Mar. 1.* as *Apoc. 17. Sacramentum mulieris*: and as he translateth one vvord, *Gratia plena*, so doth he not translate the very like vvord, *plenus vlceribus*, vvhich them selues do follow also? is this also Papistrice? Vvhen he said *Heb. 10. 29. Quanto deteriora meretur supplicia* &c. and they like it vvel ynough: might he not haue said according to the same Greeke vvord, *Vigilate vt mercamini fugere ista omnia & stare ante filium hominis.* *Luc. 21. 36.* and, *Qui merentur saculum illud & resurrectionem ex mortuis &c.* *Luc. 20. 35.* and, *Tribulationes quas sustinetis, vt mercamini regnum Dei, pro quo et patimini.* *1 Thess. 1. 5.* Might he not (we say) if he had partially affected the vvord merite, haue vsed it in al these places, according to his and * your owne translation of the same Greeke vvord *Heb. 10. 29*? Vvwhich he doth not, but in al these places saith simply, *Vt digni habeamini*, and, *Qui digni habebuntur.* And how can it be iudged Papistical or partial, when he saith, *Talibus hostiis promeretur Deus, Heb. 13*? Vvas Primasius also S. Augu- in *op. ad* stines scholar, a Papist, for vsing this text, and al the rest, that haue done the like? *Hebr.* Vvas S. Cyprian a Papist, for vsing so often this speech, *promereri Dominum in istis operibus, penitentia, &c.*? or is there any difference, but that S. Cyprian vsed it as a deponent more latinly, the other as a passiue lesse finely? Vvas it Papistrice, to say *Senior* for *Presbyter*, *Ministrantibus* for *sacificantibus* or *liturgiis celebrantibus*, *simulachris* for *idolis*, *fides tuate saluum fecit* sometime for *sanum fecit*? Or shal we thinke he was a Caluinist for translating thus, as they thinke he was a Papist, when any vvord soundeth for vs?

The Papistrice
thereof (as they
terme it) is in
the very sen-
tences of the
Holy Ghost,
more then in
the translatiō.

Againe, was he a Papist in these kinde of wordes onely, and was he not in whole sentences? as, *Tibi dabo claves, &c. Quicquid solueris in terra, erit solutum & in cœlis.* and, *Quorum remisistis peccata, remittuntur eis.* and, *Tunc videri vnicuique secundum opera sua.* and, *Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex fide tantum.* and, *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt.* and, *Mandata eius gratuita non sunt.* and, *Aspexis in remunerationem.* Are al these and such like, Papistical translations, because they are most plaine for the Catholike saith vvhich they call Papistrice? Are they not vvord for vvord as in the Greeke, and the very vvordes of the holy Ghost? And if in these there be no accusatiō of Papistical partiality, vvhy in the other? Lastly, are the auncient fathers, Generall Councils, the Churches of al the west part, that vse al these speeches & phrases now so many hundred yeres, are they al Papistical? Be it so, and let vs in the name of God follow them, speake as they spake, translate as they translated, interpret as they interpreted, because we beleeue as they beleeued. And thus far for defense of the old vulgar Latin translation, and why we translated it before al others: Now of the maner of translating the same.

IN THIS OUR TRANSLATION, because we wish it to be most sincere, as The manner of
becometh a Catholike translation, and haue endeouored so to make it: we are
very precise & religious in following our copie, the old vulgar approued Latin;
not onely in sense, which we hope we alwaies doe, but sometime in the ver-
y wordes also and phrales, which may seeme to the vulgar Reader & to com-
mon English eares not yet acquainted therewith, rudenesse or ignorances; but
to the discrete Reader that deeply weigheth and considereth the importance
of sacred wordes and speeches, and how easily the voluntarie Translatour
may misse the true sense of the Holy Ghost, we doubt not but our considera-
tion and doing therein, shal seeme reasonable and necessarie: yea and that al
fortes of Catholike Readers wil in short time thinke that familiar, which at
the first may seeme strange, & wil esteeme it more, when they shal * other wise
be taught to vnderstand it, then if it were the common known English.

* See the
last table
at the end
of the
book.

For example, we translate often thus, *Amen, amen, I say vnto you.* Vvhich as
yet seemeth strange. but after a while it wil be as familiar, as *Amen* in the end of
al praier and Psalmes, and euen as when we end with, *Amen*, it soundeth far
better then, *so be it* so in the beginning, *Amen Amen*, must needes by vse and cu-
stom sound far better, then, *Verily verily.* Vvhich in deede doth not expresse the
asseueration and assurance signified in this Hebrue word. besides that it is the
solemne and vsur word of our Sauour * to expresse a vehement asseueration,

See annot.
to. c. 8.
v. 34. &
Apoc. c.
19. v. 4

and therefore is not changed, neither in the Syriack nor Greeke, nor vulgar La-
tin Testament, but is preferred and vsed of the Euangelistes and Apostles
them selues, euen as Christ spake it, *propter sanctiorem auctoritatem*, as S. Augustine
saith of this and of *Alleluia*, for the more holy and sacred auctoritie therof, li. 2. Doct.
Christ. c. 11. And therefore do we keepe the word *Alleluia*. Apoc. 19. as it is
both in Greeke and Latin yea and in al the English translations, though in
their bookes of common praier they translate it, *Praise ye the Lord.* Againe,
if *Hosanna*, *Rexa*, *Belial*, and such like be yet vntranslated in the English Bibles,

Amen.

Alleluia.

No. Toff.
an. 1580.
Bib. an.
1577.

why may not we say, *Corbana*, and *Parascene*: specially when they Englishing
this later thus, *the preparation of the Sabboth*, put three wordes more into the
text, then the Greeke word doth signifie. *Mat. 27, 62.* And others saying thus,
After the day of *preparing*, make a cold translation and short of the sense: as
if they should translate, *Sabboth, the resting for*, * *Parascene* is as solemne a word
for the Sabboth eue, as *Sabboth* is for the Iewes seuenth day. and now among
Christians much more solemner, taken for Good-friday onely. These wordes
then we thought it far better to keepe in the text, and to tel their signification
in the margent or in a table for that purpose, then to disgrace bothe the text &
them with translating them. Such are also these wordes, *The Pasche*, *The feast of Pasche*.

Wib. 1577.
Mar. 26.
17.

Azymes. *The bread of Proposition*. Vvhich they translate *The Pasche*, *The feast of Azymes*.
syrrer bread, *The shevv bread*. But if *Pentecost* Act. 2 be yet vntranslated in their bi-
bles, and seemeth not strange: why should not *Pasche* and *Azymes* so remaine
also, being solemne feastes, as *Pentecost* was? or why should they English one
rather then the other? specially whereas *Pasche* at the first was as strange, as
Pasche may seeme now, and perhaps as many now vnderstand *Pasche*, as *Passe-
ouer*. and as for *Azymes*, when they English it, *the feast of syrrer bread*, it is a false
interpretatiō of the word, & nothing expresth that which belongeth to the
feast, concerning vnleauened bread. And as for their terme of *shevv bread*, it is
very strange and ridiculous. Againe, if *Proselyte* be a receiued word in the En-
glish bibles *Mat. 23. Ait. 1*: why may not we be bold to say, *Neophyte*. 1 Tim. 3? *Neophyte*.
specially when they translating it into English, do falsely expresse the signifi-
cation

cation of the word thus, *a yong scholer*. Vvhereas it is a peculiar word to signifie them that were lately baptized, as *Catechumenus*, signifieth the newly instructed in faith not yet baptized, who is also a yong scholer rather then the other, and many that haue been old scholers, may be *Neophytes* by differing baptisme. And if *Phylacteries* be allowed for English *Mat. 23*. we hope that *Didragmes* also, *Prepuce*, *Paraclete*, and such like, wil easily grow to be currant and familiar. And in good sooth there is in al these such necessitie, that they can not conueniently be translated. as when S. Paul saith, *concisio, non circumcisio*: *Phil. 3*. how can we but follow his very wordes and allusion? And how is it possible

Vvhy vve say,
our Lord, not
the Lord (but in
certaine cases)
see the Anno-
tations *1 Tim. 6*.
pag 585.

to expresse *Euangelizo*, but as vve do, *Euangelize*? for *Euangelium* being the Gospel, what is, *Euangelizo* or *to Euangelize*, but to shew the glad tydings of the Gospel, of the time of grace, of al Christs benefites? Al which signification is lost, by translating as the English bibles do, *I bring you good tydings*. *Luc. 2*. Therefore we say *Depositum*, *1 Tim. 6*. and, He examined him self, *Philip. 2*. and, You haue *restored*, *Philip. 4*. and, *to exhaust*, *Hebr. 9, 28*. because vve can not possibly attaine to expresse these vvordes fully in English, and vve thinke much better, that the reader staying at the difficultie of them, should take an occasion to looke in the table folloving, or othervvise to aske the full meaning of them, then by putting some vsual English vvordes that expresse them not, so to deceiue the reader. Sometime also vve doe it for an other cause. as vwhen vve say, *The aduent of our Lord*, and, *Imposing of handes*. because one is a solemne time, the other a solemne action in the Catholike Church: to signifie to the people, that these and such like names come out of the very Latin text of the Scripture. So did *Penance*, *doing penance*, *Chalice*, *Priest*, *Deacon*, *Traditions*, *altar*, *host*, and the like (vvhich vve exactly keepe as Catholike termes) procede euen from the very vvordes of Scripture.

Catholike termes
proceeding
from the very
text of Scrip-
ture.

Moreouer, we presume not in hard places to mollifie the speeches or phraes, but religiously keepe them vvord for vvord, and point for point, for feare of misling, or restraining the sence of the holy Ghost to our phantasie. as *Eph. 6*. *Against the spirituals of wickednes in the celestialls*. and, *What to me and thee woman?* *10. 21* whereof see the Annotation vpon this place. and *1 Pet. 2*. *As infants euen now borne, reasonable, milke without guile desire ye*. Vve do so place, *reasonable*, of purpose, that it may be indifferent both to infants going before, as in our Latin text: or to milke that foloweth after, as in other Latin copies and in the Greeke. *10. 3* vve translate, *The spirit breatheth where he wil &c*. leauing it indifferent to signifie either the holy Ghost, or vvinde: vvhich the Protestants translating, *vvinde*, take avvay the other sence more common and vsual in the auncient fathers. Vve translate *Luc. 8, 23*. *They vvere filled*, not adding of our ovvne, *vvith vvater*, to mollifie the sentence, as the Protestants doe. and *c. 22*. *This is the chalice, the new Testament &c*. not, *This chalice is the new Testament*. likewise, *Mat. 13*. *Those daies shal be such tribulation &c*. not as the Aduerfaries, *In those daies*, both our text and theirs being othervvise. likewise *Iac. 4. 6*. *And giueth greater grace*, leauing it indifferent to the Scripture, or to the holy Ghost, both going before. Vvhereas the Aduerfaries to to boldly & presumptuously adde, saying, *The Scripture giueth*, taking avvay the other sence, which is far more probable. likewise *Hebr. 12, 21* vve translate, *So terrible was it vvhich was seen, Moyses said &c*. neither doth Greeke or Latin permit vs to adde, *that Moyses said*, as the Protestants presume to doe. So vve say, *Men brethren, A vvidow woman, A woman a sister, Iames of Alphaia*, and the like. Sometime also we follow of purpose the Scriptures phraes, as, *The hel of fire*, according to Greeke and *Mat. 5*.

Latin

Certaine hard
speeches and
phraes.

The Protestants
presumptuous
boldnes and li-
berie in trans-
lating.

Gehenna
ignis.

Latin. vvchich we might say perhaps, *the fry bel*, by the Hebrue phraſe in ſuch ſpeeches, but not, *bel fire*, as commonly it is tranſlated. Likewiſe *Luc. 4. 36.* Vvhat vvord is this, that in povver and authoritie he cōmaundeth the vnclane ſpirits? as alſo, *Luc. 2.* Let vs paſſe ouer, and ſee the vvord that is done, Vvhere we might ſay, *thing*, by the Hebrue phraſe, but there is a certaine maiſtic and more ſignification in theſe ſpeeches, and therefore both Greeke & Latin keepe them, although it is no more the Greeke or Latin phraſe, then it is the Engliſh. And vvhy ſhould vve be ſquamiſh at nev vvordes or phraſes in the Scripture, vvchich are neceſſarie: vvhen vve do eaſily admit and folovv nev vvordes coyned in court and in civiltie or other ſecular vvritings?

Vve adde the Greeke in the margent for diuers cauſes. Sometime vvhen the ſenſe is hard, that the learned reader may conſider of it and ſee if he can helpe him ſelf better then by our tranſlation, as *Luc. 11. Nolite extolli. μὴ μολιψιſαδι.* and againe, *Quod ſuperſt date elemoſynam. τὰ ὑψηλά.* Sometime to take away the ambiguity of the Latin or Engliſh, as *Luc. 11. Et domus ſupra domum cader.* Vvchich we muſt needs Engliſh, *and houſe vpon houſe, ſhal fall* by the Greeke, the ſenſe is not, one houſe ſhal fal vpon an other. but, if one houſe riſe vpon it ſelf, that is, againſt it ſelf, it ſhal periſh, according as he ſpeaketh of a kingdom devided againſt it ſelf, in the wordes before. And *Act. 14. Sacerdos Iouis qui erat.* in the Greeke, *qui*, is referred to Iupiter. Sometime to ſatiſfie the reader, that might otherwiſe conceue the tranſlation to be falſe, as *Philip. 4. 7. 6. But in every thing by prayer,* &c. *ἐν παντί προσευχῆ* not, *in al prayer*, as in the Latin it may ſeeme. Sometime when the Latin neither doth, nor can, reache to the ſignification of the Greeke word, we adde the Greeke alſo as more ſignificant. *Illi ſoli ſervies, him only ſhalſ thou ſerve, λατρεύουσ.* And *Act. 6. Nicolas a ſtranger of Antioche, προσήλυτος.* and, *Ro. 9. The ſervice, ἡ λατρεία.* and *Eph. 1. to perſe, inſtaurare omnia in Chriſto, ἀνακαταλιπόμεθα.* And, *Vvherein be bath graſified vs, ἡ χαρίσμων.* & *Eph. 6. Put on the armour, παρωπλίσαι.* and a number the like. Sometime, when the Greeke hath two ſenſes, and the Latin but one, we adde the Greeke. 2. *Cor. 1. By the exhortation vvherevvith vve alſo are exhorted,* the Greeke ſignifieth alſo *conſolation &c.* and 2. *Cor. 10. But having hope of your faith increaſing, to be &c.* vvhere the Greeke may alſo ſignific, *as or vvhen your faith increaſeth.* Sometime for advantage of the Catholike cauſe, when the Greeke maketh for vs more then the Latin. as, *Seniores, ἀρεſβύτοι: Vt digni habeamini. ἵνα ἀξιωμαῖ.* *Qui effundetur, τὸ ἡμῶν μαρτυρίαν.* *1. Theſ. 2. Praecepta, παραδείσεις.* & *Io. 21. ἱματι, Paſce & reg.* And ſometime to ſhew the falſe tranſlation of the Heretike, as when Beza ſaith, *Hoc poculum in meo ſanguine qui. τὸ ποτήριον ἐν τῷ ἡμῶν αἵματι τὸ ἡμῶν αἵματι.* *Luc. 22, &c. Quē oportet carlo cōſervari. ἢ ἂν ὑμῶν ἀδικίαν.* *Act. 3.* Thus we uſe the Greeke diuers waies, & eſteeme of it as it is worthie, & take al cōmodities thereof for the better vnderſtāding of the Latin, vvchich being a tranſlation, can not alwaies attaine to the full ſenſe of the principal tonge, as vve ſee in al tranſlations..

Item vve adde the Latin vvord ſometime in the margent, vvhen either vve can not fully expreſſe it, (as *Act. 8.* They tooke order for Steuens funeral, *Ciraverunt Stephanum.* and, *Al take not this vvord, Non omnes capiunt.*) or vvhen the reader might thinke, it can not be as vve tranſlate, as, *Luc. 8. A Rorrie of winde deſcended into the lake, and they vvere filled, & complebantur.* and *Io. 5. vvhen Ieſus knev that he had novv a long time, quia iam multum tempus haberet.* meaning, in his infirmities,

This precise follovvng of our Latin text, in neither adding nor diminishing, is the cauſe why we ſay not in the title of bookes, in the firſt page, S. Matthew

The Greeke added often in the margent for many cauſes.

The Latin text ſometime noted in the margent.

In the beginning of books, theyv, S. Paul: because it is so neither in Greeke nor Latin. though in the topes of the leaues folowving, where vve may be bolder, we adde, S. Matthev &c. not S. Matthev. S. Paul &c. to satisfie the reader. Much vnlike to the Protestants our Aduersaries, which make no scruple to leaue out the name of Paul in the title of the Epistle to the Hebrues, though it be in euery Greeke booke vvhich they translate. And their most authorisid English Bibles leaue out (Catholike) in the title of S. James Epistle and the rest, vvhich vv ere famously knovven in the primitive Church by the name of *Catholica Epistola*. Euseb. hist. Eccl. li. 2 c. 23. Bib. an. 1579. 1580. an. 1577. 1562.

An other reading in the margin. Item vve giue the Reader in places of some importance, an other reading in the margent, specially vvhen the Greeke is agreeable to the same. as Io. 4. *transiet de morte ad vitam*. Other Latin copies haue, *transiit*, and so it is in the Greeke.

Vve binde not our selues to the pointes of any one copie, print, or edition of the vulgar Latin, in places of no controuersie, but folovv the pointing most agreeable to the Greeke and to the fathers commentaries. As Col. 1. 10. *Ambulantes dignè Deo, per omnia placentes*. *Walking vvorthy of God, in all things pleasing*. *ἀσῖν τοῦ κυρίου ἐν πάσαι ἀποκταται*. Eph. 1. 17. Vve point thus, *Deus Dominus noster Iesu Christi, pater gloria*. as in the Greeke, and S. Chrysostom, & S. Hierom both in text and commentaries. Vvhich the Catholike reader specially must marke, lest he finde fault, vvhen he seeth our translation disagree in such places from the pointing of his Latin Testament.

Vve translate sometime the word that is in the Latin margent, and not that in the text, vvhen by the Greeke or the fathers we see it is a manifest fault of the writers heretofore, that mistooke one word for another. As, *In fine*, not, *in fide*, 1. Pet. 3. v. 8. *praesentiam*, not, *praescientiam*, 2 Pet. 1. v. 16. Heb. 13. *latuerunt*, not, *placuerunt*.

Thus we haue endeououred by al meanes to satisfie the indifferent reader, and to helpe his vnderstanding euery way, both in the text, and by Annotations: and withal to deale most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Fare wel good Reader, and if we profit the any whit by our poore paines let vs for Gods sake be partakers of thy deuout praiers, & together with humble and contrite hart call vpō our Sauour Christ to cease these troubles & stormes of his dereft spouse: in the meane time comforting our selues with this saying of S. Augustine: *That Heretikes, vvhen they receiue power corporally to afflict the Church, doe exercise her patience: but vvhen they oppugne her onely by their euil doctrine or opinion, then they exercise her vvifedom*. De ciuit. Dei li. 18. ca. 51.



THE SIGNIFICATION OR MEANING
OF THE NUMBERS AND MARKES
vsed in this Nevv Testament.

TH E numbers in the inner margent of the text, shew the number of verses in euery Chapter.

The numbers in the Arguments before euery Chapter, point the same numbers of verses in the text, treating of the same matter.

The numbers in the beginning of the Annotations, signifie, that the Annotation is vpon such a verse of the text.

The numbers in the inner margent, or els ywhere, ioyned to the citations of Scripture, if they be vvritten thus, Gen. 4. 16. the first is the chapter, the second is the verse. If thus, Gen. 4. 16. both the Chapters. If thus, Gen. 4. 16. 17. 18. the first is the chapter, all the rest, the verses. If thus, Gen. 4. 16. 5. 7. it signifieth, chap. 4. vers. 5. and chap. 5. vers. 7.

† This crosse signifieth the beginning of euery verse.

* This marke in the text, signifieth that there is an Annotation vpon that vvord or vvordes vvwhich folowv the said marke

* This starre in the text, or in the Annotations, signifieth the allegations cited ouer against the same in the margent, or some other thing answering therevnto.

^ This marke shewveth an other reading in the margent. And where there be nothing in the margent, it signifieth that the vvordes are not in some copies.

:: c b These notes in the text, referre the reader to the self same the margent.

Mr. for Matthevv.

Mr. for Marke.

¶ This marke signifieth the ending of Gospels and Epistles.

Their beginning is knowven by the margent, vvhere directly the beginning of them, is set, *The Gospel*, or, *The Epistle vpon such a d.* And if it could not be so set directly (because of other margin notes) then ^b is the marke of their beginning. And if some few by oversight be not noted in the margent, it is supplied in the table of Epistles and Gospels, at the end of this booke.

THE BOOKES OF THE NEVV Testament, according to the counte of the Catholike Church.

4 GOSPELS.

The Gospel of S. Mathevv.
The Gospel of S. Marke.
The Gospel of S. Luke.
The Gospel of S. Iohn.
The ACTES of the Apostles.

S. PAVLES EPIST. 14.

The Epistle to the Romanes.
The 1 Epistle to the Corinthians.
The 2 Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1 Epistle to the Thessalonians.

The 2 Epistle to the Thessalonias.
The 1 Epistle to Timothee.
The 2 Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrevvves.

THE 7 CATHOL. EPISTLES.

The Epistle of S. Iames.
The 1 Epistle of S. Peter.
The 2 Epistle of S. Peter.
The 1 Epistle of S. Iohn.
The 2 Epistle of S. Iohn.
The 3 Epistle of S. Iohn.
The Epistle of S. Iude.
The APOCALYPSE of S. Iohn.

1 The infallible authoritie and excellencie of them aboue al other Writings.

S. Augustine li. 11. cont. Faustum. cap. 5.

THe excellencie of the Canonical authoritie of the old and new Testament, is distincted from the bookes of later writers: which being confirmed in the Apostles times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherevnto euery faithful & godly vnderstanding must be subiect and obedient. There, if any thing moue or trouble thee as absurd, thou maiest not say, The author of this booke held not the truth: but, either the copie is faultie, or the Translatour erred, or thou vnderstandest not. But in the workes of them that wrote after ward, which are contained in infinite bookes, but are in no case equal to that most sacred authoritie of CANONICAL SCRIPTURES: in which soeuer of them is found euen the same truth, yet the authoritie is far vnequal.

2 The discerning of Canonical from not Canonical, and of their infallible truth, and sense, commeth vnto vs, only by the credite vve giue vnto the CATHOLIKE CHVRCH: through vvhose comendation vve beleue both the Gospel and Christ him self. Vvhareas the Sectaries measure the matter by their fantasies and opinion.

S. Augustine cont. Epist. fundamenti cap. 5.

I for my part, vvould not beleue the Gospel, vnles the authoritie of the CATHOLIKE CHVRCH moued me. They therefore whom I obeyed saying, Beleeue the Gospel: vvhy should I not beleue them saying, Beleeue not * Manichæus? Choofe vvwhether thou vvilt. If thou wilt say, Beleeue the Catholikes: loe they vvarne me that I giue no credite vnto you: and therefore beleueing them, I must needs not beleue thee. If thou say, Beleeue not the Catholikes: it is not the right vvay, by the Gospel to driue me to the faith of Manichæus, because I beleue

*Luther.
Caluin.*

ued the Gospel it self by the preaching of Catholikes.

Againe li. de vilit. credend. cap. 14.

I see that concerning Christ him self, I haue beleueed none, but the confirmed and assured opinion of peoples and nations: and that these peoples haue on euery side possessed the mysteries of the **CATHOLIKE CHVRCH**. Vvhy should I not therfore most diligently require, specially among them, what Christ commaunded, by vvhoose authoritie I was moued to beleuee, that Christ did commaund some profitable thing? Vvilt thou (ó Heretike) tel me better vvhat he said: vvhom I vvould not thinke to haue been at al, or to be, if I must beleuee, because thou saiest it. Vvhat grosse madnes is this, to say, beleuee the Catholikes, that Christ is to be beleueed: and learne of vs, vvhat he said.

Againe cont. Fanstum li. 11. cap. 1.

Thou seest then in this matter what force the authoritie of the **CATHOLIKE CHVRCH** hath, vvwhich euen from the most grounded and founded seates of the Apostles, is establisht vntil this day, by the line of Bishops succeding one another, & by the consent of so many peoples. *Vvhereas* thou saiest, This is *Scripture*, or, this is such an Apostles, that is not: because this foundeth for me, and the other against me. Thou then art the rule of truth. vvhatsoever is against thee, is not true.

- 3 No heretikes haue right to the Scriptures, but are vsurers: the Catholike Church being the true ovner and faichful keeper of them. Heretikes abuse them, corrupt them, and vterly seeke to abolishe them, though they pretend the contrarie.

Tertullian li. De præscriptionibus, bringeth in the CATHOLIKE CHVRCH speaking thus to all Heretikes.

ó Luther, Zwingliu, Calvin.
* *Their scholars & followers.*
Vvho are you, vvhen, and from vvhence came you? vvhat doe you in my possession, that are none of mine? by vvhat right (Marcion) doest thou cut dovvne my wood? vvho gaue the licence (ó Valentine) to turne the course of my fountaines? by vvhat authoritie (Apelles) doest thou remoue my boundes? and * you the rest, vvhy do you sovv and feede for these companions at your pleasure? It is my possession, I possesse it of old, I haue assured origins thereof, euen from those authors vvhoose the thing vvvas. I am the heire of the Apostles, As they provided by their Testament, as they committed it to my credite, as they adiured me, so doe I hold it. You surely they disherited alvvayes and haue cast you of, as forainers, as enemies.

Againe in the same booke.

Encountering vvith such by Scriptures, auaieth nothing, but to ouerturne a mans stomake or his braine. This heresie receiueeth not certaine Scriptures: and if it do receiue some, yet by adding and taking avvay, it peruerteth the same to serue their purpose: and if it receiue any, it doth not receiue them vvholly: and if after a sort it receiue them vvholly, neuertheles by diuising diuers expositions, it turneth them cleane another vvay &c.

- 4 Yet do they vaunt them selues of Scriptures exceedingly, but they are neuer the more to be trusted for that.

5. Hierom aduersus Luciferianos in fine.

Let them not flatter them selues, if they seeme in their ovvne conceite to affirme that vvwhich they say, out of the chapters of Scripture: vvhereas the Diuel also spake some thinges out of the Scriptures, and the Scriptures consist not in the reading, but in the vvnderstanding.

Here perhaps some man may aske, whether heretikes also vse not the testimonies of diuine Scripture. Yes in deede do they, and that vehemently. For thou shalt see them flie through euery one of the sacred bookes of the Law, through Moses, the bookes of the kings, the Psalmes, the Apostles, the Gospels, the Prophets. For, whether among their owne fellowes, or strangers: whether priuately, or publicly: whether in talke, or in their bookes: whether in bankets, or in the streetes: they (I say) alleage nothing of their owne, which they endeouour not to shadow vvith the wordes of Scripture also. Read the vvorkes of Paulus Samosateneus, of Priscillian, of Eunomian, of Iouinian,* of the other plagues & pettilences: thou shalt finde an infinite heape of examples, no page in a manner omitted or voide, which is not painted and coloured with the sentences of the new or old testament. But they are so much the more to be taken heede of, & to be feared, the more secretly they lurke vnder the shadowes of Gods diuine law. For they knowv their stinkes yvould not easily please any man almost, if they were breathed out nakedly & simply them selues alone, & therefore they sprinkle them as it vvore vvith certaine precious spices of the heauenly vvord: to the end that he vvhich vvould easely despise the error of man, may not easely contemne the oracles of God. So that they doe like vnto them, vvhich vvhen they vvil prepare certaine bitter potions for children, do first anoint the brimmes of the cup vvith honic, that the vnwarie age, vvhen it shal first feele the svvetnes, may not feare the bitternes.

* Of Caluin, of Luel, of the rest.

§ The cause vvhy, the Scriptures being perfit, yett vve vse other Ecclesiastical vvritings and tradition.

Vincentius Lininensis in his golden booke before cited, aduersus prophanas hæresum Nouationes.

Here some man perhaps may aske, for asmuch as the Canon of the Scriptures is perfit, and in all pointes very sufficient in it self, vvhat neede is there, to ioyne therevnto the authoritie of the* Ecclesiastical vnderstanding? for this cause surely, for that all take not the holy Scripture in one and the same sence, because of the deepenes thereof. but the speeches thereof, some interpret one vvay, & some an other vvay, so that there may almost as many senses be picked out of it, as there be men. for, Nouatian doth expound it one vvay, and Sabelius, an other vvay, othervvise Donatus, othervvise Arius, Eunomius, Macedonius, othervvise Photinus, Apollinaris, Priscillianus, othervvise Iouinian, Pelagius, Celestius, lastly othervvise Nestorius.* And therefore very necessarie it is, because of so great vvindinges and turnings of diuers errors, that the line of Prophetical and Apostolical interpretation, be directed according to the rule of the Ecclesiastical and Catholike sence or vnderstanding.

* So he calleth the Churches sence, and the fathers interpretations of Scriptures.

* Othervvise Wicleffe, Luther, Caluin, Puritanes.

S. Basil li. de Spiritu sancto cap. 27.

Of such articles of religion as are kept and preached in the Church, some vvore taught by the vvritten vvord, other some vve haue receiued by the tradition of the Apostles, deliuered vnto vs as it vvore from hand to hand in mysterie secretly: both vvhibe be of one force to Christian religion: and this no man vvil deny that hath any little skill of the Ecclesiastical rites or customes. for if vve goe about to reiect the customes not contined in Scripture, as being of smal force, vve shal vnnvittingly and vnavvares mangle the GOSPEL it self in the principal partes thereof, yea rather, vve shal abridge the very preaching of the Gospel, and bring it to a bare name.

THE



THE SUMME OF THE NEW TESTAMENT.

THAT which was the summe of the Old Testament, to wit, Christ and his Church, as *S. Augustine* saith catechizing the ignorant: the very same is the summe of the New Testament also. For (as the same *S. Augustine* saith againe) In the Old Testament there is the occultation of the New: and in the New Testament there is the manifestation of the Old. And in another place: In the Old doth the New lye hidden, and in the New doth the Old lye open. And thereupon our Saviour said: I am not come to breake the Law or the Prophets, but to fulfill them. For assuredly I say vnto you, til heauen and earth passe, one iote or one title shall not passe of the Law, till all be fulfilled. In which wordes he sheweth plainly, that the new Testament is nothing els but the fulfilling of the old.

Aug. de cat. rud. cap. 3. 4.
Super Exod. q. 73.

Mar. 5.

Therefore to come to the partes: The Gospels doe tell of Christ him selfe (of whom the Old Testament did foretell) and that euen from his coming into the world, vnto his going out thereof againe. The Actes of the Apostles doe tell of his Church beginning at Hierusalem: the headcittie of the Iewes, and of the propagation thereof to the Gentiles and their headcittie Rome. And the Apocalypsie doth prophesie of it, euen to the consummation thereof, which shall be in the end of the world. The Epistles of the Apostles doe treat partly of such questions as at that time were moued, partly of good life and good order.

The Summe of the 4 Gospels.

THe Gospels doe tell historically the life of our Lord Iesus, shewing plainly, * that he is Christ or the king of the Iewes, whom vntil then, at the time of the Old Testament, they had expected: and withal, that they of their owne mere malice and blindness (the iniquitie beginning of the Seniors, but at the length the multitude also consenting) would not receaue him, but euer sought his death: which for the Redemption of the world, he at length permitted them to compassse, they deseruing thereby most iustely to be refused of him, and so his Kingdom or Church to be taken away from them, and giuen to the Gentils. For the gathering of which Church after him, he chooseth Twelue, and appointeth one of them to be the cheefe of al, with instructions both to them and him accordingly.

Io. 20. 31.

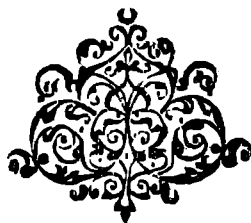
The storie hereof is written by foure: who in *Ezechiel* and in the *Apocalypsie* are likened to foure lining creatures, euery one according as his booke beginneth. *S. Mattheew* to a Man, because he beginneth with the pedegree of Christ as he is man. *S. Marke* to a Lion, because he beginneth with the preaching of *S. Iohn Baptiste*, as it were the roaring of a lion in the wildernes. *S. Luke* to a Calf, because he beginneth with a priest of the Old Testament (to wit, *Zacharie* the father of *S. Iohn Baptiste*) which Priesthood was to sacrifice calues to God. *S. Iohn* to an Eagle, because he beginneth with the Diuinitie of Christ, flying so high as more is not possible.

Eze. 1. Apoc. 4.

A The

The first three do report at large what Christ did in Galilee, after the imprisonment of S. Iohn Baptist. Wherefore S. Iohn the Euangelist writing after them all, doth omit his doings in Galilee (saue onely one, which they had not written of, the wonderfull bread which he told the Capharnaïtes he could and would giue, Io. 6.) and reporteth first, what he did whiles Iohn Baptist as yet was preaching and baptizing: then, after Iohns imprisoning, what he did in Iurie euery yere about Easter. But of his Passion all foure do write at large.

Where it is to be noted, that from his baptizing (which is thought to haue been vpon Twelfthday, what time he was beginning to be about 30 yere old, Luk. 3.) vnto his passion, are numbred three monethes and three yeres, in which there were also 4 Easters.



The argument of S. Matthewes Gospel.

S Matthewes Gospel may be well diuided into five partes. The first parte, as touching the Infancie of our Lord Iesus: Chap. 1 and 2.

The second, of the preparation that was made to his manifestation: chap. 3. and a piece of the 4.

The third, of his manifesting of him selfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. vnto the 19.

The fourth, of his comming into Iurie, toward his Passion: chap. 19. and 20.

The fifth, of the Holy weeke of his Passion in Hierusalem: chap. 21 vnto the end of the booke.

Of S. Mattheew we haue Mat. 9. Mar. 2. Lu. 5: How being before a Publican, he was called of our Lord, and made a Disciple. Then Luk. 6. Mar. 3. Mat. 10: How out of the whole number of the Disciples he was chosen to be one of the twelue Apostles. And out of them againe he was chosen (and none but he and S. Iohn) to be one of the foure Euangelistes. Among which foure also, he was the first that wrote, about 8 or 10 yeres after Christes Ascension.

THE

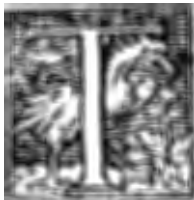


THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO MATTHEW.

CHAP. I.

THE FIRST
part of this
Gospel, of
the Infancie
of our Sau-
our Chrill.

*The pedigree of Iesus, to shew that he is Christ, promised to * Abraham and * Dauid. 18. That
he was conceived and borne of a Virgin, as Esay prophesied of him.*



THE booke of the * generation of
IESVS Christ, the sonne of Dauid, the
sonne of Abraham.

† * Abraham begat Isaac, And Isaac
begat Iacob. And Iacob begat Iudas and
his brethren: † And Iudas begat Phares
and Zaram ofⁿ Thamar. * And Phares be-
gat Elron. And Elron begat Aram. † And Aram begat Ami-
nadab. And Aminadab begat Naasson. And Naasson begat
Salmon. † And Salmon begat Booz of Raab. And Booz be-
gat Obed of Ruth. And Obed begat Iesse. † And Iesse begat
Dauid the King.

And * Dauid the King begat Salomon of her that was the
vvife of Vrias. † And * Salomon begat Roboam. And Ro-
boam begat Abia. And Abia begat Asa. † And Asa begat Io-
saphat. And Iosaphat begat Ioram. And Ioram begat Ozias.
† And Ozias begat Ioatham. And Ioatham begat Achaz. And
Achaz begat Ezechias. † And Ezechias begat Manasses. And
Manasses begat Amon. And Amon begat Iosias. † And Iosias
begat Iechonias & his brethren * in the Transmigration of
Babylon.

† And after the Transmigration of Babylon, * Iechonias
begat Salathiel. * And Salathiel begat Zorobabel. † And Zo-
robabel begat Abiud. And Abiud begat Eliacim. And Eliacim
begat Azor. † And Azor begat Sadoc. And Sadoc begat Achim.
And Achim begat Eliud. † And Eliud begat Eleazar. And
Eleazar begat Mathan. And Mathan begat Iacob. † And Iacob

A ij begat

Gm. 12.
8.

2. Reg. 7.
Psal. 121.

Luc. 3,
31.

Gen. 21.
25. 29.

1 Par. 2,
5.

Ruth. 4,
18.

2 Reg. 12,
24.

1 Par. 3,
10.

4 Reg.
24.

2. Par.
36.

1 Par. 3.

1 Esd. 3.

This Gospel is
most solemnly
sung in holy
Church at Mat-
tins vpo Chrill-
mas day.

As also
it is the Gospel
of the Conception
and Nativity
of our B. Lady
because here is
declared the pe-
degree of her
alto.

begar "Ioseph the "husband of MARIE: " of vvhom vvwas borne I E S V S, vvho is called C H R I S T. †

de qua

† Therefore al the generations from Abraham vnto Dauid, 17 fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto C H R I S T, fourtene generations.

The Gospel vpō Christmas eue. and Vpon S. Iosephs day the 19 of Marche.

† And the generation of C H R I S T vvwas in this vvife. 18 When his inother M A R I E vvwas spoused to Ioseph, before they came together, she vvwas found to be vvith childe by the Holy Ghost. † Wherevpon Ioseph, for that he vvwas a iust man, 19 & vvould not * put her to open shame: vvwas minded secretly to dimisse her. † But as he vvwas thus thinking, behold the 20 Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take M A R I E thy vvife. for that vvwhich is " borne in her, is of the Holy Ghost. † And she shal 21 bring forth a sonne: and thou shalt call his name " I E S V S. For he shal saue his people from their sinnes. † † And 22 al this vvwas done that it might be fulfilled vvwhich our Lord spake by the Prophet saying. † Behold " a Virgin shal be vvith childe, 23 and " bring forth a sonne, and they shal call his name Emmanuel, vvwhich being interpreted is, God vvith vs. † And Ioseph rising vp from sleepe, 24 did as the Angel of our Lord cōmaunded him, and tooke his vvife. † And he knevv her not " til she brought forth her "first: 25 borne sonne: and called his name I E S V S.

Deu. 24.
1.

† I E S V S an Hebrue Word, in English S A- V I O U R.

Esa. 7.
14.

ANNOTATIONS

CHA P. I.

1. *Thamar.*] Christ abhorred not to take flesh of some that were ill, as he chose Iudas among his Apostles: Let not vs disdain to receaue our spiritual birth and sustenance of such as be not alwayes good.

16. *Ioseph.*] Ioseph marrying our Lady as neere of kinne (for so was the * law) by his pedigree sheweth hers, and consequently Christs pedigree from Dauid.

Num. 16.

16. *Husband.*] True and perfect mariage, and continual liuing in the same, without carnal copulation. *Aug. lib. 1. Consen. Euang. c. 1.*

20. *Borne in her.*] The triple good or perfection of mariage accomplished in the parents of Christ, to Wit, Issue, Fidelitie, Sacrament. *Aug. de nup. & conc. li. 1. c. 11.*

Virginie preferred.

23. *A Virgin.*] Our Sauour borne in mariage, but yet of a Virgin, would honour both states: and withal, teacheth vs agaynst Iouinian the old Heretike and these of our time, that virginity and the continent life are preferred before mariage that hath carnal copulation. *See S. Hierom. adu. Iouin. and S. Greg. Nazianz. Ser. 20. de studio in pauperes, in initio.*

23. *A Virgin.*] As our Ladie both a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. *Aug. li. de Virg. ca. 2.*

Our B. Ladies perpetual virginity.

23. *And bring forth.*] The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Christ. *Aug. har. 28. Li. 1. cont. Iulian. c. 2.*

25. Till

25. *Til, first-borne.*] Heluidius of old abused these wordes, *til*, and, *first-borne*, agaynst the perpetual virginity of our B. Ladie. *Hiero. cons. Helu.* Which truth though not exprest in Scripture, yet our Aduersaries also do graunt, and Heluidius for denial thereof was condemned for an heretike by tradition only. *Aug. har. 14.* Tradition.

CHAP. II.

The Gentils come vnto Christ With their offerings, and that so openly, that the Iewes can not pretend ignorance. 1 The Iewes With Herode conspire against him. 12 He thereupon fleeth from them into Egypt. 16 They after Ward, seeing their subteltie preailed not, imagined to oppresse him by open persecution. 19 But they at length dyed, and he returneth to the land of Israel: al according to the Scriptures.

Luc. 2,
7.

1 **W**HEN IESVS therfore vvas * borne in Beth-
lehem of Iuda in the dayes of Herod the King,

2 " behold, there came Sages from the East to Hieru-
salem, † saying, vwhere is he that is borne King of

3 the Ievves? For vve haue seene his " starre in the East, and " are

4 come to adore him. † And Herod the King hearing this, vvas

5 troubled, & al Hierusalem vwith him. † And assembling toge-
ther al the high Pricstes & the Scribes of the people, he in-
quired of them vwhere Christ should be borne. † But they sayd to

6 him, In Bethlehẽ of Iuda. For so it is vwritten by the Prophet:

7 † And thou Bethlehem the land of Iuda, art not the least among the Princes of Iuda:

8 for out of thee shal come forth the Capitaine that shal rule my people Israel.

9 † Then Herod secretly calling the Sages, learned diligently of

10 them the time of the starre which appeared to them: † and sen-
ding them into Bethlehem, sayd, Goe, and inquire diligently

11 of the childe: and when you shal finde him, make reporte to
me, that I also may come and adore him.

12 † Who hauing heard the king, went their way: and behold

13 the starre which they had seen in the East, went before them,

14 vntil it came & stooode ouer, where the childe was. † And seing

15 the starre, they reioyced vwith exceding great ioy. † And en-
tring into the house, they found the childe vwith M A R I E

16 his mother, & falling dovne " adored him: and opening their

17 " treasures, they offered to him * " giftes: gold, frankincense, &

18 myrrhe. † And hauing receiued an answer in sleepe that they

19 should not returne to Herod, they vvent backe an other vway

20 into their country. †

21 † And after they vvere departed, behold an Angel of our

22 Lord appeared in sleepe to Ioseph, saying: Arise, & take the

23 childe & his mother, & flee into Egypt: and be there vntil

24 I shal tel the. For it vil come to passe that Herod vil seeke

25 the childe to destroy him. † Who arose, & tooke the childe

26

A iij and

The holy feast
of the Epiphanie
called Twelfth-
day the 6 of
Iauarie, vpon
which day this
is the Gospel.

Mich. 5,
2.

Psa. 71,
10.

The Gospel of
Childermas day.

and his mother by night, and retýred into Ægypt: and he vvas there vntill the death of Herod: † that it might be fulfilled vvhich vvas spoken of our Lord by the Prophet, saying, *"Out of Ægypt haue I called my sonne."*

Of. II, a.

The Martyrdom
of the holy In-
nocents, whose
holy day is kept
the 28 of De-
cembre.

† Then Herod perceauing that he vvas deluded by the Sa- 16
ges, Was exceeding angrie: and sending "murdered al the men
children that vvere in Bethlehem, & in al the borders therof,
from tÿvo yere old & vnder, according to the time vvhich he
had diligently sought out of the Sages. † Then was fulfilled 17
that vvhich vvas spoken by Ieremie the Prophet saying,
† *A voice in Rama vvas heard, crying out & much wailing: Rachel bewailing 18
her children, & vould not be comforted, because they are not.* †

Ierem. 31,
15.

The Gospel on
Twelfth eue.

† But vvhén Herod vvas dead, behold an Angel of our Lord 19
appeared in sleepe to Ioseph in Ægypt, † saying, Arise, and take 20
the childe & his mother, & goe into the land of Israel. for
they are dead that sought the life of the childe. † Who arose, & 21
tooke the childe & his mother, and came into the land of Is-
rael. † But hearing that Archelaus reigned in Ievvrie for Herod 22
his father, he feared to goe thither: and being warned in sleepe
retýred into the quarters of Galilee. † And coming he dwelt 23
in a citie called Nazareth: that it might be fulfilled vvhich vvas
sayd by the Prophetes: That he shal be called a Nazarite.

A N N O T A T I O N S

CHAP. II.

1. *Behold.*] Our Lordes apparition or Epiphanie to these Sages being Gentils, their Pilgrimage to him, and in them the first homage of Gentilitie done vnto him the twelfth day after his Natiuitie: and therefore is *Twelfth day* highly celebrated in the Catholike Church for ioy of the calling of vs Gentils. His baptisme also and first miracle are celebrated on the same day.

2. *Starre.*] Christs Natiuitie depended not vpon this starre, as the Priscillianists falsely surmised: but the starre vpon his Natiuitie, for the seruice wherof it was created. *Grego. Ho. 10.*

Pilgrimage.

3. *Come to adore.*] This coming so far of deuotion to visite and adore Christ in the place of his birth, was properly a Pilgrimage to his person: and warranteth the faithfull in the like kind of external worship done to holy persons, places, and things.

4. *Inquired of them.*] The high Priests were rightly consulted in quæstion of their law and religion, and be they neuer so ill, are often forced to say the truth by priuilege of their vocation: as here and alter, they did concerning the true Meſſias.

Adoratiõ of the
B. Sacrament,

11. *Adored him.*] This body (*saith S. Chrysostom.*) the Sages adored in the cribbe. Let vs at the least imitate them: thou seest him not now in the cribbe, but on the altar: not a woman holding him, but the Priest present, and the Holy Ghost powred out abundantly vpon the sacrifice. *Ho. 24. in 1. Cor. Ho. 7. in Mt. Ho. de sancto Philogonio.*

The three
kings.

11. *Treasures.*] These treasures are as it were the first fruites of those riches and gifts, which *psal. 71.* (according to the Prophecies of Dauid and Esay) Gentilitie should offer to Christ and his Church, and now haue offered, specially from the time of Constantine the Great. As also these three Sages, being principal men of their Countrie, represent the whoie state of Princes, kings, and Emperours, that were (according to the said Prophecies) to beleeue in Christ, to humble them *Christ.* selves to his crosse, to foster, enriche, adorne and defend his Church. Where vpon it is also a very *Theophyl.* convenient and agreeable tradition of antiquite, and a receiued opinion among the faithfull, "not *Cicero de Tri-* lacking testimonies of ancient writers, and much for the honour of our Saviour, that these *three kings.* also were kings: to witte, either according to the state of those Countreies, * where the Princes *Plin. li. 2. a.*

W. G. C.

Esther 1. were *Magi*. and * *Magi* the greatest about the Prince: or as we read in the Scriptures, of Melchisedec king of Salem, and many other kings that dwelt within a small compass: or as * *Iobes* three freendes are called kings. These are commonly called the three kings of Colen, because their bodies are there, translated thither from the East Countreie: their names are said to haue been *Galpar*, *Melchior*, *Baltasar*.

Off. c. 12. 11. *Gifts.*] These Sages were three, and their gifts three, and eche one offered euerie of the three, to expresse our faith of the Trinitie. The Gold, to signifie that he was a King: the frankincense, that he was God: the myrrhe, that he was to be buried as man. *Aug. ser. 1. de Epiph.*

12. *Out of Egypt.*] This place of the Prophete (and like in the new Testament) here applied to Christ, whereas in the letter it might seeme otherwise, teacheth vs how to interpret the old Testament, and that the principal sense is of Christ and his Church.

13. *Murdered.*] By this example we learne how great credite we owe to the Church in Canonizing Saints, and celebrating their holy daies: by whose only warrant, without any word of Scripture, these holy Innocents haue been honoured for Martyrs, and their holy day kept euer since the Apostles time, although they died not voluntarily, nor al perhaps circuncised, and some the children of Pagans. *Aug. ep. 28. Orig. ho. 1. in diuersis.*

C H A P. III.

John Baptist by his *Eremites* life, by his preaching and baptism, calleth al vnto penance, to prepare them to Christ. 10. He preacheth to the *Pharisees* and *Sadducees*, threatening them (vnles they truly doe penance) reprobation here and damnation hereafter: and his saluation sendeth them to Christ and his baptism. Which being far more excellent then *Iohns*, yet Christ him self among those penitents vouchsafeth to come vnto *Iohns* baptism. Where he hath testimony from heauen also.

THE SECOND part of this Gospel, Of the Preparation that was made to the manifestation of Christ.



ND in those dayes * cometh *Iohn* the Baptist preaching in the "desert of *Ievvrie*, † & saying, "Doe penance: for the Kingdom of heauen is at hand. † For this is he that was spoken of by *Esay* the Prophet, saying, A voyce of one crying in the desert,

4 prepare ye the way of our Lord, make straight his pathes. † And the sayd *Iohn* had his garment of camels haire, & a girdle of a skinne about his loynes: and his meate was locustes & wilde honie.

5 † Then went forth to him *Hierusalem* & al *Ievvrie*, and
6 al the countrey about *Iordan*: † & were baptized of him in
7 *Iordan*, "confessing their sinnes. † And seeing many of the
Pharisees & *Sadducees* coming to his baptism, he sayd to
them,

8 Ye vipers brood, vwho hath heved you to flee from the
vvrath to come? † Yeld therefore "fruite vworthie of penance.

9 † And delite not to say vwithin your selues, vve haue *Abraham*
to our father. for I tel you that God is able of these

10 stones to raise vp children to *Abraham*. † For novv the "axe
is put to the roote of the trees. Euery tree therefore that doth
not yeld good fruite, shal be cut dovvn, & cast into the fyre.

11 † * I in deede baptize you "in vvater vnto penance. but he
that shal come after me, is stronger then I, vwhose shoes I am
not vworthie to beare, he shal baptize you in the Holy Ghost
& fire

It is not only damnable, to docil: but also, nor to doc good. *Aug. Ser. 61 de temp.*

Mt. 1. 4.

Luk. 3. 3.

Es. 40. 3

* *Mt.* 1. 8

Luk. 3. 16.

Jo. 1. 26.

Mat. 11.

16. 19. 4.

& fire. †Whose fanne is in his hand, and he shal cleane purge 12 his " floore: and he vvil gather his vvheate into the barme, but the chaffe he vvil burne vvith vnquencheable fire.

† Then cometh I e s v s from Galilee to Iordan, vnto Iohn, 13 to be baptized of him. † But Iohn stayed him, saying, I ought 14 to be baptized of thee, and comest thou to me? † And I e s v s 15 ansvyering, sayd to him, Suffer me for this time. for so it becommeth vs to fulfil al iustice. Then he suffered him. † And 16 I e s v s being baptized, forthvvith came out of the vvater: and loe the heauens vvere " opened to him: and he savv the Spirit of God descending as a doue, & coming vpon him. † And 17 behold a voyce from heauen saying, This is my beloued sonne, in vvhom I am vvell pleased.

AN NOT A T I O N S

CHAP. III.

Eremites.

1. *Desert.* Of this word *desert* (in Greeke *eremus*) commeth the name *Eremitage*, and *Eremites*, that liue a religious and austere life in deserts and solitarie places, by the example of S. Iohn Baptif, whom the holy Doctours therefore call the Prince and as it were the author of such protection. S. Chrys. ho. 1 in *Marcum* & ho. de Io. Baptista. Hiero. ad Eustoch. de custod. virg. Isid. li. 2. c. 13 de diu off. Bernardus de excel. Io. Baptiste. Wherevvith the Protestants are so offended that * they say, S. Chrysostom spake rashly and vtruelly. And no manel, for Whereas the Euangelist him self in this place maketh him a perfect paterne of penance and Eremitical life, for desert or Wildernes, for his rough and rude apparel, for abstayning from al delicate meates (according to our Sauours testimonie also of him Mt. 11. 8. Luc. 7. 33) they are not ashamed to peruert all vvith this strange commentarie, that it was a desert * full of townes and villages, his garment was * cbamler, his meate * such as the country gaue and the people there vsed: to make him thereby but a common man like to the rest, in his manner of life: cleane against Scriptures, fathers, and reason.

See Canif. de verb. Dei contraprelis li. 1. c. 2. 3. 4.

Penance.

2. *Doe penance.* So is the Latin word, so readeth al antiquitie, namely S. Cyprian ep. 52 often, and S. Augustineli. 13 Confes. c. 12. and it is a very vsual speache in the New Testament, specially in the preaching of S. Iohn Baptif, * Christ him self, and * the Apostles: to signifie perfect repentance, which hath not onely confession and amendment, but contrition or sorow for the offense, and painefull satisfaction: such as S. Cyprian speaketh of in al the foresaid epistle. But the Aduersaries of purpose (as * namely Beza protesteth) mislike that interpretation, because it fauoureth Satisfaction for sinne, which they cannot abide. Where if they pretend the Greeke word, we send them to these places Mat. 11. 21. Lu. 10. 13. 1 Cor. 7. 9. Where it must needs signifie, sorowful, paynefull, and satisfactorie repentance. We tel them also that * S. Basil a Greeke Doctour calleth the Ninuities repentance vvith fasting and hearecloth and ashes, by the same Greeke word *μετάνοια*. And more we wil tell them in other places.

Μετανοία.
Μετανοία.

3. *Confessing their sinnes.* Iohn did prepare the way to Christ and his Sacraments, not only by his baptisme, but by inducing the people to confession of their sinnes. Which is not to acknowledge them selues in general to be sinners, but also to vtter euery man his sinnes.

4. *Fruite Worthie.* He preacheth satisfaction by doing worthy fruites or Workes of penance, which are (as S. Hierom saith in 1. Ioel) fasting, praying, almes and the like.

5. *The axe.* Here preachers are taught to dehort from doing euil for feare of Hel, and to exhort to doe good in hope of heauen: which kind of preaching our Aduer. doe condemne.

Iohns baptisme and Christs.

6. *In Water.* Iohns baptisme did not remitte sinnes, nor was comparable to Christs Baptisme, as here it is playne and in manie other places. Hiero. adu. Lucifer. Aug. de Bapt. cont. Donat. li. 1. c. 9. 10. 11. Yet is it an article of our Adu. that thone is no better then the other, which they lay not to extol Iohns, but to derogate from Christs baptisme, so far, that they make it of no more valure or efficacie for remission of sinnes, and grace, and iustification, then was Iohns: thereby to mainteine their manifold heresies, that Baptisme taketh not away sinnes, that a man is no cleaner nor iuster by the Sacrament of Baptisme then before, that it is not necessarie for children vnto saluation

Magdeb. Cent. 1. c. 6. pag. 711. Cent. 1. li. 1. c. 10. Cyrillus in 1. cap. Mat. Bucerus ibid.

Act. 4. 17. Lu. 13. 3. 5. Lu. 24. 47. Act. 2. 38. 40. 20. Annot. in hunc locu. Serm. in fam. & facit.

saluation, but it is ynough to be boyne of Christian parents, and such like erroneous positions wel known among the Caluinists.

12. *Floore.*) This floore is his Church militant here in earth, wherein are both good and bad (here signified by corne and chaffe) til the separation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to consist onely of the good.

16. *Opened.*) To signifie that heauen was shut in the old law, til Christ by his Passion opened it, and so by his Ascension was the first that entered into it: contrarie to the doctrine of the Heretikes. See *Hebr. 9. 8.* and *11. 40.*

CHAP. III.

Christ going into the desert to prepare him self before his Manifestation, ouercometh the Devils tentations. 12 Beginning in Galilee, as the Prophet said he should: 18 he calleth foure Disciples: and with his preaching and miracles draweth vnto him innumerable folowers.

The Gospel v^o
the first Sunday
in Lent.



HEN * I E S V S was ledde of the Spirit into the " desert, to be tempted of the Deuil. † And vwhen he had " fasted fourtie daies and fourtie nightes, aftervvard he vvas hungrie. † And the tempter approached & sayd to him, If thou be the sonne of God, commaund that these stones be

made bread. † Who answered & said, It is vvritten, *Not in bread alone doth man liue, but in euery word that procedeth from the mouth of God.*

† Then the Deuil tooke him vp into the holy citie, and set

him vpon the pinnacle of the Tēple, † and sayd to him, If thou be the sonne of God, cast thy self dovvne, for " it is vvritten.

That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp, lest perhaps thou knocke they foote agaynst a stone. † I E S V S sayd to him

again, It is vvritten, *Thou shalt not tempt the Lord thy God.*

† Againe the Deuil tooke him vp into a very high mountaine: and he shewed him al the Kingdoms of the vworld, and the glorie of them, † and sayd to him, Al these vvil I giue thee, if

falling dovvne thou vvilt adore me. † Then I E S V S sayth to him, Auant Satan: for it is vvritten, *The Lord thy God shalt thou*

adore, & " him onely shalt thou serue. † Then the Deuil left him: and

behold Angels came, and ministred to him. †

† And * vwhen I E S V S had heard that Iohn vvas deliuered

vp, he retyred into Galilee: † and leauing the citie Nazareth,

came & dvvelt in Capharnaum a sea tovvne, in the borders of

Zabulon & Nephthali, † that it might be fulfilled vvwhich vvas

sayd by Esay the Prophet. † *Land of Zabulon & land of Nephthali, the way of the sea beyond Iordan of Galilee, of the Gentils: † the people that sate in*

darknesse, hath scen great light: and to them that sate in a countrey of the shadow and that in

of death, light is risen to them. † From that time I E S V S began to

preach

THE THIRD
part of the
Gospel, of
Christs ma-
nifesting
him self by
preaching,
and that in
Galilee.

Mr. 1, 12
Luc. 4, 1.

Deu. 8, 3

Pf. 90,
12.

Deu. 6,
16.

Deu. 6,
13.

Mr. 1, 14
Luc. 4,
14.

Esa. 9, 1.

preach, and to say, ¹⁸* Doe penance, for the Kingdom of heauen is at hand.

The Gospel vpp
S. Andrews
day.

† And I E S V S * vvalking by the sea of Galilee, sauu tvvo 18 brethren, Simon vvho is called Peter, & Andrevv his brother, casting a nette into the sea (for they vv ere ffishers) † & he sayth 19 to them, Come ye after me, and I vv il make you to be ffishers of men. † But they incontinent leauing the nettes, folovved 20 him. † And going forvv ard from thence, he sauu * other tvvo 21 brethren, Iames of Zebedee & Iohn his brother in a shippe vv ith Zebedee their father, repaying their nettes : and he called them. † And they furthvv ith left their nettes & father and 22 folovved him. †

† And I E S V S vv ent round about all Galilee, teaching in 23 their Synagogs, & preaching the Gospel of the Kingdom: and ²⁴ healing euery maladie and euery infirmitie in the people. † And the brute of him vv ent into al Syria, and they presented 24 to him al that vv ere il at ease, diuersly taken vv ith diseases and torments, and such as vv ere posselt, and lunatikes, and sicke of the palsie, and he cured them: † And much people folovved 25 him from Galilee and Decapolis, and Hierusalem, and from beyond Iordan.

Mr. 1, 15.

Lk. 5, 1.

Mar. 1,
19.

Luc. 5,
10.

AN NOT A T I O N S

CH A P. II I I I.

Eremites. 1. *Desert.*] As Iohn the Baptist, so our Sauour by going into the desert and there liuing in contemplation euen among brute beasts, and subiect to the assaults of the Diuel for our sinnes, geueth a warrant and example to such holymen as haue liued in wildernesse for penance and contemplation, called Eremites.

The Lent-fast. 2. *Fasted fourtie daies.*] Elias and Moyles (saith S. Hierom) by the fast of 40 daies were filled vvith the familiaritie of God, and our Lord him self in the wildernesse fasted as many. to leaue vvnto vs the solemne daies of fast. (that is, Lent.) *Hiero. in c. 38 Esa.* S. Augustine also hath the very like wordes ep. 119. And generally al the ancient fathers that by occasion or of purpose speake of the Lent-fast, make it not onely an imitation of our Sauours fast, but also an Apostollicall tradition, and of necessitie to be kept. *Contemne not Lent* (saith S. Ignatius) *for it containeth the imitation of our Lordes conuersation.* And S. Ambrose saith plainly, that it *was not ordained by men, but consecrated by God: nor inuented by any earthly cogitation, but commaunded by the heauenly Maieste.* And againe, that it is sinne not to fast al the Lent. S. Hieroms wordes also be most plaine: *We (saith he) fast fourtie daies, or, make one Lent in a yere, according to the tradition of the Apostles, in time conuenient.* This time most conuenient is (as S. Augustine saith ep. 119) immediately before Easter, thereby to communicate vvith our Sauours Passion: and (as other vvriters do adde) thereby to come the better prepared and more worthily, to the great solemnitie of Christs Resurrection: beside many other goodly reasons in the ancient fathers vv hich for breuitie we omitte. See (good Christian Reader) 12 notable sermons of S. Leo the Great de *Quadragesima*, of Lent: namely Ser. 6 and 9. vvhere he calleth it the Apostles ordinance by the doctrine of the Holy Ghost. See S. Ambrose from the 23 sermon forvv ard: in S. Bernard 7 sermons, and in many other fathers the like. Fast of al, note vv ell the saying of S. Augustine, vvho affirmeth that by due obseruation thereof, the vvicked be separated from the good, infidels from Christians, Heretikes from faithfull Catholikes.

Ignat. ep. 1.
Ambr. de
Quadrages.
ser. 16. 1. 4.
Hier. ep. 1. 4.
ad Mar.
cel. adu.
Consta.
num.

Aug. Ser.
69. de temp.

6. *It is written.*] Heretikes allage scriptures, as here the Deuil doeth, in the false sense: the Church vseth them, as Christ doeth, in the true sense, and to confute their falsehood. *Aug. cons. li. Petil. li. 3. c. 11. 10. 7.*

11. *Him only serue.*] It was not sayd, sayth S. Augustine, The Lord thy God only shalt thou adore, as it was said, Him onely shalt thou serue: in Greeke, *κατακύβητες*. *Aug. sup. Gen. q. 61. Latritia. Dulia.* Wherevpon the Catholike Church hath alwayes vsed this most true and necessarie distinction: and that there is an honour dew to God only, which to giue vnto any creature, Were idolatric: and there is an honour dew to creatures also according to their dignitie, as to Saints, holy things, and holy places. See Euseb. *Hist. Ec. li. 4. c. 14. S. Hierom. cont. Vigil. ep. 11. Aug. li. 10. Cimit. c. 1. Li. 1. Trin. c. 6. Conc. Nic. 2. Damasc. li. 1. de Imag. Bed. in 4. Luc.*

17. *Do penance.*] That penance is necessarie also before baptisme, for such as be of age: as Iohns, so our Sauours preaching declareth, both beginning with penance.

21. *Healing every maladie.*] Christ (saith S. Augustine) by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obeyed antiquitie, by antiquitie fortified a Religion, which not only the most fond new rising of Heretikes vsing deceitful wiles, but neither the drowie old error of the very Heathen with violence setting agaynst it, might in any part shake and cast downe. *Aug. de util. cred. c. 14.*

C H A P. V.

First, he promisseth rewarde, 13 and he layeth before the Apostles their office. 17 Secondly, he protesteth vnto vs that we must keepe the commandments, and that more exactly then the Scribes and Pharisei, whose iustice was counted most perfite: but yet that it was vn sufficient, he sheweth in the precepts of 21 Murder, 27 Adultrie, 31 Disworde, 33 Swearing, 38 Reuenge, 42 Usurie, 43 Enemie.

THE SER-
mon of
Christ vpon
the Mount:
conteyning the
paterne of a
Christian life, in
these three cha-
pters folowing.
Wherof S. Au-
gustine hath
two goodly
bookes to. 4.

LUC. 6,
20.



AND seeing the multitudes, he* vvent vp into a mountaine: and vwhen he vvas set, his Disciples came vnto him, and opening his mouth he taught them, saying.

† Blessed are the poore in Spirit: for theirs is the Kingdom of heauen. † Blessed are the meeke: for they shal possesse the land. † Blessed are they that mourne: for they shal be comforted. † Blessed are they that hunger & thirst after iustice: for they shal haue their fill. † Blessed are the merciful: for they shal obrayne mercie. † Blessed are the cleane of hart: for they shal see God. † Blessed are the peace-makers: for they shal be called the children of God. † Blessed are they that suffer persecution for iustice: for theirs is the Kingdom of heauen. † Blessed are ye vwhen they shal reuile you, and persecute you, & speake al that naught is agaynst you, vntruely, for my sake: † be glad & reioyce, for your revvard is very great in heauen. For so they persecuted the Prophets, that vvere before you.

THE EIGHT
Beatitudes:
which are a part
of the Carechis-
me.
The Gospel vp6
Alholowes day,
and vpon the
feastes of many
Martyrs.

Mr. 9,
50.
LUC. 14,
34.

† You are the * salt of the earth. † But if the salt leese his vertue, vwherevith shal it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. † You are the light of the vworld. A citie cannot be hid, situated on a mountaine. † Neither do men light a

The Gospel on
the feasts of Do-
ctors.

B ij candel

* candel and put it vnder a bus hel, but vpon a candlestick, that it may shine to al that are in the house. † So let ¹⁷ your light shine before men: that they may see your good vvorkes, and glorifie your father vvhich is in heauen.

MR. 4, 21
LU. 8, 16
11, 35.

† Do not thinke that I am come to breake the Law or 18 the Prophets. I am not come to breake: but to fulfil. † For 19 assuredly I say vnto you, * til heauen and earth passe, one iote or one tittle shal not passe of the Law: til al be fulfilled. † He 20 therefore that shal * breake ²¹ one of these least commaundementes, & shal so teach men: shal be called the least in the Kingdom of heauen. But he that shal doe and teach: he shal be called great in the Kingdom of heauen. † For I tel you, 21 that vnles ²² your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauē.

LU. 16,
17.
LA. 2, 10.

The Gospel vpo
the fifth Sun-
day after Pen-
tecost.

† You haue heard that it vvas sayd to them of old. * Thou 22 shalt not kil. and vvho so killeth, shal be in danger of iudg-
ment. † But I say to you, that vvho soeuer is angrie vvith his 23 brother, shal be in danger of iudgment. And vvho soeuer shal say to his brother, Raca: shal be in danger of a coun-
cel. And vvho soeuer shal say, Thou foole: shal be guilty of the
hel of fyre. † If therefore thou offer thy ²⁴ gift at the altar, and there thou remember that thy brother hath ought agaynst
the: † leaue there thy offering before the altar, and goe first 25 to be reconciled to thy brother: and then coming thou shalt offer thy gift. † * Be at agreement vvith thy aduersarie be-
times vvhiles thou art in the vvay vvith him: lest perhaps the
aduersarie deliuer thee to the iudge, and the iudge deliuer thee
to the officer, and thou be cast into ²⁶ prison. † Amen I say to 27 thee, thou shalt not goe out from thence til thou repay the
last farthing.

EXO. 20,
13.
DEUT. 5,
17.

† This Prison
is taken of very
ancient fathers,
for Purgatorie:
namely S. Cypre.
ep. 12. ad Anton.
nu. 6.

† You haue heard that it vvas sayd to them of old, * Thou 28 shalt not committe aduoutrie. † But I say to you, that vvho- 29 soeuer shal see a vvoman to lust after her, hath already com-
mitted aduoutrie vvith her in his hart. † And if thy right eie 30 scandalize thee, plucke it out, & cast it from thee. for it is expe-
dient for thee that one of thy limmes perish, rather then thy
vvhole body be cast into hel. † And if thy right hand scanda- 31 lize thee, cut it of, and cast it from thee: for it is expedient for
thee that one of thy limmes perish, rather then that thy
vvhole body goe into hel.

LU. 12,
58.

EXO. 20,
14.

DEU. 24,
1.
MR. 19,
7.

† It vvas sayd also, * vvho soeuer shal dimisse his vvife, let 2
him

- 33 him giue her a bil of diuorcement. † But I say to you, vvhosoeuer shal dimisse his vvife, "excepting the cause of fornication, maketh her to committe aduourtie: And he that shal marie her that is dimissed, "committeth aduourtie.
- 34 † Agayne you haue heard that it vvas sayd to them of old, * Thou shalt not committe periurie: but thou shalt performe thy othes to our Lord. † But I say to you "not to svveare at al: neither by heauen, because it is the throne of God: † neither by the earth, because it is the foote stole of his feete: neither by Hierusalē, because it is the citie of the great King. † Neither shalt thou svveare by thy head, because thou canst not make
- 35 one heare vvwhite or blacke. † Let your talke be, yea, yea: no, no: and that vvwhich is ouer & about these, is of euil.
- 36 † You haue heard that it vvas sayd, * An eye for an eye, and a tooth for a tooth. † But I say to you "not to resist euil: but if one strike thee on thy right cheeke, turne to him also the
- 37 other: † and to him that vvvil contend vvith thee in iudgment, and take away thy cote, let goe thy cloke also vnto him. † and vvhosoeuer vvil force thee one mile, goe vvith him other
- 38 twayne. † He that asketh of thee, giue to him: and * to him that vvould borovv of thee, turne not avay.
- 39 † You haue heard that it vvas sayd, * Thou shalt loue thy neighbour, and " hate thine enemy. † But I say to you, loue your enemies, doe good to them that hate you: and pray for
- 40 them that persecute and abuse you: † that you may be the children of your father vvwhich is in heauen, vvho maketh his sunne to rise vpon good & bad, and rayneth vpon iust &
- 41 vniust. † For if you loue them that loue you, vvhat revvard shal you haue? do not also the Publicans this? † And if you salute your brethren only, vvhat do you more? do not also the
- 42 heathen this? † Be you perfect therefore, as also your heauenly father is perfect.

The Gospell vps
the friday after
Ashwensday.

:: So taught the
Pharisees, nor
the Law.

:: We see then
that the tempo-
ral prosperitie
of persons and
countries is no
signe of better
men or truer re-
ligion.

A N N O T A T I O N S

C H A P. V.

10. For iustice.) Heretikes and other malefactours sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for iustice. For (sayth S. Aug.) they can not suffer for iustice, that haue deuided the Churche, and, where found sayth or charitie is not, there cannot be iustice. *Cont. ep. Parm. li. i. c. 9. Ep. 50. Psal. 34. Conc. 2.* And so by this scripture are excluded al false Martyrs, as S. Augustine often dedareth, and S. Cypr. *de Unit. Eccl. nu. 8.*

11. Reward.) In Latin and Greeke the word signifieth very wages and hire deue for wor-
kes, and so presupposeth a meritorious deede.

False Martyrs.
Merces.
Mistis.

The Church visible.

16. *The light.*] This light of the world, and cite on a mountayne, and candel vpon a candlestick, signifie the Clergie, and the whole Church, so built vpon Christ the mountayne, that it must needs be visible, and can not be hid nor vknown. *Aug. cont. Fulg. Donat. c. 18. Li. 16. cont. Faust. c. 17.* And therefore, the Church being a candle not vnder a bushel, but shining to all in the house (that is) in the world, what I haue I say more (sayth S. Augustine) then that they are blind which shut their eyes agaynst the candle that is set on the candlestick? *Tract. 2. in ep. 10.*

17. *Your light.*] The good life of the Clergie edifieth much, and is Gods great honour: Whereas the contrarie dishonoureth him.

20. *One of these.*] Behold how necessarie it is, not only to beleue, but to keepe al the commaundements, euen the very least.

True inherent iustice.

21. *Your iustice.*] It is our iustice, when It is giuen vs of God. *Aug. in Ps. 110. Conc. 1. De Sp. & lit. c. 9.* So that Christians are truly iust, and haue in them selues inherent iustice, by doing Gods commaundements. Without which iustice of workes no man of age can be saved. *Aug. de fid. & oper. c. 16.* Whereby we see saluation, iustice, and iustificacion, not to come of only fayth, or imputation of Christes iustice.

Venial finnes.

22. *Hel of fyre.*] Here is a playne difference of finnes, some mortal that bring to Hel, some lesse, and lesse punished, called venial.

24. *Gift at the altar.*] Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhod of Christian men, *Heb. 13. 1.*

Mariage a Sacrament, and is not dissolved by diuorce.

25. *Excepting the cause of fornication.*] This exception is onely to shew, that for this one cause a man may put away his wife for euer: but not that he may marrie another: as it is most plaine in S. Marke and S. Luke, who leaue out this exception, saying: * *Whosoever dismisseth his wife and marieth an other, committeth aduoutrie.* See the Annot. Luc. 19. 9. But if both parties be in one and the same fault, then can neither of them not so much as diuorce or put away the other. *Mr. 10. 11. Lu. 16. 18.*

26. *Committeth aduoutrie.*] The knot of Mariage is a thing of so great a Sacrament, that not by separation it self of the parties it can be loosed, being not lawful neither for the one part nor the other, to marrie agayne vpon diuorce. *Aug. de bo. Coniug. c. 7.*

27. *Not to sweare.*] The Anabaptists here not following the Churches iudgement, but the bare letter (as other Hereticks in other cases) hold that there is no othe lawfull, no nor before a iudge. Whereas Christ speaketh agaynst rashe and vsual swearing in common talke, when there is no cause.

29. *Not to Resist euil.*] Here also the Anabaptists gather of the letter, that it is not lawful to goe to law for our right: as Luther also vpon this place held, that Christians might not resist the Turke. Whereas by this, as by that which followeth, patience only is signified and a wil to suffer more, rather then to reuenge. For neither did Christ nor S. Paule follow the letter by turning the other cheek. *Jo. 18. Ad. 31.*

CHAP. VI.

In this second chapter of his Sermon, he Controverteth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intention thereof, which was vaine glorie. 19 Their end also was to be rich, but ours must not be so much as in necessities.

TAKE good heede that you do not your iustice before men, to be seen of them: otherwise reward you shall not haue with your father which is in heauen.

THE first worke of iustice.

† Therefore when thou doest an almes-deede, sound not a trompet before thee, as the hypocrites doe in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward. † But when thou doest an almes-deede, let not thy left hand know what thy right hand doeth: † that thy almes-deede may be in secrete, and thy father which seeth in secrete, will repay thee. 1 2 3 4

And

- 5 † And vwhen ye pray, you shal not be as the "hypocrites, THE SE-
cond worke
of iustice.
that loue to stand & pray in the Synagogs and corners of the
streetes, that they may be seen of men: Amen I say to you, they
6 haue receiued their revvard. † But thou vwhen thou shalt pray,
enter into thy chamber, & hauing shut the doore, pray to thy
father in secrete: and thy father vvhich seeth in secrete, vvil
7 repay thee. † And vwhen you are praying, speake not much,
as the heathen. For they thinke that in their "much-speaking
8 they may be heard. † Be not you therefore like to them, for
your father knowveth vwhat is needeful for you, before you
aske him.

LUC. 11,
2.

- 9 † Thus therefore shal you pray. * OVR FATHER which art in hea- THE PATER
NOSTER.
10 uen, sanctified be thy name. † Let thy Kingdom come. Thy wil be done, as in heauen,
11 in earth also. † Giue vs to day our "super substantial bread. † And forgie vs our
12 "dettres, as we also forgie our detters. † And "leade vs not into temptation. But
13 deliuer vs from euil. Amen. † For "if you vvil *forgie men their
14 offenses, your heauenly father vvil forgie you also your
15 offenses. † But if you vvil not forgie men, neither vvil your
father forgie you your offenses.

Mr. 11,
25.

- 16 † And vwhen you fast, be not as the hypocrites, sad. For
they disfigure their faces, that they may appeare vnto men to
fast. Amen I say to you, that they haue receiued their revvard.
17 † But thou vwhen thou doest fast, anoynte thy head, and
18 vva(h thy face: † that thou appeare not to men to fast, but to
thy father vvhich is in secrete: and thy father vvhich seeth in
secrete, vvil repay thee.

LUC. 12,
33.

- 19 † * Heape not vp to your selues treasures on the earth: vwhere
the rust & mothe do corrupt, & vwhere theeuers digge through
20 & steale. † But heape vp to your selues treasures in heauen:
vwhere neither the rust nor mothe doth corrupt, and vwhere
21 theeuers do not digge through nor steale. † For vwhere thy
22 treasure is, there is thy hart also. † † * The candel of thy body
is thine eye. If thine eye be simple, thy vvhole body shal be
23 lightsome. † But if thine eye be naught: thy vvhole body shal
be darkesome. If then the light that is in thee, be darkenes: the
darkenes it self howv great shal it be?

LUC. 11,
34.

LUC. 16,
13.

- 24 † No man can *serue t'vvo masters. For either he vvil hate
the one, and loue the other: or he vvil sustayne the one, and
contemne the other. You cannot serue God and Mammon.

LUC. 12,
22.

- 25 † Therefore I say to you, *be not "careful for your life vwhat
you shal eate, neither for your body vwhat rayment you shal
put on.

THE PATER
NOSTER.

:: In S. Luke,
the Latin is,
Panem quoti-
dianum, dayly
bread, the Gree-
ke being indif-
ferent to both,
τὸν ἡμετέριον.

:: The third
worke of
iustice.

The Gospel vp
Ashwenfday.

The Gospel on
the 14 Sunday
after Pentecost.

put on. Is not the life more then the meate: and the body more then the rayment? † Behold the foules of the ayre, that they soue not, neither reape, nor gather into barnes: and your heauenly father feedeth them. Are not you much more of price then they? † And vvhich of you by caring, can adde to his stature one cubite? † And for rayment vvhich are you careful? 28 Consider the lilies of the field howv they growv: they labour not, neither do they spinne. † But I say to you, that neither 29 Salomon in al his glorie vvas arrayed as one of these. † And if so the grasse of the field, vvhich to day is, and to morovv is cast into the ouē, God doth so clothe: howv much more you O ye of very smal sayth? † Be not careful therefore, saying, vvhath 31 shal vve eate, or vvhath shal vve drinke, or vvhervvith shal vve be couered? † for al these thinges the ⁱⁱ Heathen do seeke 32 after. For your father knowveth, that you neede al these things. † Seeke thetefore first the Kingdom of God, & the iustice of 33 him: and al these things shal be giuen you besides. † Be not 34 careful thetefore for the morovv. For the morovv day shal be careful for it self. sufficient for the day is the euil thereof.

They seeke
temporal things
only, and that
not of the true
God, but of
their idols, or
by their owne
industrie.

ANNOTATIONS CHAP. VI.

Good Workes
iusticie.

1. *Iusticie.*] Hereby it is playne that good Workes be iustice, and that man doing them doeth iustice, and is thereby iust and iustified, and not by sayth only. Al which iustice of a Christian man our Sauour here compriseth in these three Workes, in Almes, fasting, and prayers. *Aug. li. perf. iust. c. 8.* So that to giue almes, is to doe iustice, and the Workes of mercie are iustice. *Aug. in Ps. 49. v. 5.*

Merites.

4. *Repay.*] This repaying and rewarding of good Workes in heauen, often mentioned here by our Sauour, declareth that the sayd Workes are meritorious, and that we may doe them in respect of that reward.

Hypocrisie.

5. *Hypocrites.*] Hypocrisie is forbidden in al these three Workes of iustice, and not the doing of them openly to the glorie of God and the profite of our neighbour and our owne saluatiō: for Christ before (c. 5.) biddeth, saying: *Let your light so shine before men &c.* And in al such Workes S. Gregories rule is to be folowed, *The Worke so to be in publike, that the intention remayne in secrete.* *Ho. 11. in Euang. c. 10.*

7. *Much speaking.*] Long prayer is not forbid, for Christ * him self spent whole nights in prayer, and he sayth, * we must pray alwayes, and * the Apostle exhorteth to pray without intermission, and the holy Church * from the beginning hath had her Canonical houres of prayer: but idle and voluntary babling, either of the heathens to their goddes, or of Heretikes, that by long Rhetorical prayers thinke to perswade God: whereas the Collects of the Church are most breecle and most effectual. *See S. Augustine ep. 121. c. 8. 9. 10.*

*Luce. 6. 12.
18. 1. 21. 36.
Thes. 5.*

*17.
Cypr. de
erat. Doa
in fine.*

τὸν ἰσχυρισμὸν.

The B. Sacra-
ment.

11. *Superflantial bread.*] By this bread so called here according to the Latin Word and the Greeke, we take not only al necessaric sustentance for the body, but much more al spiritual foode, namely the blessed Sacrament it self, which is Christ the true bread that came from heauen, and the bread of life to vs that eate his bodie. *Cypr. de orat. Do. Aug. ep. 121 c. 11.* And therefore it is called here Superflantial, that is, the bread that passeth and excelleth al creatures. *Hiero. in 2. Tit. In 6. Mat. Amb. li. 1. de Sacr. c. 4. Aug. ser. 28. de verb. Do. ser. Mar. S. Germanus in Theoria.*

Venial finnes.

12. *Dettes.*] These dettes doe signifie not only moral finnes, but also venial, as S. Augustine often teacheth: and therefore every man, be he neuer so iust, yet because he can not liue without venial finnes, may very truly and ought to say this prayer. *Aug. cons. duas ep. Pelag. li. 1. c. 14. li. 21 de Ciuit. c. 27.*

13. *Leade vs not.*

In Expos.
orat. Do.
Iac. 1.

11. *Leade vs not.*] S. Cypr. readeth, *Ne patiaris nos induci.* Suffer vs not to be led, as S. Augustine noteth *li. de bo. persau. c. 6.* and so the holy Church vnderstandeth it, because God (as S. Iames sayth) tempteth no man: though for our sinnes, or for our probation and crowne, he permit vs to be tempted. Beware then of Bezaes exposition vpon this place, who (according to the Caluinists opinion) saith, that God leadeth them into temptation, into whom him self bringeth in Satan for to fill their harts: so making God the author of sinne.

God is not author of euil.

14. *If you forgiue.*] This poynt, of forgiuing our brother, when we aske forgiuentesse of God, our Saviour repeateth agayne, as a thing much to be considered: and therefore commended in the last also of the seruant that would not forgiue his fellow seruant, *Mat. 18.*

nd 20, 26.
I fil. 9.
Ier. 2, 13.
Ioh. 1.

15. *Fast.*] He forbiddeth not open and publike fasts, which in the Scriptures were commanded and proclaimed to the people of God, and the Niniuites by such fasting appeased Gods wrath: but to fast for vaine glorie and praise of men, and to be desirous by the very face and looke to be taken for a faster, that is forbidden, and that is hypocrisie.

Publike fast.

20. *Treasures in heauen.*] Treasures layd vp in heauen, must needes signifie, not sayth only, but plentiful almes and deedes of mercie and other good workes, which God keeping as in a booke, wil reward them accordingly: as of the contrarie the Apostle sayth, *He that soweth sparingly, shal reape sparingly.* 2. Cor. 9.

Meritorious workes.

24. *Two Masters.*] Two religions, God and Baal, Christ and Caluin, Masse and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this lesson of our Saviour, that thinke they may serue al masters, al times, al religions. Agayne, these two masters doe signifie, God and the World, the flesh and the spirit, iustice and sinne.

25. *Careful.*] Prudent prouision is not prohibited, but to much doubtfulness and feare of Gods prouision for vs: to whom we ought with patience to committe the rest, when we haue done sufficiently for our part.

CHAP. VII.

In this third and last Chapter of his Sermon, because we know not mens endes, he biddeth vs beware of iudging: 6 and neuertheless to take open dogges (so he calleth them) as they be. 7 If these workes of iustice seeme to hard, we must pray instantly to him that giueth them. 12 In the conclusion, he giueth one short rule of al iustice. 13 and then he exhorteth with al vehemencie to the straiter way both of the Catholike sayth, 21 and also of good life: because only sayth wil not suffice.

Luc. 6,
37.
Mr. 4,
24.



- 1 V D G E " not, that you be not iudged. †For *in what iudgment you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you agayne. †And why seest thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou seeest not?
- 2 †Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye?
- 3 †Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye.

6 †Giue not that which is "holy to dogges: neither cast ye your pearles before swine, lest perhaps they treade them with their feete, and turning, al to teare you.

7 †*Aske, and it shal be giuen you: seeke, and you shal finde, knocke, and it shal be opened to you. †For "euery one that askerh, receiueth: and that seeketh, findeth: and to him

C that

Luc. 11, 9

that knocketh, it shal be opened. † Or vvhhat man is there of 9
you, vvhom if his childe shal aske bread, vvil he reach him a
stone? † Or if he shal aske him fish, vvil he reach him a ser- 10
pent? † If you then being naught, knovv hovv to giue good 11
giftes to your children: hovv much more vvil your father
vvhich is in heauen, giue: good things to them that aske him?

∴ These good
things are grace
and all spiritual
gifts, and what
soever pertaineth
to the
health of the
soule.

† * Al things therfore vvhathoeuer you vvil that men doe 12
to you doe you also to them. For this is the Law and the Pro-
phets.

LUC. 6,
31.

* † Enter ye by the narrowv gate: because brode is the gate, 13
and large is the vvay that leadeth to perdition, and many there
be that enter by it. † Hovv narrowv is the gate, and straite is 14
the vvay that leadeth to life: and fevv there are that finde it!

LUC. 13,
24.

The Gospel on
the 7 Sunday
after Pentecost.

† Take ye great heede of false Prophets, vvhich come to 15
you in theⁿ clothing of sheepe, but invvardly are rauening
vvolues. †ⁿ By their * fruites you shal knovv them. Do men 16
gather grapes of thornes, or figges of thistels? † Euen so euery 17
good tree yeldeth good fruites, and the euil tree yeldeth euil
fruites. † A good tree can not yeld euil fruites, neither an euil 18
tree yeld good fruites. † Euery tree that yeldeth not good 19
frute, shal be cut dovne, and shal be cast into fyre. † Ther- 20
fore by their fruites you shal knovv them.

LUC. 6,
44.

† Not euery one that sayth to me, ⁿ Lord, Lord, shal enter 21
into the Kingdom of heauen: but he that doeth the vvil of
my father vvhich is in heauen, he shal enter into the kingdom
of heauen. † Many shal say to me in that day, Lord, Lord, 22
haue not vve prophecied in thy name, and in thy name cast
out diuels, and in thy name vvrought many miracles? † And 23
then I vvil cōfesse vnto them, That I neuer knevv you. depart
from me you that vvorke iniquitie. † * Euery one therfore 24
that heareth these my vvordes, and doeth them: shal be like-
ned to a vvise man that built his house vpon a rocke, † and 25
the rayne fel, and the fluddes came, & the vvindes blevve,
and they beate agaynst that house, and it fel not, for it vvas
founded vpon a rocke. † And euery one that heareth these 26
my vvordes, & doeth them not, shal be like a foolifh man
that built his house vpon the sand, † and the rayne fel, and 27
the fluddes came, and the vvindes blevve, and they beate
agaynst that house, and it fel, & the fall therof vvas great.

LUC. 6,
47.

† And it came to passe, vvhē I E S V S had fully ended 28
these vvordes, the multitude vvēre in * admiration vpon his
doctrine

MAR. 1,
22.
LUC. 4,
32.

29 doctrine. † For he vvas teaching them as hauing powver, and not as their Scribes and Pharisees.

ANNO TATIONS.

CHAP. VII.

1. *Judge not.*] It is no Christian part to iudge il of mens actes which be in them selues good and may procede of good meaning, or of mans inward meanings and intentions which we can not see: of which fault they must beware that are to suspitious and giuen to deeme alwayes the worst of other men. But to say, that Iudas, or an Heretike euidently known to die obdilatly in heresie, is damned, and in al other playne and manifest cases to iudge, is not forbidden.

6. *Holy so dogges.*] No holy Sacrament and specially that of our Sauours blessed body, must be worthy recei-
geuen wirungly to the vnworthy, that is, to them that haue not by confession of al mortal sinnes
examined and proued them selues. See the Annot. 1. Cor. 11. 27. 28. 29.

8. *Euery one that asketh.*] Al things that we aske necessarie to saluation with humilitie, ar-
tention, continuance, and other dewe circumstances, God wil vndoubtedly graunt when it is
best for vs.

11. *Clothing of sheepe.*] Extraordinarie apparence of zeale and holines is the sheepes cote in
some Heretikes: but these of this time weare not that garment much, being men of vnstable
linne. This is rather their garment, common to them With al other Heretikes, to crake much of the
word of the Lord, and by pretended allegations and * swete wordes of benediction, and specially
by promise of knowledge, light and libertie of the Gospel, to seduce the simple and the foolish.
Heretikes wol-
ues in shee-
skinnes.

16. *Fruites.*] These are the fruities which Heretikes are known by, diuision from the whole
Churche, diuision among them selues, taking to them selues new names and new mai-
sters, inconstancie in doctrine, disobedience both to others and namely to spiritual offi-
cers, loue and liking of them selues, pride and intolerable vaunting of their owne knowledge
about al the holy Doctores, corruption, falsification, and quite denying of the parts of Scriptures
that specially make agaynst them, and these be common to al Heretikes lightly. Other some are
more peculiar to these of our time, as Incestuous mariages of vowed perons, Spoile of Churches,
sacrilege and profanation of al holy things, and many other special poynts of doctrine, directly
tending to the corruption of good life in al states.

21. *Lord, Lord.*] These men haue faith, otherwile they could not inuocate, *Lord, Lord:* Re. 10.
But here we see that to beleue is not ynough, and that not only infidelitie is sinne, as Luther tea-
cheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so
great sayth, yet without the workes of iustice shal not be saued. 1. Cor. 13. Agayne, consider here
who they are that haue so often in their mouth, *The Lord; the Lord,* and how litle it shal auaille
them, that set so litle by good workes, and contemne Christian iustice.

CHAP. VIII.

*Immediately after his Sermon (to confirme his doctrine With a miracle) he cureth a Leper.
1 But about him and al other Iewes, he comendeth the faith of the Centurion, Who Was
a Gentile: and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of
the Iewes. 16 In Peters house he sheweth great grace. 18 In the Way to the sea he speaketh
With two, of folowing him: 23 and upon the sea commaundeth the tempest: 28 and
beyond the sea he manifesteth the devils malice agaynst man, in an heard of swine.*

Mr. 1,
40.
Lk. 5, 12.



ND vwhen he vvas come dovne from the
mountaine, great multitudes folovved him:
† And * behold a leper came and adored him
saying, Lord, if thou vvil, thou canst make me
cleane. † And I E s v s stretching forth his
hand, touched him, saying, I vvil. be thou made cleane. And
4 forthwith, his leprosy vvas made cleane. † And I E s v s sayth to
him

The Gospel on
the 3. Sunday
after the Epi-
phanie,

C ij

him, See thou tel no body : but goe, * shevv thy self to the
"priest, & offer the "gift vvhich Moyſes commaunded for a
testimonie to them.

Leu. 14,
2.

THE GOS-
PEL vpon the
thursday after
Aſchwenſday.
And alſo in
Maſſe for the
ſicke.

† And * vvhē he vvas entred into Capharnaum, there 5
came to him a Centurion, beſeeching him, † & ſaying, Lord 6
my boy lieth at home ſicke of the palsey, & is ſore tormēted.
† And I E S V S ſayth to him, I vvill come, & cure him. † And 7. 8
the Centurion making anſwer, ſayd, Lord "I am not vvorthie
that thou ſhouldeſt enter vnder my rooſe: but only ſay the
vvord, and my boy ſhal be healed. † For I alſo am a man 9
ſubiect to authoritie, hauing vnder me ſouldiars: and I ſay to
this, goe, and he goeth: and to an other, come, & he cometh:
and to my ſeruant, doe this, & he doeth it. † And I E S V S 10
hearing this, marueiled: and ſayd to them that folovved him,
Amen I ſay to you, I haue not found ſo great faith in Iſrael.
† And I ſay to you, that many ſhal come from the Eaſt and 11
Weſt, and ſhal ſitte dovvn vvith Abraham & Iſaac & Iacob
in the kingdom of heauen: † but the children of the kingdom 12
ſhal be caſt out into the exteriour darkeneſſe: there ſhal be
vveeping & gnaſhing of teeth. † And I E S V S ſaid to the 13
Centurion, Go: and as thou haſt beleued, be it done to thee.
And the boy vvas healed in the ſame houre. ¶

Lu. 7, 1.

† And * vvhē I E S V S Was come into Peters houſe, he ſavv 14
"his vvives mother layde, & in a fitte of a fever: † and he tou- 15
ched her hand, and the fever left her, and ſhe aroſe, and mini-
ſtered to him. † And vvhē euening vvas come, they brought 16
to him many thar had diuels: and he caſt out the ſpirites vvith
a vvord: and al thar vvēre il at eaſe he cured: † that it might 17
be fulfilled vvich vvas ſpoken by Eſay the Prophete ſaying,
He tooke our infirmities, and bare our diſeaſes.

Mr. 1, 29
Lu. 4, 38

† And I E S V S ſeeing great multitudes about him, com- 18
maunded to goe beyond the vvater. † And a * certaine Scribe 19
came, and ſayd to him, Maſter, I vvill folovv thee vvither ſoe-
uer thou ſhalt goe. † And I E S V S ſayth to him, the foxes haue 20
holes, and the foules of the ayre neſtes: but the ſonne of man
hath not vvhere to lay his head. † And * an other of his Di- 21
ſciples ſayd to him, Lord, permit me firſt to goe & burie my
father. † But I E S V S ſayd to him, Folovv me, and "let the dead 22
burie their dead.

Eſa. 53,
4.
1. Pet. 2,
24.
Lu. 9, 57

THE GOS-
PEL on the 4
Sunday after
the Epiphanie.

† And * vvhē he entered into the boate, his Diſciples fo- 23
lovved him: † and loe a great tempeſt aroſe in the ſea, ſo 24
that

Luc. 9,
59.

Mar. 4,
36.
Lu. 8, 22

Mr. 5. i.
Luc. 8,
26.

- 25 that the boate vvas couered vvith vvaues, but he slept. † And
they came to him, and raised him, saying, Lord, saue vs, vve
26 perissh. † And he saith to them, Why are you fearful O ye of
litle faith? Then rising vp^h he commaunded the vvindes &
27 the sea, and there ensued a great calme. † Moreouer the men
marueled saying, What an one is this, for the vvindes and the
sea obey him? †
28 † And * vvhen he vvas come beyond the vvater into the
countrie of the Gerasens, there mette him t vvo that had di-
uels, coming forth out of the sepulcres, exceding fierce, so that
29 none could passe by that vvay. † And behold they cried
saying, What is betvvene vs and thee I e s v the sonne of God?
30 art thou come hither to torment vs before the time? † And
there vvas not farre from them an heard of many svvine fee-
31 ding. † And the diuels besought him saying, If thou cast vs
32 out, send vs into the heard of svvine. † And he said to the, Goe.
But they going forth vvnt into the svvine, and behold the
whole heard vvnt vvith a violence headlong into the sea:
33 and they dyed in the vvaters. † And the svvinehardes fled:
and comming into the citie, told al, and of them that had been
34 possessed of diuels. † And behold the vvhole citie vvnt out
to meete I e s v s, and vvhen they savv him, they besought
him that he vvould passe from their quarters.

A N N O T A T I O N S

C H A P. V I I I.

* *Priest.*] The Priests of the old law (saith S. Chrysostome) had authoritie and privilege only to discern who where healed of leprosie, and to denounce the same to the people: but the Priests of the new law haue power to purge in very deepe the filth of the soule. Therefore who-
soever despiseth them, is more vvorthie to be punished then the rebel Dathan and his complices. *Priests forgive*
S. Chrys. li. 3. de Sacerd.

* *Gift.*] Our Sauour willeth him to goe and offer his gift or sacrifice according as Moyse prescrib'd in that case, because the other sacrifice being the holiest of al holies, which is his body, was not yet begonne, So saith S. Aug. li. 2. q. lxxviii. q. 1. & Cont. Aduers. leg. & Proph. li. 1. c. 19. 20.

* *Liturg.* S. Chrys. 8. Not Worthy.] *Orig. ho. 5. in diuers.* When thou eatest (saith he) and drinkest the body and bloud of our Lord, he entereth vnder thy rooffe. Thou also therefore humbling thy self, say: Lord I am not Worthy. &c. So said * S. Chrysostom in his Masse. and so doeth the Cath. Church vnto
finem. at this day in every Masse. See S. Augustine ep. 115 ad Iannu.

14. *His Wives mother.* Of Peter specially among the rest it is euident that he had a wife, but
Lib. 1. adu. (as S. Hierom sayth) after they were called to be Apostles, they had no more carnal companie
Iou. c. 14. with their Wives, as he proueth there by the very wordes of our Sauour, * *He that hath left*
Mr. 19. 29. Wife &c. And so in the Latin Church hath been alwayes vsed, that married men may be and are
Epiph. ha. daily made Priests, either after the death of the wife, or with her consent to liue in perpetual con-
39. tinencie. And if the Greekes haue Priests that doe otherwise, S. Epiphanius a Greeke Doctor
* *Sozom.* telleth them that they doe it agaynst the ancient Canons, and * Paphnutius plainly signifieth
li. 1. c. 22. the same in the first Council of Nice. But this is most playne, that there was neuer either in the
Socrat. li. 1. Greeke Church or the Latin, authentical example of any that married after holy Orders.

1. 1. 22. *Let the dead.*] By this wee see that not only no worldly or carnal respect, but no other laudable

dutie toward our parents, ought to stay vs from following Christ, and choosng a life of greater perfection.

26. *He commaunded.*) The Churche (here signified by the boate or shippe) and Catholikes, are often tossed with stormes of persecution, but Christ who seemed to sleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

CHAP. IX.

The Masters of the Iewes he confuteth both With reasons and miracles: 2 defending his remitting of sinnes, 9 his eating With sinners, 14 and his condescending to his Weake Disciples until he haue made them stronger. 18 shewing also in two miracles, the order of his providence about the Iewes and Gentils, leaving the one when he called the other, 27 he cureth two blind men, and one possessed. 31 And hauing with so many miracles together confuted his enemies, and yet they worse and worse, upon this to ward the people, he thinketh of sending true pastors vnto them.

The Gospel
vpon the 18
Sunday after
Pentecost.

:: We see that
the sayth of one
helpeth to ob-
taine for an
other.



AND entring into a boate, he passed ouer 1
the vwater, and came into his ovne citie.
† And * behold they brought to him one 2
sicke of the palsey lying in bedde. And
I E S V S :: seeing their faith, said to the sicke
of the palsey, Haue a good hart sonne,
thy sinnes are forgiuen thee. † And behold certaine of the 3
Scribes sayd v within them selues, " He blasphemeth. † And I E 4
S V S seeing their thoughtes, said. Wherefore thinke you euil in
your hartes? † Whether is easier, to say, thy sinnes are forgi- 5
uen thee: or to say, Arise and vvalke? † But that you may 6
knowv that the " Sonne of man hath povver in earth to forgi-
ue sinnes, (then sayd he to the sicke of the palsey,) Arise, take
vp thy bedde, and goe into thy house. † And he arose, and 7
vvent into his house. † And the multitudes seeing it, vvere 8
afraid, and " glorified God that gaue such povver " to men. †
† And * vvhen I E S V S passed forth from thence, he savv a 9
man sitting in the custome-house, named Matthevv : And he
sayth to him, Folovv me. And he arose vp, and folovved him.
† And it came to passe as he vv as sitting at meate in the house, 10
behold many Publicans and sinners came, and sate dovvn
vvith I E S V S and his Disciples. † And the Pharisees seeing it, 11
sayd to his Disciples: vvhy doth your Master eate vvith Pu-
blicans & sinners? † But I E S V S hearing it, sayd: They that are 12
in health, neede not a physicion, but they that are il at ease.
† But go your vvayes and learne vvhat it is, I vvil mercie, & " not 13
sacrifice. For I am not come to cal the iust, but sinners. -

† Then * came to him the Disciples of Iohn, saying, vvhy 14
do vve and the Pharisees " fast often, but thy Disciples do not
fast?

Mr. 2, 3.
Luc. 5,
18.

Mat. 2,
14.
Luc. 5,
27.

Ose. 6, 6.

Mat. 2,
18.
Luc. 11, 33.

The Gospel vpo
S. Matthewes
day.

- 15 fast? † And I E S V S sayd to them, Can the children of the bridegrome mourne, as long as the bridegrome is vvith them? But the dayes vvill come vvhen the bridegrome shal be raken avay from them, and :: then they shal fast. † And no
 16 body putteth a peece of ravy cloth to an old garment. For he
 17 is made a greater rent. † Neither do they put "nevv vvine into old bottels. Othervvise the bottels breake, and the vvine runneth out, and the bottels perishe. But nevv vvine they put into nevv bottels: and both are preserued together.

Christ signi-
feth that the
Church shal
use fasting daies
after his Ascen-
sion. Epiph. in
Comp. fid. Cath.
Aug. ep. 20.

Mat. 5,
22.
Luc. 8,
41.

- 18 † * As he vvvas speaking this vnto them, behold a certaine
 19 Gouvernour approched, and adored him, saying, Lord, my
 20 daughter is euen novv dead: but come, lay thy hand vpon
 21 her, and she shal liue. † And I E S V S ryling vp solovved
 22 him, and his Disciples. † And behold a vvoman vvwhich vvvas
 23 troubled vvith an issue of bloud" twelue yeres, came behind
 24 him, and touched the hemme of his garment. † For she sayd
 25 vvithin her self, If I shal "touch only his garment: I shal be
 26 safe. † But I E S V S turning and seeing her, sayd, Haue a good
 27 hart daughter, :: thy faith hath made the safe. And the vvoman
 28 became vvhole from that houre. † And vvhen I E S V S
 29 vvvas come into the house of the Gouvernour, & savv minstrels
 30 and the multitude keeping a stuttre, † he sayd, Depart: for the
 31 venche is not dead, but sleeperth. And they laughed him ro
 32 skorne. † And vvhen the multitude vvvas put forth, he entred
 33 in, and held her hand. And the mayde arose. † And this bruite
 vvent forth into al that countrie.
- † And as I E S V S passed forth from thence, there solovved
 him two blinde men crying and saying, Haue mercie on vs,
 O sonne of Dauid. † And vvhen he vvvas come to the house,
 the blinde came to him. And I E S V S sayth to them, "Do you
 beleeue, that I can doe this vnto you? They say to him, Yea
 Lord. † Then he touched their eyes, saying, According to your
 faith, be it done to you. † And their eyes vvvere opened, and
 I E S V S threatened them, saying, See that no man knowv it.
- † But they vvent forth, & bruite him in al that countrey.
- † And vvhen they vvvere gone forth, * behold they brought
 him a dumme man, possessed vvith a diuel. † And after the
 diuel vvvas cast out, the dumme man spake, and the multitudes
 marueled saying, Neuer vvvas the like seene in Israel.

The Gospel vpo
the 23 Sunday
after Pentecost.

Loe, her deu-
otion to the
hemme of his
garment, was
not superstitiō,
but a token of
greater faith: so
is the deuout
touching of ho-
ly relikes.

Mat. 12,
22.

† Bur

∴ In like maner
say the Hereti-
kes, calling al
miracles done
in the Catholi-
ke Church, the
lying signes of
Antichrist.

† But * the Pharisees sayd, ∴ In the prince of diuels he casteth
out diuels.

† And I E s v s went about al the cities, and tovvnes, tea-
ching in their synagogs, and preaching the Gospel of the
kingdom, and curing euery diseafe, and euery infirmitie.

† And seing the multitudes, he pitied them: because they vvere
vexed, and lay like sheepe that haue not a shepheard. † Then
he sayth to his Disciples, The haruest surely is great, but the
vvorkemen are few v. † Pray therfore the Lord of the haruest, 38
that he send forth vvorkemen into his haruest.

Mat. 12.
24.

AN NOT A T I O N S

CH A P. IX.

3. *He blasphemeth.* When the Iewes heard Christ remitte sinnes, they charged him with blasphemie, as Heretikes now charge his priests of the new Testament, for that they remitte sinnes: to Whom he sayd, *Whose sinnes you shal forgeue, they are forgiven &c.* 10. 20.

Men haue
power to forgi-
ue sinnes.

4. *Whether it easier.* The faithlesse Iewes thought (as Heretikes now daies) that to forgeue sinnes was so proper to God, that it could not be communicated vnto man: but Christ sheweth that as to worke miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgeue sinnes.

5. *The sonne of man in earth.* Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Church and our cheefe Bishop and Priest according to his manhood, in respect whereof al power was geuen him in heauen and earth. Mat. 28. v. 18.

6. *Glorified.* The faithfull people did glorifie God that gaue such power to men for to remit sinnes and to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glorie. him self only being still the principal worker of that effect, men being only his ministers, substitutes, and working vnder him and by his commission and authoritie.

7. *To men.* Not only Christ as he was man, had this power to forgeue sinnes, but by him and from him the Apostles, and consequently Priests. Mat. 28. *Al power is geuen me.* Mat. 18. *Whatsoeuer you shal loose in earth, shal be loosed in heauen.* Ioan. 20. *Whose sinnes you shal forgeue, they are forgiven.*

External Sacri-
fice.

13. *Not sacrifice.* These are the wordes of the Prophete, who spake them euen then when sacrifices were offered by Gods commaundement: so that it maketh not agaynst sacrifice, but he saith that sacrifice only without mercie and charitie, and generally with mortal sinne, is not acceptable. The Iewes offered their sacrifices dewely, but in the meane time they had no pitie nor mercie on their brethren: that is it which God misliketh.

Fasting.

14. *Fast often.* By the often fasting of his disciples, we may easely gather that he appointed them a precept maner of fasting: as it is certaine he taught them a forme of prayer. Luc. 11. and 11.

17. *New Wine.* By this new Wine, he doth playnly here signifie fasting and the straiter kind of life: by the old botels, them that can not away therewith.

19. *Twelue yeres.* This woman a Gentil had her diseafe twelue yeres, and the Gouerners daughter a Iewe (which is here raysed to life) was twelue yeres old, Luc. 8. Marke then the allegorie hereof in the Iewes and Gentils. As that woman fel sicke when the wenche was borne, so the Gentils went their owne wayes into idolatrie, when the Iewes in Abraham beleueed. Agayne, as Christ here went to rayse the wenche, and by the way the woman was first healed, and then the wenche reuiued: so Christ came to the Iewes, but the Gentils beleueed first and were saued, and in the end the Iewes shal beleuee also. Hiero. in Mat.

Relikes and
Images.

21. *Touche only.* Not only Christes wordes, but his garment and touche thereof or any thing to him belonging, might doe and did miracles, force proceeding from his holy person to them. Yea this woman returning home * set vp an Image of Christ, for memorie of this benefite, and the hennime of the same Image did also miracles. This image Iulian the Apostata threw downe, and set vp his owne in steede thereof, which was immediatly destroyed by fyre from heauen. But the image of Christ broken in peeces by the heathen, the Christians afterward gathering the peeces together, placed it in the Church: where it was (as Sozomenus writeth) vnto his time.

Euseb. li.
7 c. 14.
hist.

li. 5 c. 20.

28. Do

21. *Do you beleeue that I can.* } We see here that to the corporal healing of these men he requi-
 reth onely this faith, that he is able. Which faith is not sufficient to iustifie them. How then doe
 the Heretikes by this and the like places pleade for their onely iustifying faith? See the Annot.
Mar. 1. 16.

22. *Pray therefore.* } Therefore doth the Church pray and fast in the latter dayes, when holy
 Orders are geuen, that is, when workmen are prepared to be sent into the harvest. See Act. 13. 2.

CHAP. X.


*He giveth to the Twelve the power of Miracles, and so sendeth them to the lost sheepe of
 the Iewes. With instructions accordingly: 10 and by occasion of the sending,
 foretelleth of the persecutions after his Ascension, arming them and al other against
 the same. 40 and also exhorting the people to harbour his servants in such times of
 persecution.*

Mr. 3, 13.

6, 7.

Lk. 6, 13

2, 1.

1  ND hauing called his twelue Disciples toge-
 ther, * he gaue them "powver ouer vnclane
 spirites, that they should cast them out, and
 should cure al maner of disease, and al maner of
 infirmitie.

2 The names of the twelue Apostles be these: the "first,
 3 Simon vvho is called Peter, and Andrevv his brother,
 4 † James of Zebedee, and Iohn his brother, Philip and Barthle-
 mevv, Thomas and Matthevv the publican, and James of Al-
 phæus, & Thaddæus, † Simon Cananæus, and Iudas Iscariote,
 vvho also betrayed him.

5 † These twelue did I E S V S send: commanding them,
 saying, Into the vvay of the " Gentiles goe ye not, and into
 6 the cities of the Samaritans enter ye not: † but goe rather
 7 to the sheepe that are perished of the house of Israel. † And
 going preache, saying, That the kingdom of heauē is at hand.
 8 † Cure the sicke, raise the dead, cleanse the lepers, cast out
 9 diuels: gratis you haue receiued, gratis giue ye. † Do not
 10 possesse gold, nor siluer, nor money in your purses: † not a
 skrippe for the vvay, neither two coates, neither shoes, nei-
 11 ther rodde, for the vvorkeman is vvorthie of his meate. † And
 into vvhatsoeuer citie or towne you shal enter, inquire vvho
 12 in it is vvorthie: and there tarie til you goe forth. † And vvhen
 ye enter into the house, salute it, saying, "Peace be to this hou-
 13 se. † And if so be that house be vvorthie, your peace shal come
 vpon it. but if it be not vvorthie: your peace shal returne to
 14 you. † And vvho soeuer shal not receiue you, nor heare your
 vvordes: going forth out of the house or the citie " shake of-
 15 the dust from your feete. † Amen I say to you, it shal be "mbre
 tolerable for the land of the Sodomites and Gombrrheans in
 the day of iudgement, then for that citie.

∴ They haue
 here commis-
 sion to preach
 only in Israel:
 the time being
 not yet come
 to call the Gen-
 tiles.

D Behold

The Gospel vpo
the Commem-
oration of S.
Paul, Iun. 30.

:: Wisdom and
simplicitie both
be necessarie in
preachers, Bis-
hops and Pri-
ests.

The Gospel vpo
S. Athanasius
day, Maij 2.

:: A goodly cō-
fort for Chri-
stians and Ca-
tholikes and al
good men, in
the persecutiōs
of Turke, of he-
retikes, of al
wicked men.

The Gospel vpo
a Martyrs day
that is not a
Bishop.

† Behold I send you as sheepe in the middes of vvolfes. 16
Be ye therfore :: vvise as serpents, and simple as dooues. † And 17
take heede of men. For they vvil deliuer you vp in Councels,
and in their synagogs they vvil scourge you. † And to Presi- 18
dents and "to Kings shal you be ledde for my sake, in testi-
monie to them and the Gentiles. † But vvhen they shal de- 19
liuer you vp, * take no thought hovv or vvhat to speake: for
"it shal be giuen you in that houre vvhat to speake. † For it 20
is not you that speake, but the spirit of your father that spea-
keth in you. † * The brother also shal deliuer vp the bro- 21
ther to death, and the father the sonne: and the children shal
rise vp agaynst the parents, and shal vvorke their death,
† and you shal be odious to al men for my name. but he that 22
shal perseuere vnto the end, he shal be sauēd. †
† And vvhen they shal persecute you in this citie, flee into 23
an other. Amen I say to you, you shal not finish al the cities
of Israel, til the sonne of man come.

† * The Disciple is not about the maister, nor the seruant 24
about his lord. † It suffiseth the disciple that he be as his mai- 25
ster: and the seruāt as his lord. If they haue called the good mā
of the house Beelzebub, "hovv much more them of his hous-
hold? † Therefore feare ye not them. For nothing is hid, that 26
shal not be reuealed: and secrete, that shal not be knowven.
† That vvwhich I speake to you in the darke, speake ye in the 27
light: and that vvwhich you heare in the eare, preache ye vpon
the house toppes. † And :: feare ye not them that kil the body, 28
and are not able to kil the soul: but rather feare him that can
destroy both soul and body into hel. †

† Are not tvvo sparovves sold for a farthing: and not one 29
of them shal fall vpon the ground vvithout your father? 30
† But your very heares of the head are al numbered. † Feare 31
not therfore: better are you then many sparovves. † * Euery 32
one therfore that shal "confesse me before men, I also vvil
confesse him before my father vvwhich is in heauen. † But he 33
that shal denie me before men, I also vvil denie him before
my father vvwhich is in heauen. † Do not ye thinke * that I 34
came to send peace into the earth: I came "not to send peace,
but the svvord. † For I came to separate * man agaynst his 35
father, and the daughter agaynst her mother, and the daugh-
ter in law agaynst her mother in law. † And a mans ene- 36
mies, they of his ovvne houshold. † He that loueth father or 37
mother

Mar. 13,
11.

Luc. 12,
11.

Luc. 21,
16.

Luc. 6,
40

Mar. 8,
38.

Luc. 9,
26, 12,
8.

Luc. 12,
51.
Misc. 7,
6.

mother more then me, is not vvorthy of me: and he that loueth sonne or daughter aboue me, is not vvorthy of me.

38 † And he that taketh not his crosse, and foloweth me, is not
39 vvorthy of me. † He that hath found his life, shal lose it: and
he that hath lost his life for me, shal finde it.

LUC. 10,
16.

40 † * He that receiueth you, receiueth me: and he that recei-
41 ueth me, receiueth him that sent me. † He that receiueth a
Prophet in the name of a Prophet, shal receiue the reuward
of a Prophet. and he that receiueth a iust man in the name

∴ The reuward
for harbouring
&c helping any
blessed iust per-
son suffering
for his iustice
and conscience.

MAR. 9,
41.

42 of a iust man, shal receiue the reuward of a iust man. † And
* vvhosoeuer shal giue drinke to one of these litle ones a
cuppe of cold vwater, only in the name of a disciple, amen I
say to you, he shal not lose his reuward. †

A N N O T A T I O N S

C H A P. X.

1. Power.) Miracles were so necessarie to the confirmation of their doctrine beginning then to be preached, that not only Christ him self did miracles, but also he gaue to his Apostles power to doe them.

Beza in
Annot. no
us Test.
116.

2. First Simon.) Peter the first, not in calling, but in preeminence, for (as S. Ambrose saith in 2 Cor. 12.) Andrew first followed our Saviour before Peter: and yet the Primacie Andrew receaued not, but Peter. Which preeminence of S. Peter aboue the other Apostles is so playnly signified in this word, First, by the iudgement euen of Heretikes, that Beza, notwithstanding he confesseth the consent of all copies both Latin and Greeke, yet is not ashamed to say that he suspecteth that this Word was thrust into the text by some fauourer of Peters Primacie. Wherby we haue also that they care no more for the Greeke then for the Latin, when it maketh agaynst them: but at their pleasure say that al is corrupted.

Peters Prima-
cie.

9. Do not possesse.) Preachers may not carefully seeke after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessities, they deserue their temporal liuing at their hands for whom they labour spiritually.

* Aug. de
Ciuil. li. 22
you
S. Leo
been alwaies
a most godly
vse of Bishops
to geue their
blesing where
they come. Which
blesing
Imp. i. vit.
must needs be
of great grace
and profite, when
none but worthy
persons (as here
we read) might
S. Chrys.
take good there-
of: and when it is
neuer lost, but
returneth to the
geuer, when the
other partie is
Socrat. li. not
worthy of it. Among
other spiritual
benefites it taketh
away venial sinnes.
Amb. in 9. Luc.
8 c. 14.

12. Peace to this house.) As Christ him self vsed these wordes or this blessing often, Peace be to you, to here he biddeth his Apostles say the like to the house where they come: And so hath it

Bishops bles-
sing.

14. Shake of the dust.) To contemne the true preachers, or not to receaue the truth preached, is a very damnable sinne.

It remitteth ve-
nial sinnes.

15. More tolerable.) Hereby it is euident that there be degrees and differences of damnation in Hell fyre according to mens deserts. Aug. li. 6 de Bapt. c. 19.

18. Kings.) In the beginning Kings and Emperours persecuted the Church, that by the very death and blood of Martyrs it should grow more miraculously. after ward when the Emperours and kings were them selues become Christians, they vsed their power for the Church, agaynst Infidels and Heretikes. Aug. ep. 48.

19. It shal be giuen.) This is verified euen at this present also, when many good Catholikes, that haue no great learning, by their answers confound the Aduersaries.

21. How much more.) No maruel therefore if Heretikes call Christes Vicar Antichrist, when their forefathers the faithles Iewes called Christ him self Beelzebub.

All. 9.

32. Confesse me.) See how Christ esteerneth the open confessing of him, that is, of his truth in the Catholike Church, for as whe Saul persecuted the Church, he sayd * him self was persecuted: so to confesse him, and his Church, is al one. Contrariwise, see how he abhorreth them that deny him before men. Which is not only to deny any one litle article of the Catholike sayth comended to vs by the Church: but also to allow or consent to heresie by any meanes, as by subscribing,

Confessing of
Christ and his
truth.

coming to their seruice and sermons, furthering them any way agaynst Catholikes, and such like.

14. *Not peace but Word.*) Christ came to breake the peace of worldlings and sinners: as when the sonne belueth in him, and the father doth not: the wife is a Catholike, and the husband is not. For to agree together in infidelitie, heretic, or any other sinne, is a naughty peace. This being the true meaning of Christes Wordes, marke that the Heretikes interpret this to mainteine their rebellions and troubles which their new gospel breedeth. *Heza in no. Test. an. 1565.*

17. *More then.*) No earthly thing, nor duty to Parents, wife, children, countrie, or to a mans owne body and life, can be any iust excuse why a man should doe, or feyne him self to doe or beleuee any thing, agaynst Christ or the vnitie and faith of his Church.

21. *In the name.*) Reward for hospitality, and specially for receiuing an holy person, as Prophet, Apostle, Bishop, or Priest persecuted for Christes sake. For by receiuing of him in that respect as he is such an one, he shall be partaker of his merites, and be rewarded as for such an one. Whereas on the contrarie side, he that receiueh an Heretike into his house and a false preacher, doth communicate with his wicked workes. *Ep. 2. 10.*

CHAP. XI.

Iohn the Baptist in prison also doing his diligence, sendeth some of his disciples to Christ: that as they heard, so they might also see his miracles with their eyes. 7 Afterward Christ declareth how worthy of credite Iohns testimonie was: 16 and inuigeth agaynst the Iewes, who with neither of their maners of life could be vponne: 20 no nor with Christes infinite miracles: 25 praising Gods wisdom in this behalfe, 27 and calling to him self at such as feele their owne burdens.



The Gospel on
the 1. Sunday
in Aduent.

And it came to passe: vwhen I E S V S had
one comaunding his twelue Disciples,
passed from thence, to teach & preach
their cities.

†* And vwhen Iohn had heard in pri-
son the vvorkes of Christ: sending tvv
his disciples, he said to him, † "Art thou
he that art to come, or looke vve for an other? † And I E S V S
making ansvver said to them, Goe and report to Iohn vvhat
you haue heard and seen. †* The blinde see, the lame vvalke,
the lepers are made cleane, the deafe heare, the dead rise
again, to the poore the Gospel is preached: † and blessed is
he that shal not be scandalized in me.

† And vwhen they vvent their vvay, I E S V S began to
say to the multitudes of Iohn, "What vvent you out" into
the desert to see? a reede shaken vvith the vvinde? † But
vvhat vvent you out to see? a man clothed in soft garments?
Behold they that are clothed in soft garments, are in Kinges
houses. † But vvhat vvent you out to see? a Prophet? yea
I tel you and more then a Prophet. † For this is he of vvhom
it is vvritten, Behold I send mine angel before thy face, vvich shal prepare
thy vvay before thee. †

† Amen I say to you, there hath not risen among the borne
of vvomen a greater then Iohn the Baptist: yet he that is the
lesser

Luc.
18.

Esai.
5. 61

Mal.

- 12 lesser in the kingdom of heauen, is greater then he. † And
Luc. 16, 16. * from the dayes of Iohn the Baptist vntil now, the king-
 13 dom of heauen suffereth violence, and the violent beare it
 14 avay. † For al the Prophets and the Lawv prophecied vnto
Mal. 4, 5. Iohn: † and if you vvil receiue it, he is * Elias that is for to
 15 come. † He that hath eares to heare, let him heare.
Luc. 7, 31. † And * vwherevnto shal I esteeme this generation to
 16 be like? It is like to children sitting in the market- place:
 17 vvhich crying to their companions, † say, We haue piped to
 you, and you haue not daunced: vve haue lamented, and
Mt. 3, 4. 18 you haue not mourned. † For * Iohn came neither eating
 19 nor drinking: and they say, He hath a diuel. † The Sonne of
 man came eating and drinking, and they say, Behold a man
 that is a glotton and a vvinedrinker, a frende of Publicans and
 sinners. And vvisedom is iustified of her children.
Luc. 10, 13. † Then * began he to vpbraide the cities, vvherein vv ere
 20 done the most of his miracles, for that they had not done pe-
 21 nance. † Wo be to thee Corozain, vvo be to thee Beth- saida:
 for if in Tyre & Sidon had been vvrought the miracles that
 haue been vvrought in you, they had done penance in heare-
 22 cloth and ashes long agoe. † But neuerthelesse, I say to
 you, it shal be more tolerable for Tyre and Sidon in the
 23 day of iudgement, then for you. † And thou Capharnaum,
 shalt thou be exalted vp to heauen? thou shalt come dovne
 euen vnto hel. for if in Sodom had been vvrought the mira-
 cles that haue been wrought in thee, perhaps it had remained
 24 vnto this day. † But notwithstanding I say to you, that it shal
 be more tolerable for the land of Sodom in the day of iudge-
 ment, then for thee.
Luc. 10, 21. † At that time I e s v s answered and said. * I confesse
 25 to thee O Father lord of heauen and earth, because thou hast
 hid these things from the vvise and prudent, and hast reuealed
 26 the to little ones. † Yea Father: for so hath it vvell pleased thee.
 27 † Al things are deliuered me of my Father. And no man
 knowveth the Sonne but the Father: neither doth any knowv
 the Father, but the Sonne, and to vvhom it shal please the
 28 Sonne to reueale. † Come ye to me al that labour, and are
 29 burdened, and I vvill refresh you. † Take vp my yoke vpon
 you, and learne of me, because I am meeke, and humble of
 30 hart: and you shal finde rest to your soules. † For my yoke
 is svete, and my burden light. †

The Gospel
 vpo S. Matthias
 day Feb. 24. and
 vpon S. Francis
 day Octob. 4.
 and for many
 Martyrs.

6. *Art thou he*] Iohn him self doubted not, for he baptized him and gaue great testimonie of him before: 10. 1. But because his disciples knewe him not, nor esteemed of him so much as of Iohn their owne Maister, therefore did he send them vnto Christ, that by occasion of Christs answer he might the better instruct them what he was, and so make them Christs disciples, preferring them to a better Maister.

Eremitical life.

7. *What went you out.*] High commendation of Iohns holiness, as wel for his fasting, rough attire, solitary life, and constancie, as for the dignitie of his function.

7. *Into the desert.*] The faythful people in al ages resorted of deuotion into wildernes to see men of special and rare holynes, Prophets, Hermites, Anchorites &c. to haue their prayers or ghottly counsell. See S. Hierom de vita Hilarionu.

Elias.

14. *Elias.*) As Elias shal be the messenger of Christs later coming, so was Iohn his messenger and Præcuror at his former coming: and therefore is he called Elias, because of his like office and like spirit. Luc. 1. Grego. ho. 7. in Euang.

Penance.

18. *Eating and drinking.*] The wicked quarrellers of the world misconstrue easely al the aches and life of good men. If they be great fasters and austere liuers, they are blasphemied and counted hypocrites: if they conuerse with other men in ordinary maner, then they be counted dissolute.

21. *Penance in sackcloth.*] By this sackcloth and ashes added here and in other places, wee see evidently that Penance is not only leauing of former sinnes, and chaunge or amendment of life past, nor bare forowfulness or recounting of our offenses already committed, but requireth punishment and chastisement of our persons by these and such other meanes as the Scriptures do els where set forth. and therefore concerning the worde also, it is rather to be called Penance, as in our translation: then (as the Aduersaries of purpose auoyding the word) Repentance or Amendment of life: and that according to the very vial signification of the * Greeke word in the most ancient Ecclesiastical Greeke Writers: who for *Penitentes* (which in the Primitiue Church did publike penance) say, * *οἱ ἐν μὲν τσάκω ἐστίν*, that is, *Men that are doing penance*. And concerning that part of penance which is Cōfession, the Ecclesiastical historie calleth it by the same Greeke word, and the penitents comming to confession, *τῶν μετάνοιαν*. Sozom. li. 7 c. 16. Socrat. li. 5 c. 19. c. 3. in ini-

* Dionys.
Ecl. hier.

25. *Little ones.*) These little ones doe not signifie here only the vnlearned, as though Coblers *τιο*, and weauers and women and girles had this reuelation, and therefore do vnderstand al Scriptures and are able to expound them: but here are signified the humble, whether they be learned or vnlearned: as when he sayth, *Unless you become as little ones, you shal not enter into the Kingdom of heaven*. And so also the greatest Doctors (who as they were most learned, so most humbled them selues to the iudgement of the Catholike Church) are these little ones: and Hercules, who although vnlearned, yet vaunt their knowledge and their spirit of vnderstanding aboue al ancient fathers and the whole Church, can not be of these little and humble ones.

Mat. 18. 3.

The commaundments possible.

30. *Take ye ease.*] What is this light burden and sweete yoke, but his commaundments, of which S. Iohn sayth 1. Ep. 5. *His commaundments are not heauy*: cleane contrary to the Aduersaries that say, they are vnpossible to be kept.

CHAP. XII.

The blindness of the Pharisees about the Sabbath he proueth by Scriptures, by reason, and by a miracle. 14 and his death being therefore sought by them, he meekly goeth out of the way, according as Esay had prophesied of him. 21 His casting out of devils also he defendeth against them, 31 and setteth forth the daunger they stand in for their horrible blasphemie. 38 And because they aske yet for a signe, he sheweth how vvortheily they shal be damned, as foretelling how the devil shal possesse their Nation, 46 and testifying that although he be of their blood, yet not they for thou, but such as keepe his commaundments are deere vnto him.



At that time * Iesvs went through the corne
on the Sabbath: and his Disciples being hun-
grie, began to plucke the eares, and to eate.
† And the Pharisees seeing them, said to him.
Loe, thy Disciples doe that vvhich is not law-
ful

Mr. 2,
23.
Lu. 6, 1.

1. *Re. 21,*
 4. 3 ful for them to doe on the Sabbath-dayes. † But he sayd to them, Haue you not read vvhhat * Dauid did vvhhen he vvas
 4 an hungred, and they that vvere vvith him: † hovv he entred into the house of God, and did eate the loaves of propo-
 5 sition, vvvhich it vvas not lavvful for him to eate, nor for them
 6 that vvere vvith him, * but for priestes only? † Or haue ye
 7 not read in the * Lavv, that on Sabbath-dayes the priestes
 8 in the temple do breake the Sabbath, and are vvithout
 9 blame? † but I tel you that there is here a greater then the tēple.
 10 † And if you did knovv vvhat it is, *I wil mercie, and not* sacrifice: *See the anno-*
 11 you vvould neuer haue condemned the innocentes. † For *tatio chap. 9, 13.*
 12 the Sonne of man is lord of the Sabbath also.
 13 † And vvhen he had passed from thence, he came into their
 14 synagoge. † And * behold there vvas a man vvvhich had a vvith-
 15 thered hand, and they asked him saying, Whether is it lavvful
 16 to cure on the Sabbath? that they might accuse him. † But
 17 he sayd to them, what man shal there be of you, that shal haue
 18 one sheepe: and if the same fall into a ditche on the Sabbath,
 19 vvil he not take hold and lift it vp? † Hovv much better is a
 20 man more then a sheepe? therefore it is lavvful on the Sab-
 21 boths to doe a good deede. † Then he sayth to the man,
 22 Stretch forth thy hand. and he stretched it forth, and it vvas
 23 restored to health euen as the other.
 24 † And the Pharisees going forth made a cōsultation agaynst
 25 him, hovv they might destroy him. † But I E S V S knovving
 it, retired from thence: and many folovved him, and he cured
 them all. † and he charged them that they should not dis-
 close him. † That it might be fulfilled vvvhich vvas spoken by
 Esay the Prophete, saying. † Behold my servant vvhom I haue chosen,
 my beloued in vvhom my soul hath vvell liked. I vvil put my spirit vpon him, and
 iudgement to the Gentiles shal be shew. † He shal not contend, nor cry out, neither
 shal any man beare in the streetes his voyce. † The reede bruised he shal not
 breake, and smoking flaxe he shal not extinguishe: til he cast forth iudgement vnto
 victorie. † And in his name the Gentiles shal hope.
 2. † Then * vvas offered to him one possessed vvith a deuill,
 blinde and dumme: and he cured him, so that he spake & saw.
 3. † And al the multitudes vvere amased, and sayd, Whether this
 4. be the Sonne of Dauid? † But the Pharisees hearing it, sayd.
 5. This felovv casteth not out diuels but in Beelzebub the Prin-
 6. ce of the diuels. † And I E S V S knovving their cogita-
 7. tions, said to them.
 8. Euery kingdom *deuided against it self shal be made* *Therefore the*
 9. deso

Leu. 24,

9.

Nu. 28,

9

*Ofc. 6, 6.**Mr. 3, 1,**Lu. 6, 6.**Es. 42, 1**Luc. 11,*

14.

Mar. 3,

22

kingdom of heretikes can not possibly stand, because it is al-
ways full of diuision and dis-
ension.

desolate: and euery citie or house deuided agaynst it self, shal
not stand. † And if Satan cast out Satan, he is deuided 26
agaynst him self: how then shal his kingdom stand? † And 27
if I in Beelzebub cast out deuils: your children in vvhom do
they cast out? Therefore they shal be your iudges. † But if I in 28
the Spirit of God do cast out deuils, then is the kingdom of
God come vpon you. † Or how can a man enter into the 29
house of the strong, and raffe his vessel, vnles he first binde the
strong? and then he vvill raffe his house. † He that is " not vvith 30
me, is agaynst me: and he that " gathereth not vvith me, scat-
tereth. † Therefore I say to you, euery sinne and blasphemie 31
shal be forgiven men, but " the blasphemie of the Spirit
shal not be forgiven. † And vvho soeuer shal speake a 32
vvord agaynst the Sonne of man, it shal be forgiven
him: but he that shal speake agaynst the Holy Ghost, it
shal not be forgiven him neither in this vvorld, nor " in the
vvorld to come. † Either " make the tree good, and his fruite 33
good: or make the tree euil, and his fruite euil. for of the fruite
the tree is knowen. † You vipers broodes, how can you speake 34
good things, vvhereas you are euil? for of the aboundance of
the hart the mouth speaketh. † A good man out of a good 35
treasure bringeth forth good things: and an euil man out of
an euil treasure bringeth forth euil things. † But I say vnto 36
you, that euery " idle vvord that men shal speake, they shal
render an account for it in the day of iudgement. † For of thy 37
wordes thou shalt be iustified, and of thy vvordes thou shalt
be condemned.

¶ It is a mans
owne free wil
and election, to
be a good tree
or an il tree:
to bring forth
good fruites or
bad. S. Augu-
stine vpon this
place. li. 2. c. 4. de
actis cum Felice
Manichæo.

THE GOS-
PEL vpon vve-
nesday the first
weeke of Lent.

† Then answered him certaine of the Scribes and Pha- 38
risees, saying, Maister, vve vvould see a signe from thee.
† who answered, and said to them, 39

The vvicked and aduouterous generation seeketh a
signe: and a signe shal not be giuen it, but the signe of Ionas
the Prophet. † For as * Ionas vvvas in the vvhales belly three 40
dayes and three nighres: so shal the Sonne of man be in the
hart of the earth three dayes and three nightes. † The men 41
of Ninieue shal rise in the iudgement vvith this generatiõ, and
shal condemne it: because * they did penance at the preaching
of Ionas. And behold more then Ionas here. † The * Queene 42
of the South shal rise in the iudgement vvith this generation,
and shal condemne it: because she came from the endes of
the earth to heare the vvisedom of Salomõ, and behold more
then

Ion. 2, 2.

Ion. 3, 5.

3. Reg.
10, 1.

- Luc. 11, 24. 43 then Salomon here. † And * vvhhen an vncleane spirit shal
 44 goe out of a man, he vvalketh through dry places, seeking
 45 rest, and findeth not. † Then he saith, I vvill returne into
 my house vvhence I came out. And coming he findeth it va-
 cant, svvept vvith besoms, and trimmed. † Then goeth he,
 and taketh vvith him seuen other spirites more vvicked then
 him self, and they enter in and dvvel there: and * the last of
 that man be made vvorse then the first. So shal it be also to
 this vvicked generation.
 Mar. 3, 31. 46 † As he vvvas yet speaking to the multitudes, * behold his
 Luc. 8. 20. 47 mother and his brethren stooode vvithout, seeking to speake
 48 to him. † And one said vnto him, Behold thy mother and
 thy brethren stand vvithout, seeking thee. † But he ansvvering
 him that told him, said, "Who is my mother, and vvho are
 my brethren? † And stretching forth his hand vpon his Disci-
 49 ples, he said, Behold my mother and my brethren. † For
 50 vvho soeuer shal doe the vvill of my father, that is in heauen:
 he is my brother, and sister, and mother. †

The Gospel vp6
the day of the
Seuen Brethren
& c. Iulij 10.

A N N O T A T I O N S

C H A P. XII.

24. *In Berlzebub.*] The like blasphemie agaynst the Holy Ghost is, to attribute the miracles done by Saints either dead or alivē, to the Diucl.

30. *Not vvith me.*] They that are indifferent to al teligions, commonly and fildy called Neuters, loyning them selues to neither part, let them marke these wordes wel, and they shal see, that Christ accompted al them to be agaynst him and his Church, that are not plainly and fildy vvith him and it.

Neuters in reli-
gion.

30. *Gathereth not vvith me.*] He speaketh not only of his owne person, but of al to whom he hath committed the gouernement of his Church, and specially of the cheefe Pastours succeeding Peter in the gouernement of the whole. As S. Hierom vvriting to Damasius Pope of Rome, applieth these wordes vnto him, saying of al Heretikes, *He that gathereth not vvith thee, scattereth: that is to say, He that is not vvith Christ, is vvith Antichrist.*

31. *The blasphemie of the Spirit.*] He meaneth not that there is any sinne so great, which God vvill not forgiue, or whereof a man may nor repēt in this life, as some Heretikes at this day affirme: but that some heinous sinnes (as namely this blasphemie of the Iewes agaynst the euident workes of the Holy Ghost, and likewise Archeheretikes who vvillfully resist the knowē truth and workes of the Holy Ghost in Gods Church) are hardly forgiuen, and seldom haue sich men grace to repent. Othervvise among al the sinnes agaynst the Holy Ghost (which are commonly reckened sixe) one only shal neuer be forgiuen, that is, dying vvithout repentance vvillfully, called Final impenitence. Which sinne he committeth that dieth vvith contempt of the Sacrament of Penance, obdurnatly refusing absolution, by the Churches ministration: as S. Augustine plainly declareth in these wordes. *Whosoever he be that beleueth not mans sinnes to be remitted in Gods Church, and therefore despiiseth the bountifullnes of God in so mighty a worke, if he in that obstinat minde continue til his liues end, he is guilty of sinne agaynst the Holy Ghost, in which Holy Ghost Christ remitteth sinnes.* Enchir. 83. Ep. 50 in fine.

Final impeni-
tence.

Remission of
sinnes in the
Church.

32. *Sonne of man.*] The Iewes in their wordes sinned agaynst the sonne of man, when they reprehended those things which he did as a man, to vvitte, calling him therefore, a glutton, a great drinker of wine, a friend of the Publicans, and taking offense because he kept company vvith sinners, brake the Sabbath, and such like: and this sinne might more easely be forgiuen them, because they iudged of him as they vvould haue done of any other man: but they sinned

E and

he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken avway that also vvhich
 13 he hath. † Therefore in parables I speake to them: because seeing they see not, and hearing they heare not, neither do
 14 they vnderstand: † and the prophecie of Esay is fulfilled in them, vvhich saith, *With hearing shal you heare, and you shal not vnder-*
 15 *stand: and seeing shal you see, and you shal not see.* † For the hart of this people is *word is preached, they properly haue*
waxed grosse, and with their eares they haue beaulily heard, and their eyes they haue shut: lest at any time they may see with their eyes, and heare with their eares,
that haue hardened to obey: and they hearing do not heare,
 16 † But blessed are your eyes because they doe see, and your eares because they doe heare. † For amen I say to you, that
 17 * many Prophets and iust men haue desired to see the things not by consent of their hartes,
 18 things that you heare, and haue not heard them. † Heare you *Aug. de dono persequ. 6. 14.*
 therefore the parable of the sover.

19 † Euery one that heareth the vvord of the kingdom and vnderstandeth not, there cometh the vvicked one, and catcheth avway that vvhich vvas sovv en in his hart: this is he
 20 that vvas sovv en by the vvay side. † And he that vvas sovv en vpon rockie places: this is he that heareth the vvord, and in-
 21 cōtinent receiueth it vvith ioy, † yet hath he not roote in him self, but is for a time: and vvhen there falleth tribulation and
 22 persecution for the vvord, he is by and by scandalized. † And he that vvas sovv en among thornes, this is he that heareth
 the vvord, and the carefulness of this vvorld and the deceitfulness of riches choketh vp the vvord, and he becometh
 23 fruitles. † But he that vvas sovv en vpon good ground: this is he that heareth the vvord, and vnderstandeth, and bringeth
 fruite, and yeldeth some an hundred-fold, and an other threescore, and an other thirtie.

24 † An other parable he proposed to them, saying, The kingdom of heauen is resembled to a man that sovv ed good
 25 seede in his field. † But vvhen men vv ere a sleepe, his enemy came and ouersovv ed cockle among the vvheate, and vv ent
 26 his vvay. † And vvhen the blade vv as shot vp, and had brought forth fruite, then appeared also the cockle. † And
 27 the seruants of the goodman of the house comming said to him, Sir, didst thou not sovv good seede in thy field?
 28 Whence then hath it cockle? † And he said to them, The enemy man hath done this. And the seruants said to him, Wilt
 29 thou vve goe and gather it vp? † And he said, No: lest perhaps

The Gospel vv^o the 5 Sunday after the Epiphanie.

gathering vp the cockle, you may roote vp the vvheate also together vvith it. † Suffer both to grow vntil the harvest, and in the time of harvest I vvill say to the reapers, Gather vp first the cockle, and binde it into bundels to burne, but the vvheate gather ye into my barne. †

The Gospel vps
the 6 Sunday
after the Epi-
phanie.

† An other parable he proposed vnto them, saying, * The kingdom of heauen is like to a mustard-seede, vvwhich a man rooke and sowed in his field. † Which is the "least surely of al feedes: but vvhen it is growen, it is greater then al herbes, and is made a tree, so that the foules of the aire come, and dwell in the branches thereof. † An other parable he spake to them, The kingdom of heauen is like to leauen, vvwhich a vvoman rooke and hid in three measures of meale, vntil the vvhole vvvas leauened.

Mar. 4,
30.
Luc. 13,
18.

† Al these things I esvs spake in parables to the multitudes, and vvithout parables he did not speake to them: † that it might be fulfilled vvwhich vvvas spoken by the Prophet saying, *I wil open my mouth in parables, I wil utter things bidden from the foundation of the vvorld.* †

Psa. 77,
2.

† Then hauing dimissed the multitudes, he came into the house, and his Disciples came vnto him, saying, Expound vs the parable of the cockle of the field. † Who made answer and said to them, He that soweth the good seede, is the Sonne of man. † And the field, is the vvorld. And the good seede: these are the childre of the kingdom. And the cockle: are the children of the vvicked one. † And theemie that sowed them, is the deuill. But the harvest, is the ende of the vvorld. And the reapers, are the Angels. † Euen as cockle, therefore is gathered vp, and burnt vvith fire: so shal it be in the ende of the vvorld. † The Sonne of man shal send his Angels, and they shal gather out of his kingdom al scandals, and them that vvork iniquitie: † and shal cast them into the furnace of fire, There shal be vweeping and gnashing of teeth. † Then shal the iust shine as the sunne, in the kingdom: of their father. He that hath eares to heare, let him heare.

:: Not God
then, but the
Deuill is the au-
thor of all euil.

† The kingdom of heauen is like a treasure hidden in a field: vvich a man hauing found, did hide it, and for ioy thereof goeth, and selleth al that he hath, and buyeth that field. † Again the kingdom of heauen is like to a marchant man, seeking good pearles. † And hauing found one precious pearle, he vvent his vvay, and sold al that he had, and bought

The Gospel for
Virgins & other
holly women.

bought it.

- 47 † Againe the kingdom of heauen is like to a nette cast into the sea, and gathering together of al kind of fishes.
 48 † Which, vwhen it vvas filled, dravving it forth, and sitting by the shore, they chose out theⁱⁱ good into vessels, but the
 49 bad they did cast out. † So shal it be in the consummation of the vvorld. The Angels shal goe forth, and shal separate
 50 the euil from among the iust, † and shal cast them into the furnace of fire. there shal be vweeping and gnashing of teeth.
 51 † Haue ye vnderstoode al these things? They say to him, Yea.
 52 † He said vnto them, Therfore euery Scribe instructed in the kingdom of heauen, is like to a man that is an housholder, vvhich bringeth forth out of his treasure nevvn things and old. ⁊

ⁱⁱ Here also are signified good and bad in the Church.

Mr. 6, 1.
 Luc. 4,
 16.

- 53 † And it came to passe: vwhen I e s v s had ended these parables, he passed from thence. † And * coming into his ovvne cuntry, he taught them in their synagogues, so that they marueled, and said, Howv came this fellowv by this vvisedom and vertues? † Is not this theⁱⁱ carpenters sonne? Is not his mother called M A R I E, and his brethren, Iames and Ioseph, and Simon and Iude: † and his sisters, are they not al vvith vs? Whence therefore hath he al these things? † And they vvere scandalized in him. But I e s v s said to them, There is not a Prophet vvithout honour but in his ovvne cuntry, and in his ovvne house. † And he vvrought not many miracles there because of their incredulity.

A N N O T A T I O N S

C H A P. X I I I.

8. *One an hundred.*] This difference of fruites is the difference of merites in this life, and rewards for them in the next life, according to the diuerities of states, or other differences of states, as that the hundred fold agreeth to virgins professed, three score fold to religious widowes, thirtie fold to the married. *Aug. li. de S. Virginit. c. 44 & seq.* Which truth the old Heretike Iouinian denied (as ours doe at this day) affirming that there is no difference of merites or rewards. *Hiero. li. 2 adu. Iouin. Ambros. ep. 82. Aug. ser. 82.*

Difference of merites and rewards.

11. *To you is giuen.*] To the Apostles and such as haue the guiding and teaching of others, deeper knowledge of Gods word and mysteries is giuen, then to the common people. As also to Christians generally, that which was not giuen to the obitinate Iewes.

15. *They haue shut.*] In saying that they shut their owne eyes, which S. Paul also repeateth *Act. 28*: he teacheth vs the true vnderstanding of al other places, where it might seeme by the bare words that God is the very author and worker of this induration, and blindness, and of other

God is not the author of euil.

Iren. apud finnes: * Which was an old condemned blasphemie, and is now the Heresie of * Caluin: whereas *Euseb. li. 5*, our Sauour here teacheth vs, that they shut their owne eyes, and are the cause of their owne sinne and damnation, God not doing, but permitting it, and suffering them to fall further because of *Calu. li. 2* their former finnes, as S. Paul declareth of the reprobate Gentiles. *Rom. 1.*

Instit. c. 6. 23. *Ouerflowed.*] First by Christ and his Apostles was planted the truth, and fals hodie came afterward, and was ouerflowen by the enemy the Diuel, and not by Christ, who is not the

E iij author

author of euil. *Tertul. de prescrip.*

27. *Left you plucke up also.*] The good must tolerate the euil, when it is so strong that it can not be redressed without danger and disturbance of the whole Church, and committe the matter to Gods iudgement in the later day. Otherwise where if men (be they Heretikes or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publike authority either spiritual or temporal to be chastised or executed.

30. *Suffer both to grow.*] The good and bad (wee see here) are mingled together in the Church. Which maketh against certaine Heretikes and Schismatikes, which seuered them selues of old from the rest of the whole world, vnder pretence that their selues only were pure, and al others both Priests and people sinners: and against some Heretikes of this time also, which say that euil men are not of, or in the Church.

32. *The least of al seedes.*] The Church of Christ had a final beginning, but after ward became the most glorious and known common-welth in earth: the greatest powers and the most wise of the world putting them selues into the same.

35. *Carpenters sonne.*] Hereupon Iulian the Apostata and his flatterer Libanius tooke their scoffe against our Sauour, saying (at his going against the Persians) to the Christians, what doeth the Carpenters sonne now? and threatening that after his returne the Carpenters sonne should not be able to save them from his furie. Wherevnto a godly man answered by the Spirit of Prophecie, *He whom Iulian calleth the Carpenters sonne, is making a Wooden coffin for him against his death.* And in deede not long after there came newes that in that bataile he dyed miserably. *Sozo. li. 6 c. 2. Theodo. li. 5 c. 18.* The very like scoffe vsed Heretikes that call the body of Christ in the B. Sacrament, bakers bread. It seemeth in deede to the senses to be so, as Christ seemed to be Iosephs natural sonne, but faith telleth vs the contrarie as wel in the one as in the other.

CHAP. XIII.

Hearing the vnrworthy decollation of Iohn Baptist by Herode, 13 he betaketh him to his vsual solitarie in the desert, and there feedeth 5000 with five loaves. 23 And then after the night spent in the mountaine in prayer, he walketh upon the sea (signifying the vnde vworld) 28 yea and Peter also: wherupon they adore him as the sonne of God. 35 And with the very touche of his garments hemme he healeth innumerable.



At that time * Herod the Tetrach heard
the fame of Iesvs: † and said to his ser-
uants, This is Iohn the Baptist: he is risen
from the dead, and therefore vertues worke
in him. † For Herod apprehended Iohn
and bound him, and put him into prison
because of Herodias, his 'brothers' wiffe. † For Iohn said vn-
to him, It is not lawfull for thee to haue her. † And willing
to put him to death, he feared the people: because they esteem-
ed him as a Prophet. † But on Herods birth-day, the daugh-
ter of Herodias danced before them: and pleased Herod.
† Whereupon he promised with an othe, to giue her vwhat soe-
uer she would aske of him. † But she being instructed be-
fore of her mother saith, Giue me here in a dish the head of
Iohn the Baptist. † And the king was stroken sad: yer be-
cause of his othe and for them that sate with him at table,
he commaunded it to be giuen. † And he sent, and beheaded
Iohn in the prison. † And his head was brought in a dish: and

Mar. 6,
14.
Lu. 9, 7.
3, 19.

'brother
Philips

* A wicked
and rash othe,
and more wic-
kedly fulfilled:
because an vn-
lawfull othe
bindeth no mā.

Mr. 6, 31
Lu. 9, 10
Io. 6, 2.

and it was giuen to the damsel, and she brought it to her mother. † And his Disciples came and tooke the body, and buried it: and came and told I E S V S.

∴ S. Iohns disciples at this time had well learned their duty toward Christ.

13 † Which when I E S V S had heard, * he retired from thence by boate, into a desert place apart, and the multitudes hauing heard of it, folowed him on foote out of the cities.
14 † And he coming forth saw a great multitude, and pitied them, and cured their diseased. † And when it was euening,
15 his Disciples came vnto him, saying, It is a desert place, and the houre is now past: dimisse the multitudes that going in-
16 to the towne, they may bye them selues victuals. † But I E S V S said to them, They haue no neede to goe: giue ye them
17 to eate. † They answered him. We haue not here, but five
18 loaves, and two fishes. † Who said to them, Bring them hi-
19 ther to me. † And when he had commaunded the multitude to sitte downe vpon the grasse, he tooke the five loaves and the two fishes, and looking vp vnto heauen he blessed and
brake, and gaue the loaves to his Disciples, and the Disciples
20 to the multitudes. † And they did all eate, and had their fill. And they tooke the leauings, twelue full baskettes of the frag-
21 ments. † And the number of them that did eate was, five thousand men, beside women and children.

Mr. 6,
46.
Io. 6, 16.

22 † And forth with I E S V S commaunded his Disciples to goe vp into the boate, and to goe before him ouer the water,
23 til he dimissed the multitudes. † And hauing dimissed the multitude, he * ascended into a mountaine alone to praye. And
24 when it was euening, he was there alone. † But the boate in the middes of the sea was tossed with waues. for the winde
25 was contrarie. † And in the fourth watch of the night, he
26 came vnto them walking vpon the sea. † And seeing him vpon the sea walking, they were troubled saying, That
27 it is a ghost. and for feare they cried out. † And immediatly I E S V S spake vnto them, saying, Haue confidence: it is I, feare
28 ye not. † And Peter making answer said, Lord if it be thou,
29 bid me come to thee vpon the waters. † And he said, Come.
And Peter descending out of the boate, walked vpon the
30 water to come to I E S V S. † But seeing the winde rough, he was afraid: and when he began to be drowned, he cried
31 out saying, Lord, saue me. † And incontinent I E S V S stretching forth his hand tooke hold of him, and said vnto him,
32 O thou of little faith, why didst thou doubt? † And when they

The Gospel vpon the Occa-
sion of S. Peter
and S. Paul. Iu-
lij 6.

∴ Notwith-
standing the infir-
mities of them
that gouerne

the Church,
yet Christ sus-
taineth them,
and holdeth
them vp, yea
and by them,
whatsoeuer
they are, he vp-
holdeth and
preserueh his
Church.

∴ See before,
chap. 9, 20.

they vvere gone vp into the boate, the vvinde ceased. † And 33
they that vvere in the boate, came and adored him, saying,
In deede thou art the sonne of God. †
† And hauing passed the vwater, they came into the coun- 34
trie of Genesar. † And vwhen the men of that place vnder- 35
stoode of him, they sent into al that countrie, and brought
vnto him al that vvere il at ease: † and they besought him 36
that they might touche but the hemme of his garment, and
vwhosoever did touche, vvere made hole.

AN NOT A T I O N S

CHAP. XIII.

3. *Because of Herodias.*) It is to ordinary in Princes to put them to death that freely tel them such fautes: Women, Whom they fanſie, ſpecially inciting them to ſuch miſcheefe.

12. *Buried it.*) An example of duty toward the dead bodies of the faithful. Wherein ſee the difference of Catholike Chriſtian men and of al infidels, be they Pagans, Apoſtates, or Heretikes. For *Hiero. in Epitaph.* Whereas the Chriſtians had layd the body of this bleſſed Prophete and Martyr * in Samaria With the Relikes of Elias and Abdias, by vertue wherof wondrous miracles were wrought in that place: in Iulian the Apoſtates time, when men might doe al miſcheefe freely againſt Chriſtian religion, the Pagans opened the tombe of S. Iohn Baptiſt, burnt his bones, ſcattered the aſhes about the fields: but certaine religious Monkes coming thither a pilgrimage at the ſame time, adu ventured their life and faued as much of the holy Relikes as they could, and brought them to their Abbot Philip a man of God: who eſteeming them to great a treaſure for him and his, to keepe for their priuate deuotion, ſent them to Athanaſius the B. of Alexandria, and he With al reuerence layd them in ſuch a place (as it were by the Spirit of Prophecie) where after ward by occaſion of them was built a goodly chappel. *Theod. li. 3 c. 6. Ruſſ. li. 2 c. 28. 27.* Marke here that the Heretikes of our time doe as thoſe Pagans, to the bodies and Relikes of al bleſſed Saints that they can deſtroy: and Catholikes contrariwiſe haue the religious deuotion of thoſe old Chriſtians, as appeareth by the honour done now to his head at Amiens in France.

13. *Retired.*) Chriſt much eſteemed Iohn, and Withdrew him ſelf aſide, to giue example of moderate mourning for the departed, and to ſhew the horreur of that execrable murder. as in the Primitiue Church many good men ſeing the miſerable ſtate of the world in the time of perſecution, and the finnes that abounded Withal: tooke an occaſion to forſake thoſe tumults, and to giue them ſelues to contemplation: and for that purpoſe retired into the deſerts of Ægypt and els Where, to doe penance for their owne finnes and the finnes of the world. Wherevpon partly roſe that infinite number of Monkes and Eremites, of Whom the fathers and Eccleſiaſtical hiſto- ries make mention. *Hiero. to. 2 in vit. Pauli Eremita. Sozo. li. 1 c. 12, 13.*

19. *The Diſciples to the multitudo.*) A figure of the miniſterie of the Apoſtles, who as they here had the diſtribution and ordering of theſe miraculous loaves, ſo had they alſo to beſtow and diſpenſe al the fooode of our ſoules in miniſtering of the vword and Sacraments, neither may lay men chalenge the ſame.

26. *Walking.*) When not only Chriſt, but by his power Peter alſo Walketh vpon the vwaters, it is euident that he can diſpoſe of his owne body about nature and contrary to the natural conditions thereof, as to goe through a doore. *Io. 20.* to be in the compaſſe of a little bread. *Epiphani. in Anchorato.*

29. *Walked.*) Peter (ſaith S. Bernard) Walking vpon the Waters, as Chriſt did, declared him ſelf the only Vicar of Chriſt, which ſhould be ruler not ouer one people, but ouer al. For many waters, are many peoples. *Bernard. li. 2 de conſid. c. 8.* See the place, how he deduceh from Peter the like authoritie and iuriſdiction to his ſucceſſor the Biſhop of Rome.

Sacrilege a-
gainſt holy Re-
likes.

Eremites.

Peters Prima-
cie.

Chap.

CHAP. XV.

The Pharisees of Hierusalem comming so farre to carpe him, he chargeth wth a tradition contrarie to Gods commaundement. 10 And to the people he yeldeth the reason of that w^{ch} they reprov^d: 15 and againe to his Disciples, shewing the ground of the Pharisaical vvas^hing (to w^{it}te, that meates otherw^{ise} defile the soule) to be false. 21 then he goeth aside to hide him self among the Gentils: w^{here}, in a w^{oman} he hideth such faith, that he is faine, lest the Gentils should before the time extort the w^{hole} bread, as she had w^{rumme}, to returne to the leuues. 34 w^{here} (al contrarie to those Pharisees) the common people seeke w^{onderfully} vnto him, and he after he hath cured their diseased, feedeth 4000 of them wth seuen loaves.

Mr. 7, 1.

1
2

H E N came to him from Hierusalem Scribes and Pharisees, saying, twhy do thy Disciples transgresse the tradition of the Auncientes? For they w^{ash} not their h^{ands} When they eate bread. tBut he ansv^{er}ing said to them: Why do you also transgresse the cōmaundement of God for your tra-

The Gospel vpō
w^{en}day the 3.
weeke in Lent.

Exo. 20,

12.

Leu. 20,

9.

4 dition? For God said, t Honour father and mother. and, He th^{at} shal curse
5 father or mother, dying let him dye. tBut you say, Whosoever shal say to
6 father or mother, The gift v^{what}soever procedeth from me,
7 shal profite the: tand shal not honour his father or his mo-
8 ther: and you haue made frustrate the cōmaundement of God
9 for your ov^{er}ne tradition. t Hypocrites, v^{el} hath Esay Pro-
10 phedied of you, saying, t This people honoureth me wth their " lippes:
11 but their hart is farre from me. t And in vaine do they w^{orshippe} me, teaching
12 doct^rines and " commaundements of men.

Psa. 29,

13.

13 t And hauing called together the multitudes vnto him, he
14 said to them, Heare ye and vnderstand. t " Not thar v^hich
15 entreth into the mouth, defileth a man: but thar v^hich pro-
16 cedeth out of the mouth, thar defileth a man. t Then came
17 his Disciples, and said to him, Doest thou know^{est} thar the Pha-
18 risees, v^{hen} they heard this w^{ord}, v^{ere} scandalized? t But
19 he ansv^{er}ing sayd: All planting v^hich my heauenly father
20 hath not planed, shal be rooted vp. t Let them alone: blinde
they are, guides of the blinde. And if the blinde be guide to
the blinde, both fall into the ditch. t And Peter ansv^{er}ing
sayd to him, Expound vs this parable. t But he sayd, Are you
also as yet v^{ithout} vnderstanding? t Do you not vnder-
stand, thar al thar entreth into the mouth, goeth into the
belly, and is cast forth into the priuy? t But the things thar
proceede out of the mouth, come forth from the hart, and
those things " defile a man. t For from the hart come forth
euil cogitations, murders, aduoutries, fornications, thefts,
falle testimonies, blasphemies. t These are the things thar de-

F file

file a man. but to eate vvith vnvvas hen hands, doeth not de-
file a man. †

The Gospel vpo
Thursday the
fifth weeke in
Lent.

† And I E S V S vvent forth from thence and retired into 21
the quarters of Tyre and Sidon. † And behold * a vvoman 22
of Chanaan came forth out of those coastes, and crying out,
sayd to him, Haue mercie vpon me, O lord the Sonne of
Dauid: my daughter is fore vexed of a Deuil. † Who answered 23
her not a vvord. And his Disciples came and besought him
saying, Dimisse her: because she crieth out after vs: † And he 24
answering said: I vvas not sent but to the sheepe that are
lost of the house of Israel. † But she came and adored him, 25
saying, Lord, help me. † Who answering, said: It is not good 26
to take the bread of the Children, and to cast it to the dog-
ges † But she said, Yea lord: for the vvhelpes also eate of the 27
crummes that fal from the table of their maisters. † Then 28
I E S V S answering said to her, O vvoman, :: great is thy
faith: be it done to thee as thou vvilt: and her daughter vvas
made hole from that houre. †

Mr. 7,
25.

:: It Were a
straunge case
that Christ
should com-
mend in this
Woman a sole
faith Without
good Workes,
that is to say, a
dead faith such
as could not
worke by loue,
and which
S. Iames doub-
ted not to call
the faith not of
Christians but
of Diuels. Aug.
de Fid. & Op. c.
16.

† And vvhen I E S V S vvas passed from thence, he came 29
beside the sea of Galilee: and ascending into the mountaine,
sate there. † And there came to him great multitudes, hauing 30
vvith them dumme persons, blinde, lame, feeble, and many
others: and they cast them dovvne at his feete, and he cured
them: † so that the multitudes marueled seeing the dumme 31
speake, the lame vvalke, the blinde see: and they magnified the
God of Israel. † And * I E S V S called together his Disciples, 32
and said: I pirie the multitude: because three dayes novv they
continue vvith me, and haue not vvhat to eate: and dimisse
them fasting I vvil not, lest they fainte in the vvay. † And 33
the disciples say vnto him: vvhen then may vve gette so
many loaves in the desert as to fil so great a multitude? † And 34
I E S V S sayd to them, Hovv many loaves haue you? but they
sayd, Seuen, & a fevv litle fishes. † And he commaunded the 35
multitude to sit dovvne vpon the ground. † And taking the 36
seuen loaves & the fishes, and geuing thanks, he brake, &
gaue to his disciples, and :: the disciples gaue to the people.
† And they did al eate, and had their fill. And that vvwhich vvas 37
left of the fragments they tooke vp, seuen baskets ful. † And 38
there vv ere that did eate, foure thousand men, beside children
& vvomen. † And hauing dimissed the multitude, he vvent 39
vp into a boate, and came into the coastes of Magedan.

Mr. 8, 1.

:: Here We see
again that the
people must
not be their
owne caruers,
nor receiue the
Sacraments or
other spiri-
tual sustenance
immediatly of
Christ, or at
their owne had,
but of their spi-
ritual gover-
ners,

ANNOTATIONS

CHAP. XV.

1. With their lippest.] This is to be vnderstood properly of such as haue euer God in their mouth, the Word of our Lord, the Scriptures, the Gospell, but in their hart and all their life be in deede Godless. It may be applied also to such as say their prayers without attention or eleuation of mind to God, whether he vnderstand the prayers or no, that saith them. For many a poore Christian man that vnderstandeth not the Wordes he speaketh, hath his hart neerer heauen, more feruor and deuotion, more edification to him self, more profite in spirit (as the Apostle speaketh) and lesse distractions, then not only al Heretikes Which haue no true feeling of such things, but then many learned Catholikes. And therefore It is not to be vnderstood of praying in vnknown tongues, as Heretikes sometime expound it, farre wide from the circumstance of the place and Chriestes intention, speaking of the hypocritical Iewes.

9. Commandements of men.] Such only are here called traditions, doctrines, or commandements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which at the least be friuolous, vnprofitable, and impertinent to pietie or true worshipec, as that other sort of so often washing hands and vessels without regard of inward puritie of hart and mind. Let no man therefore be abused with the Protestants peruerse application of this place against the holy lawes, canons, and precepts of the Church and our spiritual Gouvernours, concerning fastes, lesitiuities, and other rules of discipline and due order in life and in the seruice of God. For such are not repugnant but consonant to Gods Word and al pietie, and our Lord is truly honoured, worshipped, and serued both by the making and also by the obseruing of the Churches them. * S. Paul gaue commandements both by his epistles and by word of mouth, euen in such matters wherein Christ had prescribed nothing at all, and he chargeth the faithful to obserue the same. * The Apostles and Priests at Hierusalem made lawes, and the Christians were bound to obey them. * The keeping of Sunday in steede of the Sabbath is the tradition of the Apostles, and dare the Heretikes deny the due obseruation therof to be an acceptable worshipec of God? b They prescribed the Festes of Easter, and Whitsonide and other Solemnities of Christ and his Saints, which the Protestants them selues obserue. * They appointed the Lent and Imber fastes and other, as well to chastise the concupiscence of man, as to serue and please God thereby, as is plain in the saying of * Anna, Tobie, Iudith, Esther, who serued and pleased God thereby. Therefore neither theie nor other such Apostolike Ordinances, nor any precepts of the holy Church or of our lawfull Pastors are implied in these Pharisaical traditions here reprehended, nor to be compted or called the doctrines and commandements of men, because they are not made by mere humane power, but by Chriestes warrant and authoritie, and by such as he hath placed to rule his Church, of whom he saith, * He that heareth you, heareth me: he that despiseth you, despiseth me. They are made by the Holy Ghost, ioyning with our Pastors in the regiment of the faithful, they are made by our Mother the Church, which who soeuer obeith not, * We are warned to take him as an Heathen. But on the other side, al lawes, doctrines, seruice and iniunctions of Heretikes, how soeuer pretended to be consonant to the Scriptures, be commandements of men: because both the things by them prescribed are impious, and the Authors haue neither sending nor commision from God.

11. Not that which entereth.] The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vncleane either by creation or by Iudaical obseruation: but they abstaine for chastiment of their concupiscences. *Aug. li. de mor. Ec. Cath. c. 31.*

12. Defile a man.] It is sinne only which properly defileth man, and meates of them selfe or of their owne nature doe not defile: but so farre as by accident they make a man to sinne, as the disobedience of Gods commandement or of our Superiours who forbid some meates for certaine times and causes, is a sinne. As the apple which our first parents did eate of, though of it selfe it did not defile them, yet being eaten against the precept, it did defile. So neither Hesh nor fish of it selfe doth defile, but the breach of the Churches precept defileth.

The difference betweene the Iewish traditions here reprehended, and the Apostolical traditions,

Difference of meates.

Catholike abstinence.

CHAP. XVI.

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to proue him to be Christ, require to see some one from heauen. 5 Whereupon forsaking them, he warneth his disciples to beware of the leaven of their doctrine: 13 and Peter (the time now approaching for him to goe into Ierusalem to his Passion) for confessing him to be Christ, he maketh the Rocke of his Church, geuing fulnes of Ecclesiastical power accordingly. 21 And after, he so rebuketh him for dissuading his Crosse and Passion, that he also affirmeth the like suffering in euery one to be necessarie to saluation.

F ij AND



AND there came to him the Pharisees and Sadducees tempting: and they demaunded him to shew them a signe from heauen. † But he answered & said to them, When it is evening, you say, It will be faire or vether, for the element is redde. † And in the morning, This day there will be a tempest, for the element doth growe and lowe. The face therefore of the element you have skill to discern: and the signes of times can you not? † The * naughty and aduourous generation seeketh for a signe: and there shall not a signe be given it, but the signe of Ionas the Prophet. And he left them and went away.

† And * when his disciples were come over the water, they forgot to take bread. † Who said to them, Looke well and beware of the leaven of the Pharisees & Sadducees. † But they thought within them selves saying, Because we tooke not bread. † And Iesus knowing it, said, Why do you thinke within your selves O ye of little faith, for that you have not bread? † Do you not yet vnderstand, neither do you remember * the five loaves among five thousand men, and how many baskets you took vpon? † neither the * seven loaves, among foure thousand men, and how many maundes you took vpon? † Why do you not vnderstand that I said not of bread to you, Beware of the leaven of the Pharisees & Sadducees? † Then they vnderstoode that he said not they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

† And * Iesus came into the quarters of Caesarea Philippi: and he asked his disciples, saying, Whom say men that the Sonne of man is? † But they said, Some Iohn the Baptist, & other some Elias, and others Hieremie, or one of the Prophets. † Iesus saith to them, But whom do you say that I am? † Simon Peter answered & said, Thou art Christ the sonne of the living God. † And Iesus answering, said to him, Blessed art thou Simon bar-Iona: because flesh & blood hath not reuealed it to thee, but my father which is in heauen. † And I say to thee, That thou art * Peter: and vpon this Rocke will I build my Church, and the gates of hel shall not preuaile against it. † And I will give to thee the keys of the kingdom of heauen. And whatsoeuer thou shalt binde vpon earth, it shall be bound also in the heauens: and whatsoeuer thou shalt loose in earth, it shall be loosed also in the heauens. †

† Then he commaunded his disciples that they should tel
no

Mar. 8,
12.
Luc. 12,
54.

Mat. 12,
39.

Mar. 8,
14.
Luc. 12, 1.

Mat. 14,
17, 15,
34.

Mar. 8,
27.
Luc. 9,
18.

Io. 1,
42.
Io. 21,
15.

The Gospel vpon
SS. Peter and
Pauls day Iun.
29. And in Ca-
thedra Petri Ro-
ma Jan. 18. &
Antiochia Febr.
22. And Petri ad
vincula Aug. 1.
And on the day
of the creation
and coronation
of the Pope, and
on the Anniver-
sarie thereof.

:: That is, a
Rocke.

no body that he vvas I E S V S C H R I S T.

- 21 † From that time I E S V S began to shevv his disciples, that he must goe to Hierusalem, & suffer many things of the Ancients & Scribes & cheefe-Priestes, and be killed, and the
 22 third day rise againe. † And Peter taking him vnto him, began to rebuke him, saying, Lord, be it farre from thee, this shal not
 23 be vnto thee. † Who turning said to Peter, Goe after me :: Satan, thou art a scandal vnto me: because thou fauourest not the things that are of God, but the things that are of men.
 24 † Then I E S V S said to his disciples, If any man wil come after me, let him denie him self, and take vp his crosse, and follow
 25 me. † For he that will saue his life, shal lose it. and he that shal
 26 lose his life for me, shal finde it. † For what doth it profite a man, if he gaine the vvhole vvorlde, and sustaine the damage of his soule? Or vvhath permutation shal a man giue for his
 27 soule? † For the Sonne of man shal come in the glorie of his father with his Angels: and then vvill he render to euery man according to his vvorkes. †
 28 † Amen I say to you, * there be some of them that stand here, that shal not taste death, til they see the Sonne of man comming in his kingdom.

∴ This word in Hebrew signifieth an aduersarie, as Reg. 3. 1. and so it is taken here.

THE GOSPEL for a Martyr that is a bishop.

Mat. 9. 1
 Luc. 9.
 27.

AN NOT A T I O N S

C H A P. X V I.

13. *Whom say men.*] Christ intending here to take order for the founding, regiment, and stabilitie of his Church after his decease, and to name the person to whom he meant to geue the general charge thereof, would before by interrogatories draw out (and namely out of that one Whom he thought to make the cheefe) the protestio of that high and principal Article, That he was the sonne of the liuing God. Which being the ground of the Churches faith, was a necessarie qualitie and condition in him that was to be made Head of the same Church, and the perpetual keeper of the said faith and al other points thereon depending.

14. *But they said.*] When Christ asked the peoples opinion of him, the Apostles al indifferently made answer: but when he demanded what them selues thought of him, then loe Peter the mouth and head of the whole felowship answered for al. *Chrys. bo. 33. in Mat.*

17. *Blessed art thou.*] Though some other (as Nathanael Jo. 1. 49) seeme to haue before beleued and professed the same thing for which Peter is here counted blessed, yet it may be plainly gathered by this place, and so S. Hilarie and others thinke, that none before this did further vtter of him, then that he was the sonne of God by adoption as other Saincts be, though more excellent then other be. For it was of congruitie and Christes special appointment, that he vpon whom he intended to found his new Church, and whose faith he would make infallible, should haue the preeminence of this first profession of Christes natural diuinitie, or, that he was by nature the very sonne of God, a thing so farre above the capacitie of nature, reason, flesh and blood, and so repugnant to Peters sense and sight of Christes humanitie, flesh, and infirmities, that for the beleefe and publike profession thereof he is counted blessed, as Abraham was for his faith: and hath great promises for him self and his posteritie, as the said Patriarche had for him and his seede. According as S. Basil saith, Because he excelled in faith, he receiued the building of the Church committed to him.

18. *And I say to thee.*] Our Lord recompenseth Peter for his confession, geuing him a great reward, in that vpon him he builded his Church. *Theophylactus* vpon this place.

OF PETERS
 PRIMACIE.

PETER.

17. *Thou art Peter.*] Christ (in the first of Iohn v. 42) foretold and appointed that this man then named Simon, should after ward be called *Cephus*, or *Petrus*, that is to say, a *Rocke*, not then uttering the cause, but now exprelling the same, *videlicet* (as S. Cyril writeth) *For that upon him as upon a firme rocke his Church should be builded.* Whereunto S. Hilarie agreeing saith, *O happy foundation of the Church in the imposing of thy new name. &c.* And yet Christ here doth not so much call him by the name Peter or Rocke, as he doth affirme him to be a rocke: signifying by that Metaphore, both that he was designed for the foundation and ground worke of his house, which is the Church; and also that he should be of inuincible force, firmite, durableness, and stabilitie, to sustaine all the winles, waues, and stormes that might fall or beate against the same. And the Aduersaries objecting against this, that Christ only is the Rocke or foundation, wangle against the very expresse Scriptures and Christes owne Wordes, geuing both the name and the thing to this Apostle. And the simple may learne by S. Bafilis Wordes, how the case standeth. *Though (saith he) Peter be a rocke, Basil. li. d. yet he is not a rocke as Christ is. For Christ is the true immoueable rocke of him self, Peter is immoueable by Christ the rocke. For Iesu doth communicate and impart his dignities, not voiding him self of them, but holding them to him self, bestoweth them also upon others. He is the light, and yet, 2. Thou art the light: he is the Priest, and yet he maketh Priests: he is the rocke, and he made a rocke.*

18. *And upon this rocke.*] Vpon that which he said Peter was, wil he build his Church: and therefore by most euident sequelle he foundeth his Church vpon Peter. And the Aduersaries wangle against this, do against their owne conscience and knowledge: specially seeing they know *Thou art Cephus*, and vpon this *Cephab.* *πέτρος*] rocke. *πίτρα*. Which professe to follow the Hebrew or Syriake and the Greeke, and to translate immediately out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christes Wordes, *Thou art a rocke, and upon this rocke:* or, *Thou art Peter, and upon this Peter wil I build my Church:* For so Christ spake by their owne confession without any difference. Which doth expressely stoppe the... of all their vaine euasions, that *Petrus* the former Word is referred to the Apostle: and *petra* the later Word, either to Christ only, or to Peters faith only: neither the said original tongues bearing it, nor the sequelle of the wordes, *upon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the wordes following which are directly addressed to Peters person, nor Christes intention by any meanes admitting it, which was not to make him self or to promise him self to be the head or foundation of the Church. For his father gaue him that dignitie, and he tooke not that honour to him self, nor sent him self, nor tooke the keyes of heauen of him self, but all of his father. he had his commision the very houre of his incarnation. And though S. Augustine sometimes referre the word (*Petra*) to Christ in this sentence (which no doubt he did because the terminations in Latin are diuers, and because he examined not the nature of the original wordes which Christ spake, nor of the Greeke, and therefore the Aduersaries which otherwise flee to the tongues, should not in this case alleage him) yet he neuer denieth but Peter also is the Rocke and head of the Church, saying that him self expounded it of Peter * in many places, and alleageth also S. Ambrose for the same in his hymne which the Church singeth. And so do we alleage the holy Council of Chalcedon, *Ait. 3 pag. 118.* Tertullian, *de scriptis. Do. sec. 19.* Origen, *Ho. 5 in Exo. S. Cyprian, De unit. Ec. S. Hilarie, Can. 16 in mat. S. Ambrose, Ser. 47. 68. li. 6 ser. 49. Jer. in c. 9. Luca. S. Hierom, Li. 1 in Iouin. & in c. 2 Esa. & in c. 16 Hier. S. Epiphanius, In Anchor. S. Chry. 15. 16. 24. Isoltom, Ho. 55 in Mat. S. Cyril, Li. 2 c. 12. com. in Io. S. Leo, Ep. 89. S. Gregorie, Li. 4 ep. 32 ind. 13. 29 de Sen. * and others: euery one of them saying expressely that the Church was founded and builded vpon Peter. For though sometimes they say the Church to be builded on Peters faith, yet they meane not (as our Aduersaries do vnlearnedly take them) that it should be builded vpon faith either separated from the man, or in any other man: but vpon faith as in him who here confessed that faith.*

19. *Rocke.*] The Aduersaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatiues, as bearing the person of all the Apostles or of the whole Church, deny absurdly that him self in person had these prerogatiues. As though Peter had been the proctor only of the Church or of the Apostles, confelling the faith and receiuing these things in other mens names. Where the holy Doctours meane only, that these prerogatiues were not geuen to him for his owne vse, but for the good of the whole Church, and to be imparted to euery vocation according to the measure of their callings: and that these great priuileges geuen to Peter should not decay or die with his person, but be perpetual in the Church in his successors. Therefore S. Hierom to Damasus taketh this Rocke not to be Peters person only, but his successors and his Chaire, *I (saith he) following no cheefe or principal but Christ, ioyned myself to the communion of Peters chaire, upon that rocke I know the Church was build.* And of that same Apostolike Chaire S. August. saith, *That same is the Rocke which the proud gates of Hel do not overcome.* And S. Leo, *Our Lord would the Sacrament or mystery of this gift so to pertaine vnto the office of all the Apostles, that he placed it principally in blessed S. Peter the cheefe of all the Apostles, that from him as from a certaine head he might poure out his gifts: as it were through the whole body: that he might vnderstand him self to be an aliene from the diuine mystery that should professe to reuolt from the soliditie or stedfastnes of Peter.*

Cyrl. li. 11
c. 12 Com
in Io.
Hilar. im
hunc loqm

2 Mat. 1. 14.
3 Luca. 22. 34
19.

Aug. li. 11
retr. c. 21.

in Ps. 69.
de verb.
Do. sec. 19.
ser. 49. Jer.
15. 16. 24.
29 de Sen.

* Theodora.
li. 5. her.
Fabul. c. la
panis.

Hiero. ep.
7, ro. 2.

Psal. cont.
part. Do.
nat. 10. 7.
Leo ep. 89.

18. *Build my Church.*] The Church or house of Christ was only promised here to be builded vpon him (which was fulfilled, 16. 21. 11.) the foundation stone and other pillars or matter being yet in preparing, and Christ him self being not only the supereminent foundation but also the founder of the same: which is an other more excellent qualitie then was in Peter, for which he calleth it *my Church*: meaning specially the Church of the new Testament, which was not perfectly formed and finished, and distindled from the Synagogue til Whit Sunday, though Christ gaue Peter and the rest their commissions actually before his Ascension.

19. *Gates of hel.*] Because the Church is resembled to a house or a citie, the aduersarie powers also be likened to a contrarie house or towne, the gates whereof, that is to say, the fortitude or impugnations I shal neuer preuaile against the citie of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can preuaile against the Church builded vpon Peter, which the Fathers call Peters see and the Romane Church. *Count* (saith S. Augustine) *the Priests from the very See of Peter, and in that order of fathers consider vnto whom hath succeeded, that same is the rock vpon which the proud gates of Hel do not overcome.* And in an other place, *that is which hath obtained the scope of authoritie, Heretikes in vaine barking round about it.*

20. *To thee.*] In saying to thee I geue, it is plaine that as he gaue the keyes to him, so he builded the Church vpon him. So saith S. Cyprian, *To Peter first of al, vpon whom our Lord built the Church, and from whom he instituted and / heeued the beginning of vnitie, did he geue the power, that shal should be loosed in the heauen, which he had loosed in earth.* Wherby appeareth the vaine cauil of our Aduersaries, which say the Church was build vpon Peters Confession only, comon to him and the rest, and not vpon his person, more then vpon the rest.

21. *The keyes.*] That is, The authoritie or Chaire of doctrine, knowledge, iudgement and discretion betwene true and false doctrine: the height of gouernement, the power of making lawes, of calling Councils, of the principal voice in them, of confirming them, of making Cautions and hoiestom decrees, of abrogating the contrarie, of ordaining Bishops and Pastors or deposing and suspending them, finally the power to dispense the goods of the Church both spiritual and temporal. Which signification of preeminent power and authoritie by the vvorde *keyes* the Scripture expresth in many places: namely speaking of Christ, *I haue the keyes of death and Hel, that is, the rule.*

22. *And againe, I will geue the key of the house of David vpon his shoulder.* Moreover it signifieth that men can not come into heauen but by him, the keyes signifying also authoritie to open and shut, as it is said *Apos. 1.* of Christ, *Who hath the key of David, he shal open, and no man openeth.* By which wordes we gather that Peters authoritie is maruelous, to whom the keyes, that is, the power to open and shut heauen, is geuen. And therefore by the name of keyes is geuen that supereminent power which is called in comparison of the power granted to other Apostles, Bishops and Pastors, *plenitudo potestatis*, fulnes of power. *Bernard, lib. 2. de considerat. c. 8.*

23. *Whatsoever thou shal bind.*] All kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal so farre as it tendeth to the execution of the spiritual charge, is comprised vnder the word, bind. Of which sort be Excommunications, Anathematisms, Suspensions, degradations, and other censures and penalties enioyned either in the Sacrament of Confession or in the exterior Courtes of the Church, for punishment both of other crimes, and specially of heresie and rebellion against the Church and the cheefe pastors thereof.

24. *Loose.*] To loose, is as the cause and the offenders case requirith, to loose them of any the former bandes, and to restore them to the Churches Sacraments and Communion of the faithful and execution of their function, to pardon also either al or part of the penances enioyned, or what debtes so euer man oweth to God or the Church for the satisfaction of his finnes forgiven. Which kind of releasing or loosing is called *Indulgence*: finally this *Whatsoever*, excepteth nothing that is punishible or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validitie of Peters sentence in binding or loosing *Whatsoever*, shal by Christes promise be ratified in heauen. *Leo Ser. de Transfig. & Ser. 2. in anniuers. assumpt. ad Pontif. Hilar. can. 16. in Marib. Epiph. in Anchorato prope initium.* It now any temporal power can thew their warrant out of scripture for such soueraine power, as is here geuen to Peter and consequently to his successors, by these wordes, *Whatsoever thou shal binde*, and by the very keyes, wherby greatell soueraintie is signified in Gods Church as in his familie and house hold, and therefore principally attributed also vnto Peter, as the name of Rock: if I say any temporal potestate can thew authoritie for the like soueraintie, let them challenge hardly to be head not only of one particular, but of the whole vniuersal Church.

25. *Workes.*] He saith not, to geue euery man according to his mercie (or their faith) but according to their workes. *August. de verb. Apost. Ser. 11.* And againe, How should our Saviour reward euery one according to their workes, if there were no free will? *August. lib. 3. cap. 4. s. 1. de Free Will. ad. cum Falic. Manich.*

As he promised, he giueth them a sight of the glorie, vnto which Suffering doth bring: 9 and then againe doth inculcate his Passion. 14 A deuil also he casteth out Which his Disciples could not for their incredulitie and lacke of praying and fasting. 22 being yet in Galilee, he reuealeth more about his Passion. 24 and the tribute that the Collectors exalted for al, he payeth for him self and Peter: declaring yet With- al his freedom both by Word and miracle.

The TRANS-
FIGURATION
of our Lord, ce-
lebrated in the
Church the 6.
of Aug.
The Gospel of
the said feast, &
of the 2. Sunday
in Lent: and on
the Saterdag be-
fore.



AND after six dayes I E S V S taketh vnto 1
him Peter and Iames and Iohn his bro-
ther, and bringeth them into a high moun-
taine apart: † And he vvas "transfigured 2
before them. And his face did shine as
the sunne: & his garments became vvhite
as snovv. † And behold there" appeared 3
to them Moyfes and Elias talking vvith him. † And Peter 4
ansvvering, said to I E S V S, Lord, it is good for vs to be here:
if thou vvilt, let vs make here three tabernacles, one for thee,
and one for Moyfes, and one for Elias. † And as he vvas yet 5
speaking, behold a bright cloude ouershadovved them. And
loe a voice out of the cloude, saying. This is my vvbeloued
sonne, in vvhom I am vvvel pleased: heare ye him. † And the 6
disciples hearing it, fel vpon their face, and vvvere sore afraid.
† And I E S V S came and touched them: and he said to them, 7
Arise, and feare not. † And they lifting vp their eyes, savv 8
body, but only I E S V S. † And as they descended from the 9
"mount, I E S V S commaunded them, saying, Tel the vision to
no body, til the Sonne of man be risen from the dead. -†

† And his Disciples asked him, saying, What say the Scri- 10
bes then, that * Elias must come first? † But he ansvvering, 11
said to them, 'Elias in deede shal come, and restore al things.
† And I say to you, that Elias is already come, and they did not 12
knowv him, but vvrought on him vvhatsoever they vvould.
So also the Sonne of man shal suffer of them. † Then the 13
Disciples vnderstoode, that of Iohn the Baptist he had spo-
ken to them.

† And * vvhen he vvas come vnto the multitude, there 14
came to him a man falling dovvne vpon his knees before
him, † saying, Lord haue mercie vpon my sonne, for he is 15
lunatique, and fore vexed: for he falleth often into the fire, and
often into the vvater. † and I offered him to thy Disciples: 16
and they could not cure him. † I E S V S ansvvered and said, 17
O faithles and peruerse generation, howv long shal I be vvith
you

Mr. 9, 2.
Luc. 9, 28.
2. Pet. 1, 17.

Mal. 4, 5.

Mat. 9, 14.
Luc. 9, 37.

you? How long shal I suffer you? bring him hither to me.
 18 † And I E S V S rebuked him, and the deuill vvent out of him,
 19 and the ladde vvas cured from that houre. † Then came the
 Disciples to I E S V S secretly, and said, "Why could not vve
 20 cast him out? † I E S V S said to them, because of your incred-
 ulity. for, amen I say to you, if you haue "faith as a mustard
 seede, you shal say to this mountaine, Remoue from hence
 thither: and it shal remoue, and nothing shal be impossible to
 21 you. † But this kinde is not cast out but by "prayer and fasting.
 † And * vvh en they conuersed in Gâlilee, I E S V S said to
 22 them, The Sonne of man is to be betraied into the hands of
 men: † and they shal kil him, and the third day he shal rise
 23 againe. And they vvere stroken sadde exceedingly.
 24 † And vvh en they vvere come to Capharnaum, there
 came they that receiued the didrachmes, vnto Peter, and said
 25 to him, Your maister doth he not pay the :: didrachmes? † He
 saith, Yes. And vvh en he vvas entered into the house, I E S V S
 preuented him, saying, What is thy opinion Simon? The
 kings of the earth of vvh om receiue they tribute or cense?
 26 of their children, or of strangers? † And he said, Of strangers.
 27 I E S V S said to him, Then the "children are free. † But that
 vve may not scandalize them, goe thy vvaies to the sea, and
 cast a hooke: and that fish vvh ich shal first come vp, take:
 and vvh en thou hast opened his mouth, thou shalt find a
 :: stater: rake that, and giue it them for "me and thee.

:: These di-
drachmes were
peeces of mo-
ney which they
payed for tri-
bute.

:: This stater
was a double
didrachme, and
therefore was
payed for twb.

A N N O T A T I O N S

C H A P. X V I I.

8. *Transfigured.*] Marke in this Transfiguration many maruelous points. as, that he made not
 only his owne body, which then was mortal, but also the bodies of Moyses and Elias, the one
 dead, the other to die, for the time as it were immortal: thereby to represent the state and glorie
 of his body and his Saints in heauen. By which maruelous transfiguring of his body, you may the
 lesse maruel that he can exhibite his body vnder the forme of bread and vyne or otherewise
 as he list.

Christ can exhi-
bite his body
vnder what for-
me he list.

9. *Appeared Moyses.*] By this that Moyses personally appeared and was present with Christ, it
 is plaine that the Saints departed may in person be present at the affaires of the liuing. *August. de
 cura promort. c. 11. 16.* For eu en as Angels els where, so here the Saints also serued our Saviour:
 and therefore as Angels both in the old Testament and the new, were present often at the affaires
 of men, so may Saints.

Saints after
their death dea-
le with and for
the liuing.

9. *Mount.*] This mount (commonly esteemed and named of the ancient fathers Thabor)
 1. *Pet. 1. 18.* S. Peter calleth the holy Mount because of this wonderful vision, like as in the old Testament where
 God appeared to Moyses in the bush and els where to others, he calleth the place of such Appa-
 ritions, *holy ground.* Wherby it is euident that by such Apparitions, places are sanctified, and there-
 vpon groweth a religion and deuotion in the faithful toward such places, and namely to this
 Mount Thabor (called in S. Hierom *Itabirium Ep. 17.*) there was great Pilgrimage in the Primitiue
 Church, as vnto al those places which our Saviour had sanctified with his presence and miracles,

Holy places,

Deuotion and
Pilgrimage to
the same.

G

and

The holy land. and therefore to the whole land of promise, for that cause called the holy land. See S. Hieron. in Epistol. Paul. 2. ep. 17. & 18 ad Marcellam.

Elias. 11. Elias [shal come.] He distinguisheth here plainly betwene Elias in person, who is yet to come before the iudgement: and betwene Elias in name, to wit, Iohn the Baptist, who is come already in the spirit and vertue of Elias. So that it is not Iohn Baptist only nor principally of whom Malachie prophesieth (as our Adversaries say) but Elias also him self in person. Luc. 1. 17. Mal. 4. 5.

True miracles onely in the Cath. Church. 19. Why could not we.] No marvel if the Exorcists of the Catholike Church which haue power to cast out diuels, yet doe it not alwaies when they wil, and many times with much ado: Whereas the Apostles hauing receiued this power "before ouer vnclane spirits, yet here cannot cast the out. Mat. 10.

Gregorius Thaumaturgus. 20. Faith as mustard seed.) This is the Catholike faith, by which only al miracles are wrought: yet not of euery one that hath the Catholike faith, but of such as haue a great and forcible faith and withal the gift of miracles. These are able as here wee see by Christes warrant not only to doe other wonderful miracles here signified by this one, but also this very same, that is, to moue mountaines in deede, as S. Paul also presupposeth, and S. Hierom affirmeth, and Ecclesiastical histories namely telteth of Gregorius Neocæsariensis, that he moued a mountaine to make roome for the foundation of a Church, called therefore and for other his wonderful miracles, Thaumaturgus. And yet faithlesse Heretikes laugh at al such things and beleue them not. 1. Cor. 13. Hiero. in vita S. Hieron. Niceph. li.

Prayer and fasting. 21. Prayer and fasting.) The force of fasting and praying: Whereby also we may see that the holy Church in Exorcismes doeth according to the Scriptures, when shee vseth beside the name of I E S V S, many prayers and much fasting to driue out Deuils. because these also are here required beside faith. 6. 6. 17. Greg. Niss. de vit. Gregorij.

The privileges and exemptions of the Clergie. 26. The Children free.) Though Christ to auoid scandal, payed tribute, yet in deede he sheweth that both him self ought to be free from such payments (as being the kings sonne, as wel by his eternal birth of God the Father, as temporal of Dauid) and also his Apostles, as being of his familie, and in them their successors the whole Clergie, who are called in Scripture the lotte and portion of our Lord. Which exemption and priuilege being grounded vpon the very law of nature it self, and therefore practised euen among the Heathen (Gen. 22. 27.) good Christian Princes haue confirmed and ratified by their lawes in the honour of Christ, whose ministers they are, and as it were the kings sonnes. as S. Hierom declareth playnly in these wordes, We for his honour pay not tributes, and as the Kings sonnes, are free from such payments. Hiero. vpon this place.

Peters preeminence. 27. See and thee.) A great mysterie in that he payed not only for him self, but for Peter bearing the Person of the Church, and in whom as the cheefe, the rest were conteyned. Aug. q. ex no. T. 2. q. 75. to. 4.

CHA P. XVIII.

To his Disciples: he preacheth against ambition the mother of Schisme: 1 foretelling both the author who soeuer he be, and also his followers, of their vnto to come. 10 and shewing on the contrary side, how precious Christian soules are to their Angels, to the Sonne of man, and to his Father. 15 charging vs therefore to forgive our brethren, when also we haue iust cause against them, be it neuer so often, and to labour their saluation by al meanes possible.

The Gospel on Michelmass day Septemb. 29. And vpon his Apparition Maij 8.



That houre the Disciples came to IESVS, 1 saying, "Who, thinkest thou, is the greater in the kingdom of heauen? † And I E S V S 2 calling vnto him a litle childe, set him in the middes of them, † and said, Amen I say 3 to you, vnles you be conuerted, and become as litle children, you shal not enter into the kingdom of heauen. † Whosoever therefore shal humble him self as this 4 litle childe, he is the greater in the kingdom of heauē. † And 5 he that shal receiue one such litle childe in my name, receiue- 6 ueth me. † And * he that shal scandalize one of these litle ones

Mr. 9,
34.
Luc. 9,
46.

Mr. 9,
42.
Luc. 17, 2

:: Humility, innocencie, simplicity, commended to vs in the state and person of a childe.

ones that beleue in me, it is expedient for him that a milstone be hanged about his necke, and that he be drownd in the depth of the sea.

- 7 † Vvo be to the vworld for scandals. for it is necessary that scandals do come: but neuerthelesse vvo to that man
 8 by vvhom the scandall commeth. † And * if thy " hand, or thy foote scandalize thee: cut it of, and cast it from thee. It is good for thee to goe in to life maimed or lame, rather then hauing tvvo hands or tvvo feete to be cast
 9 into euerlasting fire. † And if thine eye scandalize thee, plucke him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing tvvo
 10 eyes to be cast into the hel of fire. † See that you despise not one of these litle ones: for I say to you that " their Angels, in heauen alwaies do see the face of my father vvhich is in heauen.
 11 † For * the Sonne of man is come to saue that vvhich vvas perished. † * How thinke you? If a man haue an hundred sheepe, and one of them shal goe astray: doth he not leaue ninetie nine in the mountaines, and goeth to seeke that Which is strayed? † And if it chaunce that he finde it: amen I say to you, that hereioyeth more for that, then for the ninetie nine that vvent not astray. † Euen so it is not the vil of your father, vvhich is in heauen, that one perishe of these litle ones.

- 15 † But * if thy brother shal offend against thee, goe, and rebuke him betwene thee and him alone. If he shal heare thee, thou shalt gaine thy brother. † And if he vvil not heare thee, ioyne vvith thee besides, one or tvvo: that in the mouth of
 16 * tvvo or three vvitnesses euery vvord may stand. † And if he vvil not heare them, :: tel the Church. And if he vvil not heare
 17 the Church, let him be to thee as " the heathen and the Publican. † Amen I say to you, whatsoeuer you " shal binde vpon earth, shal be bound also in heauen: and vvhatsoeuer you " shal loose vpon earth,
 18 shal be loosed also in heauen. † Againe I say to you; that if tvvo of you shal :: consent vpon earth, concerning euery thing vvhatsoeuer they shal al ke, it shal be done to them
 20 of my father vvhich is in heauen. † For vvhere there be tvvo or three gathered in my name, there am I " in the middes of them.

- 21 † Then came Peter vnto him and said, * Lord, how often shal my brother offend against me, and I forgiue him? vntil

G ij seuen

The Gospel vpon
 Tuesday the 3
 weeke in Lent.
 :: That is (as S.
 Chrysostō here
 expoundeth it)
 tell the Pre-
 lates and cheefe
 Pastours of the
 Church: for
 they haue iuris-
 diction to bin-
 de and loose
 such offenders,
 by the wordes
 following v. 18.

:: Al ioyning
 together in the
 vinity of Chri-
 stes Church in
 Councels and
 Synods, or pu-
 blike prayers, is
 of more force
 then of any par-
 ticular man.

Mat. 5, 30
 Mar. 9,
 43.

Luc. 19,
 10.
 Luc. 15, 4

Luc. 17,
 3.

Gen. 19,
 15.

Luc. 17, 4

The Gospell vpon
the 21 Sunday
after Pentecost.

seuentimes? † I E S V S said to him, I say not to thee* vntil seuen 22
times : but vntilⁿ seuentie times seuen times. † Therefore is 23
the kingdom of heauen likened to a man being a king, that
would make an account vwith his seruants. † And vwhen 24
he began to make the account, there vvas one presented vnto
him that owed him ten thousand talents. † And hauing not 25
vvhence to repay it, his lord commaunded that he should
be sold, and his Wife and children, and all that he had, and it to
be repayed. † But that seruant falling dovne, besought him, 26
saying, Haue patience tovvard me, and I vvill repay thee all.
† And the lord of that seruant moued vvith pitie, dismissed 27
him, and the dette he forgave him. † And vwhen that seruant 28
vvas gone forth, he found one of his felovv- seruants that did
ovve him an hundred pence : and laying hands vpon him
thratled him, saying, Repay that thou ovest. † And his felovv 29
servant falling dovne, besought him, saying, Haue patience
tovvard me, and I vvill repay thee all. † And he would not: but 30
vvent his vvay, and cast him into prison, til he repayed the
dette. † And his felovv- seruants seeing vvhat vvas done, vvere 31
very sorie, and they came, and told their lord al that vvas
done. † Then his lord called him : and he said vnto him, Thou 32
vngenerous servant, I forgave thee al the dette because thou
besoughest me : oughtest not thou therefore also to haue
mercie vpon thy felovv- servant, euen as I had mercie vpon
thee? † And his lord being angrie deliuered him to the tor- 33
menters, vntil he repayed al the dette. † So also shall my hea- 34
uenly father doe to you, if you forgieue not euery one his bro-
ther from your hartes. †

Luc. 17,
4.

AN NOTATIONS

CHAP. XVIII.

1. *Who is the greater.*] The occasion of this question and of their contention for Superioritie among the rest of their infirmities which they had before the coming of the Holy Ghost, was (as certaine holy Doctors write) vpon emulation toward Peter, whom only they saw preferred before the rest in the payment of the tribute, by these wordes of our Sauour, Geue it them for me. C. 17, v. 27

7. *Scandals.*] The simple be most annoyed by taking scandal of their preachers, Priests, and elders if life: and great damnation is to the guides of the people whether they be temporal or spiritual, but specially to the spiritual, if by their example and slanderous life the people be scandalized.

8. *Hand, foote, eye.*] By these partes of the body so necessarie and profitable for a man, is signified, that whatsoeuer is neereest and deereest to vs, wife, children, freendes, riches, al are to be contemned and forsaken for to saue our soule.

10. *Their Angels.*] A great dignitie and a maruelous benefite that euery one hath from his Natiuitie

Narrative an Angel for his custodie and Patronage against the Wicked before the face of God. Protection of Hiero. upon this place. And the thing is so plaine, that Caluin dare not deny it, and yet he wil needes Angels. doubt of it, lib. 1. Inst. c. 14. sect. 7.

17. *Not heare the Church.* Not only Heretikes, but any other obstinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Pub- Disobedience to the Church. lican was to the Iewes, by the discipline of the same, casting him out of the felowship of Catho- Excommunica- likes. Which Excommunication is a greater punishment then if he were executed by sword, fire, and wild beastes. Aug. cont. Adu. leg. li. 1. c. 17. And againe he saith, Man is more sharply and pitifully bound by the Churches Keies, then with any yron or adamantine manicles or fetters in the World. Aug. ibidem.

17. *Heathen.* Heretikes therefore because they wil not heare the Church, be no better nor no otherwise to be esteemed of Catholikes, then heathen men and Publicans were esteemed among the Iewes.

18. *You shal binde.* As before he gaue this power of binding and loosing ouer the whole, power to bin- first of al and principally to Peter, vpon whom he builded his Church: so here not only to Peter, de and loose. and in him to his successors, but also to the other Apostles, and in them to their successors, euery one in their charge. Hieron. lib. 1. c. 14. aduers. Iovin. and Epist. ad Heliod. Cyprian. de Unit. Eccl. nu. 1.

19. *Shal loose.* Our Lord geueth no lesse right and authoritie to the Church to loose, then to binde, as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to binde, but not to loose.

20. *In the middes of them.* Not al assemblies may challenge the presence of Christ, but only such as be gathered together in the vniy of the Church, and therefore no conuenticles of Heretikes directly gathering against the Church, are warranted by this place. Cypr. de unit. Eccl. nu. 7. 8.

21. *Seuentie times (seven.)* There must be no end of forgiving them that be penitent, either in the Sacrament by absolution, or one man an other their offences. Catholike As-semblies.

CHAP. XIX.

He answereth the tempting Pharisees, that the ease of a man with his wife shalke (as in the first institution it was) utterly indissoluble, though for one cause he may be divorced. 10 And thereupon to his Disciples he highly commendeth single life for men. 11 He will haue children come vnto him. 12 He sheweth what it is to be done to enter into life everlasting: 20 What also, for a rich man to be perfect: 21 As also what is passing reuerd they shal haue which followe what his counsel of perfection: 29 yea though it be but in some one peece.

THE fourth part of this Gospel, Christs coming into Iurie to- ward his Passion.

Mr. 10, 1.

1



2

3

make man

Gen. 1,

27.

Gen. 2,

24.

Deut.

24, 1.

ND it came to passe, vwhen Iesus had ended these vvordes, he departed from Galilee, & came into the coastes of Ievvrie beyond Iordā, † and great multitudes folovved him: and he cured them there.

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

56

57

58

59

60

61

62

63

64

65

66

67

68

69

70

71

72

73

74

75

76

77

78

79

80

81

82

83

84

85

86

87

88

89

90

91

92

93

94

95

96

97

98

99

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

126

127

128

129

130

131

132

133

134

135

136

137

138

139

140

141

142

143

144

145

146

147

148

149

150

151

152

153

154

155

156

157

158

159

160

161

162

163

164

165

166

167

168

169

170

171

172

173

174

175

176

177

178

179

180

181

182

183

184

185

186

187

188

189

190

191

192

193

194

195

196

197

198

199

200

201

202

203

204

205

206

207

208

209

210

211

212

213

214

215

216

217

218

219

220

221

222

223

224

225

226

227

228

229

230

231

232

233

234

235

236

237

238

239

240

241

242

243

244

245

246

247

248

249

250

251

252

253

254

255

256

but from the beginning it was not so. † And I say to you, that 9
 * Whosoever shall dimitt his wife, " but for fornication, and
 shall marry an other, doth committe aduoutrie: and he that
 shall marry her that is dimitted, committeth aduoutrie. † His 10
 disciples say vnto him, If the case of a man with his wife be
 so, it is not expedient to marry. † Who said to them, " Not al 11
 :: take this word, but they to whom it is giuen. † For there 12
 are eunuches which were borne so from their mothers wombe:
 and there are eunuches which were made by men: and
 there are eunuches, which haue " gelded them selves for the
 kingdom of heauen. " He that can take, let him take. ¶

† Then * Were little children presented to him, that he 13
 should " impose hands vpon them & pray. And the disciples
 rebuked them. † But Iesus said to them, Suffer the little 14
 children, and stay them not from coming vnto me: for the
 kingdom of heauen is for such. † And When he had imposed 15
 hands vpon them, he departed from thence.

† And * behold one came and said to him, Good Maister, 16
 what good shall I doe that I may haue life euermore?
 † Who said to him, What askest thou me of good? One is 17
 good, God. But :: if thou wilt enter into life, keepe the com-
 mandments. † He said to him, Which? And Iesus said, 18
 Thou shalt not murder. Thou shalt not committe aduoutrie, Thou shalt not steale,
 Thou shalt not beare false witness, † Honour thy father and thy mother, * Thou 19
 shalt loue thy neighbour as thyself. † The young man said to him, 20
 All these haue I kept from my youth: what is yet wanting
 vnto me? † Iesus said to him, " If thou wilt be perfect, goe, 21
 sell the things that thou hast, & giue to the poore, and thou
 shalt haue treasure in heauen: and come, " folow me. † And 22
 when the young man had heard this word, he went away
 sad: for he had many possessions. † And Iesus said to his 23
 disciples, † Amen I say to you, that a rich man shall hardly
 enter into the kingdom of heauen. † And againe I say to you, 24
 it is easier for a camel to passe through the eye of a needle,

:: then for a rich man to enter into the kingdom of heauen.
 † And when they had heard this, the disciples marvelled very 25
 much, saying, Who then can be saved? † And Iesus behol- 26
 ding, said to them. With men this is impossible: but with
 God " all things are possible. † Then Peter answering, said to 27
 him, Behold we haue " left all things, & haue folowed thee:
 " what therefore shall we haue? † And Iesus said to them, 28
 Amen

ἡγοῦσιν.
 capiunt.

¶ I see not (saith
 S. Augustine)
 why Christ
 should say, If
 thou wilt haue
 life euermore,
 keepe the com-
 mandments:
 if without ob-
 serving of the,
 by only faith
 one might be
 saved. Aug. de
 Fid. & op. 6, 15.

¶ S. Marke ex-
 poundeth it
 thus, rich men
 trusting in their
 riches, ca. 10, 24.

The Gospel vpon
 the Conuersion
 of S. Paul Iam.

Mr. 5, 32
 Mr. 10,
 11.
 Luc. 16,
 18.
 1. Cor. 7,
 11.

Mr. 10,
 13.
 Luc. 18,
 15.

Mr. 10,
 17.
 Luc. 18,
 18.

Exo. 20,
 13.
 * Lev.
 19, 18.

Amen I say to you, that you vvhich haue folowved me, in the regeneration, when the Sonne of man shal sitte in the seate of his maiestie, you²⁹ also shal sitte vpon twelue seates, iudging the twelue tribes of Israel. † And euery one that hath left house, or brethren, or sisters, or father, or mother, or³⁰ vvife, or children, or landes for my names sake: shal receive an hundred fold, and shal possesse life euerlasting. † And * many shal be first, that are last: and last, that are first.

29. And in a vvillie Masse of ss. Peter and Paul, and for holy Abbotes.

30. Hereof is gathered that the Apostles among other things left their vvives also to folow Christ. Hiero. li. i. aduers. Iouin.

Mr. 10,
31.
11. 13,
30.

ANNO TATIONS

CHAP. XIX.

8. *Not man separate.*] This inseparability betwixt man and wife riseth of that, that wedlocke is a Sacrament. Aug. li. 2. de pec. origine c. 34. 10. 7. *De nupt. & concupis.* li. 1. c. 10.

9. *But for fornication.*) For aduoutrie one may dimitt an other, Mat. 5. But neither party can marry againe for any cause during life. Aug. li. 11. de adult. coniug. c. 21. 22. 24. for the which vnlawful act of marrying agayne, Fabiola that noble matrone of Rome albeit shee was the innocent part, did publike penance, as S. Hierom Writeth in her high commendation therefore. And in S. Paul Ro. 7. it is plaine that shee which is with an other man, her husband yet liuing, shal be called an aduoutrie: contrary to the doctrine of our Aduerfaries.

Marriage after diuorce vnlawful.

Epita-
h. Fabio-
a.

10. *Not al take.*) Whosoever haue not this gift geuen them, it is either for that they wil not haue it, or for that they fulfill not that which they wil: and they that haue this gift or attayne to this word, haue it of God and their owne free wil. Aug. li. de grat. & lib. arbit. c. 4. So that it is euident no man is excluded from this gift, but (as Origen here saith) it is geuen to al that aske for it: contrarie to our Aduerfaries that say it is impossible, and that for excuse of breaking their vvowes, Wickedly say, they haue not the gift.

Orig.
vult. 7.
n. Mar.

11. *Gilded them selues.*) They gild them selues for the kingdom of heauen which vvow chastity. Aug. de virginitate c. 24. Which proueth those kind of vvowes to be both lawful, and also tie more meritorious, and more sure to obtaine life euerlasting, then the state of wedlocke, contrarie to our Adu. in al respects.

Vvow of chastity.

Aug. ser.
de temp.

12. *He that can.*) It is not said of the Precepts, keepe them who can, for they be necessarie vnder paine of damnation to be kept: but of Counsels only (as of virginity, abstaining from flesh and wine, and of geuing al a mans goods away to the poore) it is said, He that can attaine to it, let him doe it: which is counsel only, not a commaundement. Contrary to our Adu. that say, there are no Counsels, but only precepts.

Counsels not Precepts.

13. *Imposse.*) They knew the valour of Chrilles blessing, and therefore brought their children to him: as good Christian people haue at al times brought their children to Bishops to haue their blessing. See Annotation before Chap. 10. 12. And of Religious mens blessing see Ruffin. li. 2. c. 8. hist. S. Hierom in Epitaph. Paula c. 7. & in vit. Hilariou. Theodoret. in historia sanctoru Patrum num. 8.

Bishops and Religious mens blessing.

14. *If thou wilt be perfect.*) Loe, he maketh a plaine difference betwene keeping the commaundements, which is necessary for euery man: and being perfect, which he counselleth only to them that wil. And this is the state of greates perfection which Religious men doe profess, according to Christs counsel here, leauing al things and folowing him.

The Religious state of perfection.

15. *Folow me.*] Thus to folow Christ is to be without wife and care of children, to lacke propriety, and to liue in common, and this hath great reward in heauen about other states of life: which, S. Augustine saith, the Apostles folowed, and him self, and that he exhorted others to it as much as lay in him. Aug. ep. 89. in fine, & in ps. 103 Conc. 1. post med.

16. *Al things possible.*) This of the camel through a nedels eye, being possible to God, although he neither hath done it, nor by like wil doe it: maketh against the blasphemous infidelity of our Aduerfaries that say, God can do no more then he hath done or wil doe. We fee also that God can bring a camel through a nedels eye, and therefore his body through a doore, and out of the sepulchre shut, and out of his mother a virgin, and generally about nature and contrary to nature do vvith his body as he list.

17. *I sct al.*) This perfection of leauing al things the Apostles vvowed. Aug. li. 17. de Civ. Dei c. 4. 2. *What shal we haue.*) They leaue al things in respect of reward, and Christ doeth well allow it in them by his answer.

Vvow of pauer- tie in respect of reward.

18. *You also shal sitte.*) Note that not only Christ, who is the principal and proper iudge of the liuing and the dead, but vvith him the Apostles and al perfect Saints shal iudge: and yet that doeth nothing derogate to his prerogative, by whom and vnder whom they hold this and al other dignities in this life and the next.

Aug. in
ps. 151.

CHAP. XX.

To shew how through Gods grace the Iewes shalbe ouerrunne of the Gentils, although they beginne after, he bringeth a parable of men working soner and later in the vineyard, but the later rewarded in the end euen as the first. 17 He reuealeth more to his Disciples touching his passion: 20 Bidding the ambitious vvorkers to thinke rather of suffering With him: 24 And teaching vs (in the rest of his Disciples) not to be greened at our Ecclesiastical Superiours, considering they are (as he vvill him self) so toile for our Saluation, 29 Then going out of Iericho, he cometh fight vnto vvine blind.

The Gospel
vpon the Sun-
day of Septua-
gesime.



THE kingdom of heauen is like to a 1
man that is an housholder vvchich vvēt
forth early " in the morning to hire
vvorkemen into his vineyard. † And 2
hauiug made couenāt vvith the Worke-
men for a penie a day, he sent them
into his vineyard. † And going forth 3
about the third houre, he fawv other
standing in the market place idle, † and he said to them, Goe 4
you also into the vineyard: and that vvchich shal be iust, I
vvil giue you. † And they vvēt their vvay. And againe he 5
vvēt forth about the sixt & the ninth houre: and did like-
vvise. † But about the eleuenth houre he vvēt forth and 6
found other standing, & he said to them, What stand you
here al the day idle? † They say to him, Because no man hath 7
hired vs. He said to them, Goe you also into the vineyard.

† And vvhen euening vvvas come, the lord of the vineyard 8
said to his bailife, Call the vvorkemen, and pay them their
hire, beginning from the last euen to the first. † Therefore 9
vvhen they vvēre come that came about the eleuenth houre,
they receiued euery one " a penie. † But vvhen the first also 10
came, they thought that they shoulde receiue more: and they
also receiued euery one a penie. † And receiuing it they ::mur- 11
mured against the good man of the house, † saying, These last 12
haue continued one houre: and thou hast made them equal
to vs that haue borne the burden of the day and the heates.

† But he ansvvering said to one of them, Frende, I doe the no 13
vvrong: didst thou not couenant vvith me for a penie?
† Take that is thine, and goe: I vvil also giue to this last euen 14
as to thee also. † Or, is it not lawfull for me to do that I vvill? 15
is thine eye naught; because I am good? † So shal the last, be 16
first: and the first, last. For many be called, but " fevv elect. †

† * And I E s v s going vp to Hierusalem, tooke the tvlue 17
disciples secretly, and said to them, † Behold vve goe vp to 18
Hierusa-

:: The Iewes
are noted for
enuying the vo-
cation of the
Gentiles, and
their reward
equal vvith the
Iewes.

The Gospel in a
vvordie Masse of
the holy Crosse

Mr. 10,
32.
Luc. 18,
31.

Hierusalem, and the Sonne of man shal be deliuered to the cheefe priestes and to the Scribes, and they shal condemne
 19 him to death, † and shal deliuer him to the Gentiles to be mocked, & scourged, & crucified, and the third day he shal rise againe. †

Mr. 10, 35. 20 † * Then came to him the mother of the sonnes of Zebedee vvith her sonnes, adoring and desiring some thing of
 21 him. † Who said to her, What vvilt thou? She saith to him, Say that these my two sonnes may sitte, one at thy right hād,

22 and one at thy left hand in thy kingdom. † And I e s v s ansvvering, said, You know not vvhat you desire. Can you drinke of the cuppe that I shal drinke of? They say to him,

23 We can. † He saith to them, My cuppe in deede you shal drinke of: but to sitte at my right hand and left, is not mine to giue to you: but † to vvhom it is prepared of my father. †

Mr. 10, 41. Lk. 22, 25. 24 † And the ten hearing it, vvere displeased at the two brethren. † And I e s v s called them vnto him, and said, * You know that the princes of the gentiles † ouerrule them: and

26 they that are the greater, exercise powver against them. † It shal not be so among you. but vvho soeuer vvil be the greater among you, let him be your minister: † and he that vvil be first among you, shal be your seruant. † Euen as the "Sonne of man is not come to be ministred vnto, but to minister, and to giue his life a redemption for many. †

Mr. 10, 46. 29 † And * vvhen they vvvent out from Iericho, a great multitude folovved him. † And behold two blinde men sitting by the vvay side, heard that I e s v s passed by, and they cried
 31 out saying, Lord, haue mercie vpon vs, sonne of Dauid. † And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, haue mercie
 32 vpon vs, sonne of Dauid. † And I e s v s stoode, and called
 33 them, and said, Vvhat vvil ye that I doe to you? † They say
 34 to him, Lord, that our eies may be opened. † And I e s v s hauing compassion on them, touched their eies. And immediately they saw, and folovved him.

The Gospel vpon S. Iames day Iul. 21. And S. Iohns ante portam Latinam May 6.

† Superiority is not here forbidden among Christians, neither Ecclesiastical nor temporal: but heathenish tyranny is forbidden, and humility commended.

AN NOT A T I O N S

CH A P. XX.

1. *In the morning.*] God called some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noë, and other the just and faithful of the first age: at the third houre, Abraham, Isaac, and Jacob, and the rest of their age: at the 6 houre of the day, Moyses, Aaron, and the rest: at the 9 houre, the Prophetes: at the eleventh, that is, at the later end of the world, the Christian

H Nations

Diuerſitie of
glorie in hea-
uen.

Difference of
merites and
reward.

Nations. *Aug. de verb. Domini fer. 19.* breifly, this calling at diuerſe houres ſignifieth the calling of the Iewes from time to time in the firſt ages of the world, and of the Gentils in the later age thereof. It ſignifieth alſo that God calleth countries to the faith, ſome ſoner, ſome later: and particular men to be his ſeruants, ſome younger, ſome elder, of diuerſe ages.

9. *Penij.* The peny promiſed to al, was life cuerlaſting, which is common to al that ſhal be ſaued: but in the ſame life there be degrees of glorie, as * betwixt ſtarre and ſtarre in the element. *1. Cor. 15.*

Aug. li. de virginis. c. 26.

16. *Few elect.]* Thoſe are elect which deſpiſed not their caller, but folowed and beleued him: for men beleue not but of their owne free will. *Aug. li. 1 ad Simplic. q. 1.*

23. *To whom it is prepared.]* The kingdom of heauen is prepared for them that are worthy of it and deſerue it by their wel doing, as in holy Scripture it is very often, That God wil repay euery man according to his workes. and, Come ye bleſſed, poſſeſſe the kingdom prepared for you. Why? becauſe I was hungry, and you gaue me meate: thirſtie, and you gaue me drinke: &c. Therefore doeth Chriſt ſay here, It is not mine to giue, becauſe he is juſt and wil not giue it to euery man without reſpect of their deſerts: yea nor alike to euery one, but diuerſly according to greater or leſſer merits. as here S. Chryſo. maketh it plaine, When our Sauour telleth them, that although they ſuffer martyrdom for his ſake, yet he hath not to giue them the two cheefe places. See S. Hiero. Upon thu place, and li. 2 adu. Iouin. c. 15. This alſo is a leſſon for them that haue to beſtow Eccleſiaſtical benefices, that they haue no carnal reſpect to kindred &c. but to the worthines of the perſons.

28. *As the ſonne of man.]* Chriſt him ſelf as he was the Sonne of man, was their and our Superiour, and * Lord and Maiſter, not withſtanding his humility: and therefore it is pride and hauſtineſſe which is forbidden, and not Superiority or Lordſhip, as ſome Heretikes would haue it.

*Mr. 16, 29
Re. 2. 6.
Mr. 25, 14*

*Chryſ. ho.
66 in Mr.*

Io. 15, 25.

CHAP. XXI.

THE FIFTH
part, of the
holy weeke
of his Paſſio
in Hieruſa-
lem.

The Goſpel on
Palme Sunday
before the be-
nedictio of the
Palmes.

PALME
SYNDAY.



Being now come to the place of his Paſſion, he entereth with humility and triumph together: 12 She with hu zeale for the houſe of God ioynd with great maruells. 15 And to the Rulers he boldly defendeth the acclamations of the children. 18 He curſeth alſo that fruitles leaſe tree: 23 auoucheth his power by the witnes of Iohn: 28 and foretelleth hu in two parables their reprobation (With the Gen-tilis vocation) for their wicked deſerts, 42 and conſequently their irreparable damnation that ſhal enſue thereof.

AND vvhhen they drevv nigh to Hieruſa-
lem, and vvere come to Beth-phagee vnto
Mount-olivet, then I E S V S ſent tvvo
diſciples, † ſaying to them, Go ye into
the towne that is againſt you, and im-
mediatly you ſhal finde an aſſe tied and
a colt vwith her: looſe them & bring them
to me: † and if any man ſhal ſay ought vnto you, ſay ye, that
our Lord hath neede of them: and forthvwith he vvill let
them goe. † And this vvvas done that it might be fulfilled
vvhich vvvas ſpoken by the Prophet, ſaying, *ſay ye to the daugh-
ter of Sion, Behold thy king commeth to thee, meeke, & ſitting vpon an aſſe and
a colt the ſole of her that is vſed to the yoke.* † And the diſciples going,
did as I E S V S commaunded them. † And they brought the
aſſe and the colt: and laide their garments vpon them, and
made him to ſit thereon. † And a very great multitude ſpred
their garments in the vvay: and others did cut boughes from
the trees, and ſtravv them in the vvay: † and the multi-
tudes

*Mr. 11, 1.
Lu. 19,
20.
Io. 12, 15*

*Eſa. 62,
11.
Zach. 9,
9.*

pf. 117,
26.

rudes that vvent before and that folovved, cried, saying,
"Hosanna to the sonne of David: blessed is he that commeth in the name of our
Lord. † Hosanna in the highest.

Mr. 11,
15.
Lk. 19,
45.

10 † And vwhen he vvas entred Hierusalem, the vvhole citie
11 vvas moued, saying, Who is this? † And the people said, This

The Gospel vpo
Tuesday the
first weeke in
Lent.

12 is I E S V S the Prophet, of Nazareth in Galilee. † And * I E S V S
entred into the temple of God, and cast out al that :: sold
and bought in the temple, and the tables of the bankers, and
13 the chaires of them that sold pigeons he ouerthrevve: † and
he saith to them, It is vvritten, *My houses hal be called the "house of*

:: How much
the abuse of
Churches by
merchandising,
walking, or
other profane
occupying of
them, displea-
seu God, here
we may see.

14 *prayer: but you haue made it a denne of theenes.* † And there came to him
the blinde, and the lame in the temple: and he healed them.

15 † And the cheefe priestes & Scribes seeing the maruelous things
that he did, and the children crying in the temple, & saying,

16 *Hosanna to the sonne of David:* they had indignatiō, and said to him,
Hearest thou vvhat these say? And I E S V S said to them, Very

pf. 8, 3.

vvell. haue you neuer read, *That out of the "mouth of infants and*
17 *sucklings thou hast perfired praise?* † And leauing them, he vvent forth
out of the citie into Bethania, and remained there. †

18 † And in the morning returning into the citie, he vvas an
19 hungred. † * And seeing a certaine :: figtree by the vvay

MVNDAY.

side, he came to it: and found nothing on it but leaues only,
and he saith to it, Neuer grovv there fruite of thee for euer.

:: The Iewes ha-
uing the wor-
des of the law,
and not the
deedes, wore
the figtree ful of
leaues, and void
of fruite. Aug.
de verb. Do.
Serm. 44.

20 And incontinent the figtree vvas vvithered. † And the dis-
ciples seeing it, marueled saying, Howv is it vvithered incon-

21 tinent? † And I E S V S ansvvering said to them, Amen I say
to you, * if you shal haue faith, and stagger not, not only that

of the figtree shal you doe, but and if you shal say to this
mountaine, Take vp and throwv thy self into the sea, it shal

22 be done. † And al things vwhatsoever you shal aske in prayer
"beleeuing, you shal receiue.

23 † And vwhen he vvas come into the temple, there came to
him as he vvas teaching, the cheefe Priests and auncients of

the people, saying, * In vvhat povver doest thou these things?
24 and vvho hath giuen thee this povver? † I E S V S ansvvering

said to them, I also vvil aske you one vvord: vvwhich if you
shal tell me, I also vvil tel you in vvhat povver I doe these

25 things. † The Baptisme of Iohn vvence vvas it? from heauen,
or from men? But they thought vvithin them selues, saying,

26 † If vve shal say from heauen, he vvil say to vs, vvhy then did
you not beleue him? but if vve shal say from men: vve feare

27 the multitude, for al hold Iohn as a Prophet. † And ansvvering

H ij to

TVESDAY.

Mr. 17,
20.

Mr. 11,
28.
Lk. 20, 2

to I E S V S they said, We knowv not. He also said to them,
Neither do I tel you in vvhath povver I doe these things.

† But vvhath is your opinion? A certaine man had tvvo 28
sonnes: and comming to " the first, he said, Sonne, goe vvoike
to day in my vineyard. † And he ansvvering, said, I vvill not. 29
But aftervvard moued vvith repenrance he vvnt. † And 30
comming to the other, he said likevvise. And he ansvvering,
said, I goe Lord, and he vvnt not. † Which of the tvvo did 31
the fathers vvill? They say to him, The first. I E S V S saith to
them, Aunē I say to you, that the Publicans and vvhoores goe
before you into the kingdom of God. † For Iohn came to you 32
in the vvay of iustice: and you did not beleeeue him. but the
publicans and vvhoores did beleeeue him: but you seeing it,
neither haue ye had repentance aftervvard, to beleeeue him.

The Gospel
vpon friday the
second weeke
in Lent.

† An other parable heare ye: A man there vvas an hous- 33
holder vvhoe * planted a vineyard, and made a hedge round
about it, and digged in it a presse, and builded a tovvre, and
let it out to husbandmen: and vvnt forth into a strange
countrie. † And vvhen the time of fruites drevve nigh, he sent 34
his seruants to the husbandmen, to receiue the fruites thereof.
† And the husbandmen apprehending his seruants, one they 35
beat, an other they killed, and an other they stoned. † Again 36
he sent other seruants moe then the former: and they did
to them likevvise. † And last of al he sent to them his sonne, 37
saying, They vvill reuerence my sonne. † But the husbandmen 38
seeing the sonne, said vvithin them selues, This is the heire,
come, let vs kil him, and vve shal haue his inheritaunce. † And 39
apprehending him they cast him forth out of the vineyard,
and killed him. † When therfore the lord of the vineyard shal 40
come, vvhath vvill he doe to those husbandmen? † They say 41
to him, The naughtie men he vvill bring to naught: and his
vineyard he vvill let out to other husbandmen, that shal ren-
der him the fruite in their seasons.

† I E S V S saith to them, Haue you neuer read in the Scrip- 42
tures, *The stone which the builders reuelled, the same is made into the head*
of the corner? By our lord was this done, and it is maruelous in our eyes.
† Therefore I say to you, that the kingdom of God shal be 43
taken avvay from you, and shal be giuen to a nation yelding
the fruites thereof. † And * he that falleth vpon this stone, shal 44
be broken: and on vvhom it falleth, it shal al to bruiſe him.
† And vvhen the cheefe Priestes and Pharisees had heard his 45
parables, they knevve that he spake of them. † And seeking 46
to

Es. 5, 1.
Mr. 12, 1.
Lk. 20,
9.

Pf. 117,
22.

Es. 8, 14

to lay hands vpon him, they feared the multitudes: because they held him as a Prophet. ¶

AN NOT A T I O N S

CHAP. XXI.

1. *Yon shal finde.*] Christ by diuine power both knewe where these beasts were, being absent, and commaunded them for his vse, being an other mans, and fodenly made the colt fite to be ridden on, neuer broken before.

2. *The asse and the colt.*] This asse vnder yoke signifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient people: the yong colt now first ridden on by Christ, signifieth the Gentiles, wilde hitherto and not broken, now to be called to the faith and to receiue our Saviours yoke. And therefore, the three last Euangelists writing specially to the Geniils, make mention of the colt only.

3. *Garments in the Way.*] These offices of honour done to our Saviour extraordinarily, were very acceptable: and for a memory hereof the holy Church maketh a solemne Procession euery yere vpon this day, specially in our Countrey when it was Catholike, with the B. Sacrament reuerently caried, as it were Christ vpon the asse, and strawing of rushes and floures, bearing of Palmes, setting vp boughes, spreading and hanging vp the richest clothes, the quire and quiersters singing as here the children and the people. al done in a very goodly ceremonie to the honour of Christ and the memorie of his triumphe vpon this day. The like seruice and the like duties done to him in al other solemne Processions of the B. Sacrament, and other wise, be vndoubtedly no lesse grateful.

4. *Hosanna.*] These very Wordes of ioyful crie and triumphant voice of gratulation to our Saviour, holy Church vseth alwaies in the Preface of the Masse, as it were the voice of the Priest and al the people (who then specially are attent and deuout) immediately before the Consecration and Eleuation, as it were expecting, and reioycing at his comming.

5. *House of prayer.*] Note here that he calleth external sacrifice (out of the Prophete Esay) prayer. For he speaketh of the Temple, which was builded properly and principally for sacrifice.

6. *Mouth of infants.*] Yong childrens prayers proceeding from the instinct of Gods spirit, be acceptable: and so the voices of the like, or of other simple folke now in the Church, though they seem selues vnderstand not particularly what they say, be maruelous grateful to Christ.

7. *Releuing.*] In respect of our owne vnworthinesse, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we shal obtaine or no: but on Gods part we must beleue, that is, we must haue no diffidence or mistrust either of his power or of his wil, if we be worthy, and the thing expedient. And therefore S. Marke hath thus, *Haue ye faith of God.*

8. *In what power?*] The Heretikes presumptuously thinke them selues in this point like to Christ, because they are asked, in what power they come, and who sent them: but when they haue answered this question as fully as Christ did here by that which he insinuareth of Iohns testimonie for his authority, they shalbe heard, and til then they shal be stil taken for those of whom God speaketh by the Prophete, *They ranne, and I sent them not.*

9. *The figge.*] The first sonne here is the people of the Gentils, because Gentility was before there was a peculiar and chosen people of the Iewes, and therefore the Iewes here as the later, are signified by the other sonne.

Al deuout offices in that kinde, exceeding grateful.

H O S A N N A.

Prayers not vnderstood of the partie, are acceptable.

Heretikes: none, not sent.

CHAP. XXII.

Yet by one other parable he foretelleth the most deserued reprobation of the earthly and persecuting Iewes, and the gracious vocation of the Gentils in their place. 13 Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Caesar. 21 He answereth also the inuention of the Sadducees against the Resurrection: 34 and a question that the Pharisees aske to pisse him: turning and posing them againe, because they imagined that Christ should be no more then a man: 46 and so he putteth al the busy Scribes to silence.

H iij AND

weeke.

The Gospel vpon
the 19 Sunday
after Pentecost.



N D I E S V S anſwering, ſpake againe in para- 1
bles to them, ſaying: † The kingdom of heauen 2
is likened to a man being a king, vvhich made a
" mariage to his ſonne. † And he ſent his ſeruants 3
to call them that vvere inuited to the mariage:
and they vwould not come. † Againe he ſent other ſeruants, 4
ſaying, Tel them that vvere inuited, Behold I haue prepared
my dinner: my beeuſes and ſatlings are killed, and al things
are ready: come ye to the mariage. † But they neglected: and 5
vvent their vvaies, " one to his farme, and an other to his
merchandife: † and the reſt laid hands vpon his ſeruants, and 6
ſpirefully intreating them, murdered them. † But vvhē the 7
king had heard of it, he vvas vvroth, and ſending his hoſtes,
deſtroied thoſe murderers, and burnt their citie. † Then he 8
ſaith to his ſeruants, The mariage in deede is ready: but they
that vvere inuited, vvere not vvorthie. † Goe ye therfore into 9
the high vvayes: and vvhoſoeuer you ſhal finde, call to the
mariage. † And his ſeruants going forth into the vvayes, ga- 10
thered together al that they found, :: bad and good: and the
mariage vvas filled vvith gheſtes. † And the king vvent in to 11
ſee the gheſtes: and he ſavv there " a man not attired in a vvēd-
ding garment. † And he ſaith to him, Frende, hovv cameſt 12
thou in hither not hauing a vvēding garment? But he vvas
dumme. † Then the king ſaid to the vvaiters, Binde his hands 13
and feete, and caſt him into the vtter darkenes: there ſhal be
vveeping & gnaſhing of teeth. † For many be called, but 14
fewv elect. †

:: Not only
good men be
within the
church, but alſo
euil mē. againſt
the Heretikes
of theſe daies.

† * Then the Pharifees departing, conſulted among them 15
ſelues for to entrappe him in his talke. † And they lend to him 16
their diſciples vvith the Herodians, ſaying, Maſter, ¶ We
knowv that thou art a true ſpeaker, and teachest the vvay of
God in truth, neither careſt thou for any man. for thou doeſt
not reſpect the perſon of men: † tel vs therfore vvhat is thy 17
opinion, is it lawvful to giue tribute to Cæſar, or not? † But 18
I E S V S knowving their naughtines, ſaid, What do you tempt
me Hypocrites? † Shevv me the tribute coine. And they 19
offred him a penie. † And I E S V S ſaith to them, ¶ Whoſe is this 20
image and ſuperſcription? † They ſay to him, Cæſars. Then 21
he ſaith to them, Render therfore the things that are Cæſars,
" to Cæſar: and the things that are Gods, to God. † And hea- 22
ring it they marueled, and leauing him vvent their vvaies.

† * That day there came to him the Sadducees, that ſay 23
there

Mr. 12,
13.
Lu. 20,
20.

* Mr. 12,
19.
Lu. 20,
27.

- ^{Mat. 23,} 24 there is no resurrection: and asked him, † saying, Maister,
^{6.} Moyses said, *If a man die not hauing a childe, that his brother marie his wife,*
^{Deu. 25,} 25 *and raise vp seede to his brother.* † And there vvere vvith vs seuen
^{5.} brethren: and the first hauing married a vvife, died: and not
 26 hauing issue, left his vvife to his brother. † In like maner the
 27 second and the third euen to the seuenth. † And last of al the
 28 vvoman died also. † In the resurrection therfore vvhose vvife
 29 of the seuen shal she be? for they al had her. † And I e s v s
 answering, said to them, You do erre, not knowing the Scrip-
 30 tures, nor the povver of God. † For in the resurrection nei-
 31 ther shal they marie nor be married: but are" as the Angels of
 God in heauen. † And concerning the resurrectiō of the dead,
^{Exo. 3,} 32 you, † *I am the God of Abraham, and the God of Isaac, and the God of*
^{6.} 33 *Jacob?* He is not God" of the dead, but of the liuing. † And
 the multitudes hearing it, marueled at his doctrine.
^{Mat. 12,} 34 † * But the Pharisees hearing that he had put the Sadducees
^{28.} 35 to silence, came together: † and one of them a doctōr of
 36 lauy asked of him, tempting him, † Maister, vvhich is the great
^{Deut. 6,} 37 commaundement in the lauy? † I e s v s said to him, *Thou shalt*
^{5.} 38 *loue the lord thy God from thy whole hart, and with thy whole soul, and with*
^{Leu. 19,} 39 *thy whole minde.* † This is the greatest and the first commaunde-
^{18.} 40 *ment.* † And the second is like to this, *Thou shalt loue thy neigh-*
 41 *bour as thyself.* † " On these tvvo commaundements dependeth
 the vvhole Lauy and the Prophets.
^{Mat. 12,} 42 † And * the Pharisees being assembled, I e s v s asked them
^{35.} 43 † saying, What is your opinion of Christ? whose sonne is he?
^{Lu. 20,} 44 They say to him, Dauids. † He saith to them, Howv then
^{41.} 45 doth Dauid in spirit call him Lord, saying, † *The Lord said to my Lord,*
^{Pf. 109.} 46 *sitt on my right hand, vntil I put thine enemies the foote stole of thy feete?* † If
^{1.} Dauid therfore call him Lord, howv is he his sonne? † And no
 man could ansver him a vvord: neither durst any man from
 that day aske him any more. -†

The Gospel vp8
the 17 Sunday
after Pentecost.

A N N O T A T I O N S

C H A P. X X I I.

1. *Marriage.*) Then did God the Father make this marriage, vvhen by the mysterie of the Incar-
 nation he ioyned to his sonne our Lord, the holy Church (or his spouse. *Greg. hom. 32.*

2. *Servants.*) The first seruants here sent to inuite, vvhere the Prophets: the second, vvhere the
 Apostles: and al that after vvard conuerted countries, or that haue and doe reconcile men to the
 Church.

3. *One to his farme.*) Such as refuse to be reconciled to Christes Church, alleage often vaine
 impediments and worldly excuses, vvhich at the day of iudgement vvill not serue them.

Worldly excu-
ses against re-
conciliation.

11. *A man*

weeke.

The Church
filleth of good
and bad.

Neither must
temporal Prin-
ces exact, nor
their Subjects
gve vnto them,
Ecclesiastical iu-
ridiction.

The Saints hea-
re our prayers.

Religious single
life, Angelical.

Not onely
faith.

17. *A man not attired.*) It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for such an one shal be damned, because with faith he hath not good workes: as is evident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charitie and good workes. And by this man are represented all the bad that are called, and therefore they also are in the Church, as this man was at the feast: but because he was called, and yet none of the elect, it is evident that the Church doth not consist of the elect only, contrarie to our Aduersaries.

21. *To Cæsar.*) Temporal duties and payments exacted by worldly Princes must be payed, so that God be not defrauded of his more soueraine dutie. And therefore Princes haue to take heede, how they exact: and others, how they geue to Cæsar, that is, to their Prince, the things that are dewe to God, that is, to his Ecclesiastical ministers. Wherevpon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient and famous Cōfessor Holius Conlubenis to Cōstantius the Arian Emperour: Cæse I beseeche thee, and remember that thou art mortal, feare the day of iudgement, intermedle not with Ecclesiastical matters, neither doe thou commaund vs in this kinde, but rather learne of vs, to thee God hath committed the Empire, to vs he hath cōmitted the things that belong to the Church: and as he that with malicious eyes carpeeth thine Empire, gaine sayeth the ordinance of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written, Geue ye the things that are Cæsar, to Cæsar: and the things that are Gods, to God. Therefore neither is it lawful for vs in earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things. *Athan. Ep. ad Solit. vii. agentes.* And S. Ambrose to Valentinian the Emperour (who by the il counsel of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith: we pay that which is Cæsar, to Cæsar: and that which is Gods, to God. Tribute is Cæsar, it is not denied: the Church is Gods, it may not verely be yelld to Cæsar: because the Temple of God can not be Cæsars right, which no man can deny but it is spoken with the honour of the Emperour. for what is more honorable then that the Emperour be said to be the sonne of the Church? For a good Emperour is within the Church, not aboute the Church. *Amb. lib. 1. Epist. Orat. de Basil. trad.*

30. *As Angels.*) As Christ proueth here, that in heauen they neither marry nor are married, because there they shal be as Angels: by the very same reason, is proued, that Saints may heare our prayers and helpe vs, be they neere or farre of, because the Angels do so, and in euery moment are present vwhere they list, and neede not to be neere vs, when they heare or helpe vs.

30. *As Angels.*) Not to marry nor be married, is to be like to Angels: therefore is the state of Religious men and Women and Priests, for not marrying, worthily called of the Fathers, an Angelical life. *Cyp. lib. 2. de discipl. & hab. Virg. sub finem.*

32. *Of the dead.*) S. Hierom by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saints, call them of purpose, dead men.

40. *On these two.*) Hereby it is evident that al dependeth not vpon faith onely, but much more vpon charitie (though faith be the first) which is the loue of God and of our neighbour, which is the summe of al the law and the Prophetes: because he that hath this double charitie expressed here by these two principal commaundemets, fulfilleth and accomplisheth al that is commaunded in the Law and the Prophetes.

CHA. XXIII.

The Scribes and Pharisees after al this, continuing still incorrigible, although he wil haue the doctrine of their Chaire obeyed, yet against their Workes (and namely their ambition) he openly inueigheth, crying to them eight woes for their eightfold hypocrisy and blindness: 34 and so concluding With the most worthy reprobation of that persecuting generation and their mother-citie Ierusalem With her Temple.

The Gospel vpō
Tuesday the se-
cond weeke in
Lent.

THEN IESVS spake to the multitudes and to his 1
disciples, slaying, Vpon the chaire of Moyse haue 2
sitten the Scribes and the Pharisees. † Al things 3
therefore vwhatsoeuer they shal say to you, ob-
serue ye and doe ye: but according to their vvorkes doe ye
not, for they say and doe not. † For they binde heauy bur- 4
dens & importable: and put them vpon mens shoulders: but

Lut. 11,
46.
Mat. 23,
10.

- but vvith a finger of their ovvne they vvil not moue them.
- 5 † But they doe al their vvorkes, for to be seen of men. for they make brode their :: phylacteries, and enlarge their * fringes. :: These phylacteries were peeces of parchment, wherein they wrote the ten commaundments, and folded it, and carried it on their forehead before their eyes, imagining grossly and superstitiously, that so they fulfilled that which is said deu. 6, *They shal be immouable before thine eyes.* Micro. in 23 Mat.
- 6 † And they loue the first places at suppers, and * the first chaires in the Synagogs, † and salutations in the market-place, and
- 7 to be called of men, Rabbi. † But be not you called Rabbi.
- 8 for "one is your maister, and al you are brethren. † And call none father to your self vpon earth: for one is your father,
- 9 he that is in heauen. † Neither * be ye called "maisters: for one is your maister, Christ. † He that is the greater of you, shal
- 10 be your seruiteur. † And he that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. †
- 11 † But vvo to you "Scribes & Pharisees, hypocrites: because you shut the kingdom of heauen before men. For your selues do not enter in: & those that are going in, you suffer not to enter.
- 12 † Wo to you Scribes and Pharisees, hypocrites: because you * deuoure vvidowes houses, "praying long prayers. for this you shal receiue the greater iudgement.
- 13 † Wo to you Scribes and Pharisees, hypocrites: because you goe round about the sea and the land, to make one proselyte: and vvhen he is made, you make him the childe of hel "double more then your selues.
- 14 † Wo to you blinde guides, that say, Whosoever shal svveare by the temple, it is nothing: but he that shal svveare by the gold of the temple, is bound. † Ye foolish and blinde, for vvwhether is greater, the gold, or the temple that sanctifieth the gold: † And vvhosoever shal svveare by the altar, it is nothing: but vvhosoever shal svveare by the gift that is
- 15 vpon it, is bound. † Ye blinde, for vvwhether is greater, the gift, or the altar that "sanctifieth the gift? † He therfore that svveareth by the altar, svveareth by it and by al things that
- 16 are vpon it: † and vvhosoever shal svveare by the temple, svveareth by it and "by him that dvvelleth in it: † and he that svveareth by heauen, svveareth by the throne of God & by him that sitteth thereon.
- 17 † Wo to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and haue left the vveightier things of the lavv, iudgemēt, and mercie, and faith. these things you ought to haue done, & not to haue omitted those. † Blinde guides, that straine a gnat, and svvallovv
- 18 a camel.

weeke:

† Wo to you Scribes and Pharisees, hypocrites: because 25
you make cleane that on the outside of the cuppe and dish:
but vvithin you are ful' of rapine and vncleannes. † Thou 26
blinde Pharisee, first make cleane the inside of the cuppe and
the dish, that the outside may become cleane.

they are
ful

† Wo to you Scribes and Pharisees, hypocrites: because you 27
are like to vvhitened sepulchres, vvwhich outvvardly appeare
vnto mé beautiful, but vvithin are ful of dead mens bones, and
al filthines. † So you also outvvardly in deede "appeare to men 28
iust: but invvardly you are ful of hypocrisie and iniquitie.

† Wo to you Scribes and Pharisees, ye hypocrites: be- 29
cause you build the Prophets sepulchres, and "garnish
the moniments of iust men, † and say: If vve had been in 30
our fathers dayes, vve had not been their selovves in the
bloud of the Prophets. † Therefore you are a testimonie to 31
your ovvne selues, that you are the sonnes of them that killed
the Prophets. † And fil you vp the measure of your fathers. 32

The Gospel vpo
S. Stephens day
Decemb. 26.

† You serpents, vipers broodes, how vvil you flee from the 33
iudgement of hel? † Therefore behold I send vnto you Pro- 34
phets and vvise men and scribes, and of them you shal kil &
crucisfe, and of them you shal scourge in your Synagogs, and
persecute from citie into citie: † that vpon you may come al 35
the iust bloud that vvvas shed vpon the earth, from the bloud
of * Abel the iust eué vnto the bloud of * Zacharias the sonne
of Barachias, vvhom you murdered betvvene the temple and
the altar. † Amen I say to you, al these things shal come vpon 36
this generation. † * Hierusalem, Hierusalem, vvwhich killest the 37
Prophets, and stonest them that vvwere sent to thee, how
often vvould I gather together thy children as the henne
doth gather together her chickens vnder her vvinges, and
thou :: vvouldest not? † Behold, your house shal be left de- 38
sert to you. † For I say to you, you shal not see me from hence 39
forth til you say, Blessed is he that commeth in the name of
our Lord. †

Gen. 4, 8

2. Par.

24, 22.

Luc. 13,

34.

:: Free Wil.

A N N O T A T I O N S

C H A P. XXIII.

The See of Ro-
me preferred in
truth.

2. *Chaire of Moyses.*] God preserueth the truth of Christian religion in the Apostolike See of Rome, which is in the new law answerable to the chaire of Moyses, notwithstanding the Bishops of the same were neuer so wicked of life: yea though some traitour as il as Iudas were Bishop thereof, it should not be prejudicial to the Church and innocent Christians, for whom our Lord providing said, Doe that which they say, but doe not as they doe. *August. Epist. 105.*

3. What

Cōtra lit. 3. *Whatsoever they shal say:]* Why (saith S. Augustin) dost thou call the *Apostolike Chaire* the *chaire of pestilence*? If for the men, Why? Did our Lord Iesū Christ for the Pharisees, any vnrue to thee *Petil. li. 2.* *Chaire vnruein they saie?* Did he not commend that chaire of Moyses, and preserving the honour of the *6. 51.* chaire, reprove them? For he saith: They sitte vpon the Chaire of Moyses, that vrubich they say, doe ye these things if you did vrue consider, you vrue not for the men vrubom you defame, blasphem the See *Apostolike, vrubervrueith you doe not communicate.* And againe he saith: Neither for the Pharisees (to *Cōtra lit.* vrubom you compare vnto not of vrubidom but of malice) did our Lord command the Chaire of Moyses to *Petil. li. 2.* be forsaken, in vrubich chaire verely he figured hu vrubme. for he vrubarneth the people to doe that vrubich they say, and not to doe that vrubich they doe, and that the holinesse of the Chaire be in no case forsaken, nor *6. 51.* the unity of the flocke deuicid, for the naughty Pastours.

The dignitie of the See of Rome, notwithstanding some euil Bishops thereof.

5. *Love the first places.*) He condemneth not dew places of Superiority geuen or taken of men according to their degrees, but ambitious seeking for the fame, and their proude hart and wikked intention, which he saw Within them, and therefore might boldly reprehend them.

8. *One is your maister.*) In the Catholike Church there is one Maister, Christ our Lord, and vnder him one Vicar, With whom al Catholike Doctores and teachers are one, because they teach al one thing. but in Arch-heretikes it is not so, where euerie one of them is a diuerse maister, and teacheth contrarie to the other, and wil be called Rabbi and Maister, euerie one of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Caluinists Caluin.

Many maisters are many Arch-heretikes.

10. *Maisters.*) Wicse and the like Heretikes of this time doe herevpon condemne degrees of Schole and titles of Doctores and Maisters: where they might as wel reprove S. Paul for calling him self *1. Tim. 2.* *Doctor and Maister of the Gentiles*: and for saying * that there should be alwayes *2. Tim. 1.* *Doctores* in the Church. and whereas they bring the other words following, against Religious men * *Eph. 4.* *Who are called fathers*: as wel might they by this place take away the name of carnal fathers, and blame S. Paule for calling him self the only spiritual father of the Corinthians, but in deede nothing is here forbidden but the contentious diuision and partiality of such as make themselves Ringleaders of Schismes and Sectes, as Donatus, Arius, Luther, Caluin.

Doctores, Masters, and spiritual fathers.

11. *Scribes and Pharisees.*) In al these reprehensions it is much to be noted, that our Saviour for the honour of Priesthod neuer reprehendeth Priests by that name. *Cyp. ep. 65.* Whereas our Heretikes vs this name of purpose in reproche and despite.

The honour of Priesthod.

14. *Praying long prayers.*) They are not reprehended here for the things them selues, which for the most part are good, as long prayer, making Profelytes, garnishing the Prophetes sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, almes, *Mat. 6.*

The intention.

15. *Double more.*) They that teach that it is ynough to haue only faith, doe make such Christians, as the Iewes did Profelytes, children of Hel far more then before. *August. lib. de fide & op. esp. 26.*

Not only faith.

19. *Sanctified.*) Note that donaries and gifts bestowed vpon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the sacrifice and Sacrament of Christes body and bloud, by touching the same, and the altar it self wherevpon it is consecrated, whereof Theophylacte writeth thus vpon this place: *In the old lawe Christ permitteih not the gift to be greater then the altar, but vrueith vs, the altar is sanctified by the gift: for the hostie by the diuine grace are turned into our Lords body, and therefore is the altar also sanctified by them.* *Theophyl. Mat. 23.*

The altar is sanctified by our Lords body therevpon.

21. *By him that dwelleth therein.*) By this we see that swearing by creatures, as by the Gospel, by Saints, is al referred to the honour of God, whose Gospel it is, whose Saints they are.

28. *Appare to men.*) Christ might boldly reprehend them so often and so vehemently for hypocrisie, because he knew their harts and intentions: but we that can not see Within men, may not presume to call mens external good doings, hypocrisie: but iudge of men as we see and know.

29. *Garnish.*) Christ blameth not the Iewes for adorning the sepulchres of the Prophetes, but encreaseth them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their fathers in fheding his bloud, as their fathers did the bloud of the Prophetes. *Hilar.*

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth,
* what things shalbe before the consummation of the world, as specially, 14 the
Churches ful preaching vnto al nations: 15 then, what shalbe in the very con-
summation, to wit, Antichrist with his passing great persecution and seduction,
but for a short time: 29 then incontinent, the Day of iudgement to our great com-
fort in those miseries vnder Antichrist. 35 As for the moment, to wit it pertaineth
not to know it, 37 but rather every man to watch, that we be not vnprouided
when he commeth to ech one particularly by death.



AND I E S V S being gone out of the temple, 1
went. And his disciples came to shew him 2
the buildings of the temple. † And he answer- 3
ing said to the, Do you see al these things? 4
Amen I say to you, there shal not be left 5
here a stone vpon a stone that shal not be 6
destroyed. 7

Mat. 13, 1
Lu. 21, 5

The Gospel for
a vtiue Masse
in time of War-
re. and for ma-
ny Martyrs.

T W E S D A Y
night.

† And when he was sitting vpon Mount-oliuet, the dis- 3
ciples came to him secretly, saying: Tel vs, when shal these 4
things be? and what shal be the signe of thy coming, and 5
of the consummation of the world? † And I E S V S answer- 6
ing, said to them, Beware that no man seduce you: † for 7
many shal come in my name saying, "I am Christ: and they 8
shal seduce many. † For you shal heare of vvarres, & brutes 9
of vvarres. See that ye be not troubled. for these things must 10
be done: but the end is not yet. † for nation shal rise against 11
nation, and kingdom against kingdom: and there shal be 12
pestilences, and famines, and earth-quakes in places, † and 13
al these things are the beginnings of sorowes. † Then* shal 14
they deliuer you into tribulation, and shal kil you: and you 15
shal be odious to al nations for my names sake. † And then 16
many shal be scandalized: and they shal deliuer vp one an 17
other: and they shal hate one another. † And many: false- 18
prophets shal rise: and shal seduce many. † And because 19
iniquitie shal abound: the charitie of many shal waxe cold. 20
† But he that shal perseuere to the end, he shal be saued. † 21
† And this Gospel of the kingdom shal be preached in the 22
vwhole vworld, for a testimonie to al nations, and then shal 23
come the consummation. 24

Mat. 10,
17.

:: There Were
in the people
false Prophetes,
as among you
also shal be
lying Maisters,
which shal
bring in Sectes
of perdition.
2. Pet. 2.

The Gospel vpo
the last Sunday
after Pentecost.

† Therefore when you shal see "the abomination of desolation, 15
which was spoken of by Daniel the Prophet, standing in 16
the holy place (he that readeth, let him vnderstand) † then 17
they that are in Ievvie, let them flee to the mountaines: 18
† and he that is on the house-toppe, let him not come dovne 19
to 20

Dan. 9,
27.

- 18 to take any thing out of his house: † and he that is in the field,
 19 let him not goe backe to take his coate. † And vvo to the that
 20 are vvith childe, and that giue sucke in those dayes. † But pray
 21 that your flight be not in the vvinter or on the Sabbath. † For
 there shal be then great tribulation, such as hath not been
 from the beginning of the vworld vntil novv, neither shal
 22 be. † And vnles those daies had been shorthened, no flesh
 should be sau'd: but for the elect the daies shal be shor-
 23 ned. † Then if any man shal say vnto you, Loe :: here is
 24 Christ, or there: do not belecue him. † For there shal rise
 false-Christes and false-Prophets, and shal shevv great si-
 gnes and vvonders, so that the elect also (if it be possible) may
 25 be inducd into errour. † Loe I haue foretold you. † If therfore
 26 they shal say vnto you, Behold he is in the desert: goe ye not
 27 out: behold in the closetts, belecue it not. † For as lightening
 cometh out of the east, and appeareth euen into the vvest, so
 28 shal also the aduent of the sonne of man be. † Wherefoeuer the
 body is, thither shal the egles also be gathered together.
 29 † And immediately after the tribulation of those dayes
 * the sonne shal be darkened, and the moone shal not giue
 her light, and the starres shal fall from heauen, and the pow-
 30 of heauen shal be moued: and then shal appeare :: the signe
 of the Sonne of man in heauen: and then shal all tribes of the
 earth be vvaile: and they shal see the Sonne of man comming
 in the cloudes of heauen vvith much povver and maiestie.
 31 † And he shal send his Angels vvith a trumpet, and a great
 voyce: and they shal gather together his elect from the foure
 vvindes, from the furthest partes of heauen euen to the ends
 32 thereof. † And of the figtree learne a parable: When novv
 the bough thereof is tender, and the leaues come forth, you
 33 knowv that sommer is nigh. † So you also, vvhen you shal
 see these things, knowv ye that it is nigh euen at the doores.
 34 † Amen I say to you, that this generation shal not passe, til al
 35 these things be done. † Heauen and earth shal passe, but my
 vvordes shal not passe. †
 36 † But of that day and houre no body knowveth, neither
 37 the Angels of heauen, but the Father alone. † And as * in the
 dayes of Noe, so shal also the comming of the Sonne of man
 38 be. † For as they vv ere in the dayes before the floud, eating
 and drinking, marying and giuing to mariage, euen vnto that
 39 day in vv which Noe entred into the arke, † and knevve not til

Whofoeuer draweth Christ or his Church from the Communion and fellowship of all Nations Christened, to one corner, towne, or Countie, beleue him not. *Aug. de vni. Ec. 6. 1.*

This signe of the Sonne of man, is the holy Crosse, which the shal appeare to their confusion. *Chrys. in Mat. ho. 77.* It shal be no lesse confusion to Hereuikes that can not abide the signe thereof.

Ezech.
32, 7.
Isa. 3, 15
Dan. 7,
15.

Gen. 7,
5.

The Gospel for
a Cōfessor that
is a Bishop.
And for S. Cle-
ment martyr,
Nouemb. 23.

the flood came, and tooke them al: so also shal the cōming of
the Sonne of inan be. †Then two shal be in the field: one shal 40
be taken, and one shal be left. †tvo vvomen grinding in 41
the mill: one shal be taken, and one shal be left. †Watch 42
therfore becaufe you knovv not vvhat houre your Lord vvil
come. †But this knovv ye, that* if the good man of the house 43
did knovv vvhat houre the theefe vvould come, he vvould
surely vvatch, and vvould not suffer his house to be broken
vp. †Therefore be you also ready, becaufe at vvhat houre 44
you knovv not, the Sonne of man vvil come.

† Who, thinkest thou, is a faithful and vvise seruant, vvhom 45
his lord hath appointed ouer his familie, to giue them meate
in season? †Blessed is that seruant, vvhom vvhen his lord 46
cōmeth, he shal finde so doing. †Amen I say to you, that ouer 47
al his goods shal he appoint him. -† But if that naughtie 48
seruant shal say in his hart, My lord is long a comming: †and 49
shal beginne to strike his felovv-servants, and eateth, and
drinketh vvith drunkards: †the lord of that seruant shal 50
come in a day that he hopeth not, and an houre that he
knovveth not, †and shal deuide him, and appoint his por- 51
tion vvith the hypocrites: there shal be vveeping and gna-
shing of teeth.

i. Thef.
5, 1.

AN NOT A T I O N S

CHAP. XXIIII.

The Church cā
neuer faile.

2. *Not left.*] This was fulfilled 40 yeres after Christes Ascension by Vespasian the Empe-
rour and his sonne Titus. *Euseb. li. 3. c. 6 & seq. ex Iosepho.* Vpon which wordes, *There shal not be*
left & c. Which threaten the destruction of the Iewes Temple: and those wordes, *Vpon this Rocke*
I wil build my Church, which promise the building of the Catholike Church of al nations: S. Chry-
sostome making a long comparison of these two prophecies of Christ, saith thus: Thou seest in
both, his great and vspeakable power, in that that he increased and built vp them that wor-
shipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the
roote. Doeſt thou see how whatsoever he hath built, no man shal destroy: and whatsoever he
hath destroyed, no man shal build? He builded the Church, and no man shal be able to destroy it:
he destroyed the Temple, and no man is able to build it, and that in so long time. For they haue
endeuoured both to destroy that, and could not: and they haue attempted to build vp this, and
they could not doe that neither. &c.

Act. 16.
Li. adu.
Gentes qd
Christus
ſit Deus,
prop. finis.

3. *The ſigne.*] Our Maiſter knowing that it was not profitable nor ſeemly for them to know
theſe ſecretes, gaue them by way of Prophecie, Warning of diuerſe miſeries, ſignes, and tokens, that
ſhould fall, ſome further of, and ſome neerer the later day: by which the faithful might alwayes
prepare them ſelues, but neuer be certaine of the houre, day, month, nor yere, when it ſhould
fall. *Aug. Ep. 80.*

Heretikes sedu-
ce vnder faire
titles.

4. *Seduce.*] The firſt and principal warning, needful for the faithful from Chriſtes Aſcenſion
to the very end of the world, is, that they be not deceaued by Heretikes, which vnder the titles of
true teachers and the name of Chriſt and his Goſpel, wil ſeduce many.

5. *I am Chriſt.*] Not only ſuch as haue named them ſelues Chriſt, as Simon, Menander, and
ſuch like: but al Arch-heretikes be Chriſtes to their folowers, Luther to the Lutherans, Caluin to
the Caluinists: becauſe they beleue them, rather then Chriſt ſpeaking in his Church.

12. *Inquiry*

13. *Iniquity abound.*] When Heresie and false teachers reigne in the World, namely toward the later day, Wicked life aboundeth, and charity decayeth.

14. *Shal be preached.*] The Gospel hath been preached of late yeres, and now is, by holy Religious men of diuers Orders, in sundry great Countreies which neuer heard the Gospel before, as it is thought.

15. *Abomination of desolation.*] This abomination of desolation foretold, was first partly fulfilled in diuerse prophaniations of the Temple of Hierusalem, when the sacrifice and seruice of God was taken away. but specially it shal be fulfilled by Antichrist and his Precursors, when they shal abolishe the holy Masse, which is the sacrifice of Christes body and bloud, and the only foueraigne worship dewe to God in his Church: as S. Hyppolytus writeth in these wordes: The Churches shal lament with great lamentation, because there shal neither oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shal be like to cottages, and the pretious body and bloud of Christ shal not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shal be extinguished, the Psalmodie shal cease, the reciting of the Scriptures shal not be heard. *Hippol. de Antichristo.* By which it is plaine that the Heretikes of these daies be the special fore-runners of Antichrist.

16. *Shal be shortened.*] The reigne of Antichrist shal be short, that is, three yeres and a halfe. *Dan. 7. Apoc. 11.* Therefore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, who hath sitten these 1500 yeres.

17. *Great signes.*] These signes and miracles shal be to the outward appearance only, for S. Paule calleth them * lying signes, to seduce them only that shal perish. Whereby we see that if Heretikes could worke feyned and forged miracles, yet we ought not to beleue them, much lesse when they can not so much as seeme to doe any.

18. *In closet.*] Christ hauing made the Churches authority bright and clere to the whole World, warneth the faithful to take heede of Heretikes and Schismaikes, which haue their conuenticles aside in certaine odde places and obscure corners, alluring curious persons vnto them.

19. *Aug. li. 1. q. Euang. q. 18.* For as for the coming together of Catholikes to sene God in secrete places, that is a necessarie thing in time of persecution, and was vsed of Christians for three hundred yeres together after Christ, * and the Apostles also and disciples came so together in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the society of the Catholike Church, but practising secrete the same faith, that in al Christendom shineth and appeareth most gloriously.

20. *Immediately.*] If the later day shal immediately follow the persecution of Antichrist, which is to endure but three yeres and a halfe, as is afore said: then is it mere blasphemie to say, Gods Vicar is Antichrist, and that (by their owne limitation) these thousand yeres almost.

weeke.

The Gospel now preached to Infidels.

The abomination of desolation.

The abolishing of the holy sacrifice of the Masse by Antichrist and his ministers.

Antichrist.

The secrete conuenticles of Heretikes.

Catholike Christians secrete assembling in time of persecution.

Antichrist.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shalbe in Domesday With the Faithful that prepare, and that prepare not them selues. 31 Then also Without parables he sheweth that such Faithful as doe Workes of mercy, shal haue for them life euerlasting: and such as doe not, euerlasting damnation.

1 **W**HEN shal the kingdom of heauen
2 be like to ten virgins: vvhich taking
3 their lampes vvent forth to meete the
4 bridegrome and the bride. † And five
5 of them were foolish, and five wise.
6 † but the five foolish, hauing taken
their lampes, did not take oile vwith
them: † but the wise did take oile in
their vessels vwith the lampes. † And the bridegrome tarying
long, they slumbered all and slept. † And at midnight there
vvas a clamour made, Behold the bridegrome commeth, goe
ye

The Gospel for holy Vugins.

weeke.

:: If we be not in the fauour of God, and haue not our owne merites, we ſhal not be holpen by other mens defects at the day of iudgement.

ye forth to meete him. † Then aroſe al thoſe virgins; and 7
they trimmed their lampes. † And the fooliſh ſaid to the 8
vviſe, Giue vs of :: your oile: becauſe our lampes are going
out. † The vviſe anſwered, ſaying, Leſt peraduenture there 9
ſuffiſe not for vs and you, goe rather to them that ſell: and brie
for your ſelues. † And vvholes they vvvent to brie, the bride- 10
grome vvvas come: and they that vvvere ready, entred vvith him
to the marriage, and the gate vvvas ſhut. † But laſt of al come 11
alſo the other virgins, ſaying: Lord, Lord, open to vs. † But 12
he anſwering ſaid, Amen I ſay to you, I knowv you nor.
† Watch ye therfore, becauſe you knowv not the day nor the 13
houre. †

The Goſpel for
a Cōfeſſor that
is a Biſhop.

† For * euen as a man going into a ſtrange countrie, cal- 14
led his ſeruants, and deliuered them his goods. † And to 15
one he gaue ſiue talents, and to an other tvvo, and to an
other one, to euery one according to his propre facultie: and
immediatly he tooke his iourney. † And he that had recei- 16
ued the ſiue talents, vvvent his vvway, and occupied vvith the
ſame, and gained other ſiue. † Likevvviſe alſo he that had re- 17
ceiued the tvvo, gained other tvvo. † But he that had recei- 18
ued the one, going his vvway digged into the earth, and hid
his lords money. † But after much time the lord of thoſe ſer- 19
uants commeth, and made a count vvith them. † And there 20
came he that had receiued the ſiue talents, and offered other
ſiue talents, ſaying, Lord ſiue talents thou didſt deliuer me,
behold :: I haue gained other ſiue beſides. † His lord ſaid 21
vnto him: Wel fare thee good and faithfull ſervant, becauſe
thou haſt been faithfull ouer a ſeu things, I vvill place thee
ouer many things: enter into the ioy of thy lord. † And there 22
came alſo he that had receiued the tvvo talents, and ſaid,
Lord tvvo talents thou didſt deliuer me: behold I haue gained
other tvvo. † His lord ſaid to him, Wel fare thee good and 23
faithfull ſervant: becauſe thou haſt been faithfull ouer a ſeu
things, I vvill place thee ouer many things, enter into the ioy
of thy lord. † † And he alſo that had receiued the one talent, 24
came forth, and ſaid, Lord, I knowv that thou art a hard man,
thou reapeſt vvhere thou didſt not ſovv: and gathereth vvhere
thou ſtravvedſt not: † and being afraid I vvvent, and hid 25
thy talent in the earth: behold loe here thou haſt that vvwhich
thine is. † And his lord anſwering, ſaid to him: :: Naughtie 26
and ſloughfull ſervant, thou didſt knowv that I reape vvhere
I ſovv

LUC. 19.
12.

:: Free Will
With Gods gra-
ce doth merite.

:: A terrible
example for al
ſuch as do not
employ the ve-
ry leaſt gift of
God, to his glo-
rie.

Mr. 13,
12.
Lk. 8, 18

- 27 I souv not, & gather vvhere I stravved not: † thou oughtest therefore to haue committed my money to the bankers, and comming I might haue receiued mine ovvne" vvith vsurie.
- 28 † Take ye avvay therfore the talent from him, and giue it him
- 29 that hath ten talents. † For to * euery one that hath shal be giuen, and he shal abound: but from him that hath not, that also vvwhich " he seemeth to haue, shal be taken avvay from him.
- 30 † And the vnprofitable seruant cast ye out into the vtrer darknesse. There shal be vweeping and gnashing of teeth.
- 31 † And vvhen the sonne of man shal come in his maiestie, and al the Angels vvith him, then shal he sitte vpon the seate
- 32 of his maiestie: † and al nations shal be gathered together before him, and he shal " separate them one from an other, as
- 33 the pastor separateth the sheepe from the goates: † and shal set the sheepe at his right hand, but the goates at his left.
- 34 † Then shal the king say to rhem that shal be at his right hand, Come ye bleisde of my father, possesse you the kingdom: † prepared for you from the foundation of the vvorld.
- 35 † For I vvas an hungred, and " you gaue me to eate: I vvas a
- 36 thirst, and you gaue me to drinke. † I vvas a stranger, and you tooke me in: naked, and you couered me: sicke, and you visited me. I vvas in prison, and you came to me. † Then shal the iust ansvver him, saying: Lord, vvhen did vve see thee an hungred, and fed thee: a thirst, and gaue thee drinke? † and vvhen did vve see thee a stranger, and tooke thee in? or naked, and couered thee? † or vvhen did vve see thee sicke or
- 39 in prison: and came to thee? † And the king ansvvering, shal say to them, Amen I say to you, as long as you did it to one
- 41 of these my least brethren, you did it to me. † Then he shal say to them also that shal be at his left hand, " Get ye avvay from me you cursed into fire euerlasting, vvwhich vvas prepared for the Deuil and his angels. † for I vvas an hungred, and you " gaue me not to eate: I vvas a thirst, and you gaue me
- 43 not to drinke. † I Was a stranger, and you tooke me not in: naked, and you couered me not: sicke, and in prison, and you
- 44 did not visite me. † Then they also shal ansvver him, saying, Lord, vvhen did vve see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to thee? † Then he shal ansvver them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did
- 46 you it to me. † And these shal goe into punishment euerlasting: but the iust, into life euerlasting. †

The Gospel vpō
munday the
first weeke of
Lent.

∴ This kingdō
then is prepared
for those onely
that do good
workes: as
Christ also signifieth els where, saying that it is not in his power to giue it otherwile. See the annot. c. 20, 22.

weeke.

THE NEVV TESTAMENT, VVHICH SHAL BE
SHED FOR MANY VNTO REMISSION OF SIN-
NES. † And I say to you, I vvil not drinke from henceforth 29
of this " fruite of the vine, vntil that day vvhen I shal drinke
it vvith you nevv in the kingdom of my father. † And an 30
hymne being said, they vvent forth vnto Mount-oliuet.

THVRS DAY
night.

The Noctua-
ne of Matins
in the Churches
Service, answer-
eth to this
night part of
our Sauours
Passion, and so
consequently
the other Ca-
nonical houres
to the rest.

† Then I e s v s saith to them, Al you shal be scandalized 31
in me, in this night. For it is vvritten, *I vvil strike the Pastor, and
shee sheepe of the flocke shal be dispersed.* † But after I shal be risen 32
again, I vvil goe before you into Galilee. † And Peter an- 33
svvering, said to him, Although al shal be scandalized in thee,
I vvil neuer be scandalized. † I e s v s said to him, Amen I say 34
to thee, that in this night before the cocke crowv, thou shalt
denie me thrise. † * Peter saith to him, Yea though I should die 35
vvith thee, I vvil not denie thee. Likevvise also said al the
Disciples.

Zach. 13,
7.

† Then I e s v s commerh vvith them into a village called 36
Gethsemani: and he said to his Disciples, Sitte you here til I
goe yonder, and pray. † And taking to him Peter and the tvo 37
sonnes of Zebedee, he began to vvaxe sorovvful and to be
sad. † Then he saith to them: My soul is sorovvful euen 38
vnto death: stay here, and vvatch vvith me. † And being 39
gone forvard a litle, he fel vpon his face, praying, and saying,
My Father, if it be possible, let this chalice passe from me. ne-
uerthelesse " not as I vvil, but as thou. † And he cometh to 40
his Disciples, and findeth them sleeping, and he saith to Peter,
Euen so? Could you not vvatch one houre vvith me? † Watch 41
ye, and pray that ye enter not into tentation. The spirit in
deede is prompt, but the flesh vveake. † Againe the second 42
time he vvent, and prayed, saying, My Father, if this chalice
may not passe, but I must drinke it, thy vvil be done. † And he 43
commerh againe, and findeth them sleeping: for their eyes
vvere become heauy. † And leauing them, he vvenr againe: 44
and he prayed the third time, saying the self same vvord.
† Then he commerh to his Disciples, and saith to them, 45
Sleepe ye novv and take rest: behold the houre approcheth,
and the Sonne of man shal be betrayed into the hands of sin-
ners. † Rise, let vs goe: behold he approcheth that shal be- 46
tray me.

† * As he yet spake, behold Iudas one of the Twelue came, 47
and vvith him a great multitude vvith svvordes and clubbes,
sent from the cheefe Priestes and the auncients of the people.

† And

Io. 13, 38

Io. 18, 3.

48 † And he that betrayed him, gaue them a signe, saying, Whom.
 49 soeuer I shal kisse, that is he, hold him. † And forthvvith cō-
 ming to I E S V S, he said, Haile Rabbi. And he kissed him.
 50 † And I E S V S said to him, Freend, vvhereto art thou come?
 Then they drevve neere, and laid hands on I E S V S, and held
 51 him. † And behold one of them that vv ere vvith I E S V S,
 stretching forth his hand, drevve out his svvord: and striking
 52 the servant of the high Priest, cut of his eare. † Then I E S V S
 saith to him, Returne thy sword into his place: for al that take
 53 the svvord, shal perish vvith the svvord. † Thinkest thou
 that I cannot aske my Father: and he vvil giue me presently
 54 more then twelue legions of Angels? † Hovv then shal the
 55 scriptures be fulfilled, that so it must be done? † In that houre
 I E S V S said to the multitudes: You are come out as it vv ere
 to a theefe vvith svvordes and clubbes to apprehēd me: I sate
 56 daily vvith you teaching in the temple: and you laid no hands
 on me. † And al this vv as done, that the scriptures of the Pro-
 phets might be fulfilled. Thē the disciples al leauing him, fled.
 57 † But they taking hold of I E S V S, led him to Caiphas
 the high Priest, vvhere the Scribes and auncients vv ere assem-
 58 bled. † And Peter folovved him a farre of, euen to the court
 of the high Priest. And going in he sate vvith the seruants, that
 59 he might see the end. † And the cheefe Priestes and the vvhole
 Council sought false vv itnes against I E S V S, that they might
 60 put him to death: † and they found not, vvwhereas many false
 vv itnesses had come in. And last of al there came tvvo false
 61 vv itnesses: † and they said, * This man said, I am able to de-
 62 stroy the temple of God, and after thre dayes to reedifie it.
 63 † And the high Priest rising vp, said to him: Ansvverest thou
 nothing to the things vv which these do testifie against thee?
 64 † But I E S V S held his peace. And the high Priest said to him:
 I adiure thee by the liuing God, that thou tel vs if thou be
 64 Christ the sonne of God. † I E S V S saith to him, Thou hast
 said, neuertheles I say to you, hereafter you shal see * the
 65 Sonne of man sitting on the right hand of the povver of
 65 God, and comming in the cloudes of heaven. † Then the
 high Priest rent his garments, saying, He hath blasphemē-
 66 med, vvhat neede vve vv itnesses any further? behold, novv
 66 you haue heard the blasphemie, † hovv thinke you? But
 67 they ansvvering said, He is guilty of death. † Then did they
 spit on his face, and buffeted him, and other smote his

Jo. 2, 19.

p. 101, 7,
13.

face vwith the palmes of their hands, † saying, Prophecie vnto 68
vs O Christ: vvho is he that strooke thee?

† But Peter sate vvithout in the court: and there came to 69
him one" vvenche, saying: Thou also vvaft vvith I E S V S the
Galilean. † But he denied before them all, saying, I vvot not 70
vvhat thou sayest. † And as he vvnt out of the gate, an other 71
vvenche savv him, and she saith to them that vv ere there,
And this felovv also vv as vvith I E S V S the Nazarite. † And 72
again he denied vvith an othe, That I knovv not the man.
† And after a litle they came that stooode by, and said to Peter, 73
Surely thou also art of them: for euen thy speache doth be-
vvray thee. † Then he began" to curse and to svveare that 74
he knevve not the man. And incontinent the cocke crevve.
† And Peter remembred the vvord of I E S V S vv which he had 75
said, Before the cocke crevv, thou shalt deny me thrise. And
going forth, " he vv ept bitterly.

To this time
the LAVDES do
answer in the
Churches Ser-
vice.

ANNOTATIONS
CHAP. XXVI.

1. This wast.] Cost bestowed vpon Christes body then aliuie, being to the same not necessary, seemed to the disciples lost and fruitles: so the like bestowed vpon the same body if the Sacra-
ment, vpon altars, or Churches, seemeth to the simple lost, or lesse meritorious, then if the same were bestowed vpon the poore.

10. Good worke.] Cost bestowed for religion, deuotion, and signification, is a meritorious worke, and often more meritorious then to geue to the poore, though both be very good, and in some case the poore are to be preferred: yea in certaine cases of necessity, the Church wil breake the very consecrated vessels and iewels of siluer and gold, and bestow them in workes of mercy. But we may remember very wel, and our fathers knew it much better, that the poore were then best releeued, when most was bestowed vpon the Church. *Ambros li. 2. Off. 28.*

11. Haue not.] We haue him not in visible maner as he conuered on the earth vvith his disciples, needing releeve like other poore men: but we haue him after an other sort in the B. Sacrament, and yet haue him truly and really the self same body. Therefore he saith, they should not haue him, because they should not so haue him, but after an other maner. as when he said *Luc. 22* as though he were not then vvith them, *When I was vvith you.*

20. Twelue.] It must needes be a great mysterie that he was to worke in the institution of the new Sacrifice by the marvelous transmutatiō of bread and wine into his body and bloud. Whereas he admitted none (although many present in the citie) but the twelue Apostles, vv which were already taught to beleue it vvithout contradiction *10. 8*, and were to haue the administration and consecration thereof by the Order of Priestthod, vv which also was there geuen the to that purpose. Whereas at the eating of the Paschal lambe al the familie was wont to be present.

26. He rooke bread.] Here at once is instituted, for the continuance of the external office of Christes eternal Priestthod according to the order of Melchisedec, both a Sacrifice and a Sacrament, though the Scriptures geue neither of these names to this action: and our Aduersaries vvithout al reason or religion accept in a sort the one, and vtterly deny the other. A Sacrifice, in that it is ordained to continew the memory of Christes death and oblation vpon the Crosse, and the application of the general verue thereof to our particular necessities, by consecrating the seueral elemēts, not into Christes whole person as it was borne of the virgin or now is in heauen, but the bread into his body apart, as betrayed, broken, and geuen for vs: the wine into his bloud apart, as shed out of his body for remission of sinnes and dedication of the new Testament, vv which be conditions of his person as he was in sacrifice and oblation. In vv which mystical and vnspēakable maner, he vvould haue the Church to offer and sacrifice him daily, and he in mystic and Sacrament dyeth; though

The holy Eu-
charist is both a
Sacrifice and a
Sacrament.

though now not only in heauen, but also in the Sacramēt, he be in deede *per Concomitantiam* (as the Church calleth it, that is, by sequēle of al his partes to ech other) whole, aliue, and immortal. Which point becaue our Aduersaries vnderstand not, *not knowing the Scriptures nor the power of God*, they blasphemē, and abuse the people to their damnation. It is also a Sacramēt, in that it is ordeined to be receiued into our bodies and to feede the same to resurrection and immortality, and to geue grace and saluation to our soules, if we worthly receiue it.

16. *Blessed* : Our Aduersaries for the two wordes that are in Greeke and Latin, *benedixit*, and, *gratiū agit*, he *blesst*, he *gaue thanks*, vie only the later, of purpose to signifie that Christ blesst not nor consecrated the bread and the wine, and so by that blessing wrought any effect vpon them, but gaue thanks only to his father, as we doe in saying grace. But the truth is that the word *ἀλλυξάν* signifieth properly to blesse, and is referred to the thing that is blesst, as *Luc. 9* of the fishes, *ἀλλυξάντες αὐτὰς*. *benedixit eis*, he *blesst them*, and thereby wrought in them that wonderful multiplication. So the blessing of God is alwayes effectual: and therefore here also he blesst the bread, and by that blessing, with the wordes folowuing, made it his body.

Ambros. li. de hu qui inuit, myst. c. 9. Aug. ep. 19 ad Paulinum. Now whereas taking the cuppe it is said, *he gaue thanks*. We say that it is al one with bleissing, and that he blesst the cuppe, as before the bread: as it is euident by these wordes of S. Paul, *Calix cui benedicimus*, the cuppe which we blesse: and therefore he calleth it, *Calicem benedictionis*, the cuppe of bleissing, vying the same Greeke word that is spoken of the bread. But why is it then said here, he gaue thanks? because we translate the wordes faithfull, as in the Greeke and the Latin, and becaue the sense is al one, as we are taught by S. Paul before alleged, and by the fathers, which cal this geuing of thanks ouer the cuppe or ouer the bread, the blessing therof. S. Iustin. in *fin. 1. Apol. Panem Eucharistisatum*: S. Irenee *li. 4. c. 10. Panem in quo gratia adā sunt*. S. Cyprian de can. do. *Calix solenni benedictione sacrauit*, that is, *καρυσθῆναι*. The bread consecrated by geuing thanks vpon it, The cuppe consecrated by solemne bleissing.

18. *This is* : The bread and the wine be turned into the body and blood of Christ by the same omnipotent power by which the World was made, and the Word was incarnate in the Wombe of the virgin. *Damas. li. 4. c. 10. Cyp. de Can. Domini. Amb. li. de myst. init. c. 9.*

19. *My body* : He said not, *This bread is a figure of my body*: or, *This wine is a figure of my blood*: but, *This is my body*, and, *This is my blood*. *Damas. li. 4. c. 10. Theophyl. in hunc locum. Conc. 2. Nic. act. 6.* but a real presence. *et eiusdem actionis in fine.* When some fathers cal it a figure or figue, they meane the outward sence, formes of bread and wine.

20. *Blood of the new Testament* : As the old Testament was dedicated with blood in these wordes, *This is the blood of the Testament &c. Heb. 9.* so here is the infusion of the new Testament in Christs blood, by these wordes, *This is the blood of the new Testament &c.* Which is here mystically shed, and not only after ward vpon the Crosse: for the Greeke in the present tense in al the Euangelistes, and S. Paul: and likewise speaking of the body 1 Cor. 11, it is in the Greeke the present tense, and *Luc. 22.* and in the Latin here. And the Heretikes them selues so put it in their translations.

21. *Fruit of the vine* : S. Luke putteth these wordes before he come to the consecration, whereby it seemeth that he speaketh of the wine of the Paschal lambe, and therefore nameth it, the fruit of the vine: but if he speake of the wine which was now his blood, he nameth it notwithstanding wine, as S. Paul nameth the other bread, for three causes: first becaue it was so before: as Eue is called Adams bone, and *Abraons rod deuoured their roddeles*: Whereas they were not now roddeles, but serpents. And, *He tasted the water turned into wine*: Whereas it was now wine and not water: and such like. secondly, becaue it keepeth the formes of bread and wine, and things are called as they appeare: as when Raphael is called a yong man *Tob. 1.* and, *Three men appeared to Abraham Gen. 18.* Whereas they were three Angels. thirdly, becaue Christ in this Sacramēt is very true and principal bread and wine, feeding and reseruing vs in body and soule to euermasting life.

22. *Naturā* I wil. A perfect example of obedience and submitting our self and our willes to Gods will and ordinance in al aduersity: and that we should desire nothing temporal, but vnder the condition of his holy pleasure and appointment.

23. *Watch and pray* : Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vsed in the Primitive Church of al Christians, as is plainē by S. Cyprian and S. Chrystos. Hieron: but after ward and vntil this day, specially of Religious persons.

24. *Wench* : S. Gregorie declaring the difference of the Apostles before the receiuing of the Holy Ghost and after, saith thus: *Euen thou very Pastor of the Church himself, at whose most sacred body we sitte, how weak he was, the wench can tell you: but how strong he was after, to answer to the high Priest declaring, at 1. c. 10: We must obey God rather then men. Gr. 6. ho. 10. to Euang.*

25. *To curse* : A goodly example and warning to mans infirmity, and to take heed of presumption, and to hang only vpon God in tentations.

26. *Wept bitterly* : S. Ambrose in his Hymne that the Church vseth at Laudes, speaking of this, *Peters teares saith, Hoc ipse Petrus ecclesia canente, culam diluit.* When the Cooke crewe, the Rocke of the Church and repentance, him self washed away his fault. *S. August. 1 Retra. c. 21.*

The blessing of Christ referred to the creatures and working an effect in the.

Consecration.

τὸν ἄρτον τοῦ

Transsubstantiation.

ἐκχωρισμὸν καὶ μὴ μίαν, Ἀδελφόν.

The elements after consecration called bread and wine.

The vertue of the holy Ghost,

Mans infinitie

Peters teares

CHAP. XXVII.

The cheefe of the Iewes accuse him to Pilate the Gentil (his betrayer, and the Iudge, and the Iudges Wife, testifying in the meane time manifestly his innocencie): 20 and perswade the common people also not only to preferre the murderer Barabbas, but also to crie, CRUCIFIGE: (Al, to the reprobation of their vvhole nation, and nothing but fulfilling the Scriptures.) 27 After many illusions, 31 he is crucified by the Gentils. 38 Which the Iewes seeing, do triumph as if they had noru the victorie. 43 But euen then by many vnderful vworkes he declareth his might, to their confusion 57 Finally being buried, they to make al sure, set souldars to keepe his sepulcher.

PRIME OF HO-
ra prima in the
Churches Ser-
uice.

GOOD FRI-
day.



ND vvhén morning vvas come, al the cheefe 1
Priestes and auncients of the people consulted
together against I E S V S, that they might put
him to death. † And they brought him bound 2
and deliuered him to Ponce Pilate the Presi-
dent.

† Then Iudas that betrayed him, seeing that he vvas con- 3
demned, repenting him, returned the thirtie siluer peeces to
the cheefe Priestes and auncients, † saying, I haue sinned, be- 4
traying iust blood. But they said, What is that to vs? looke
thou to it. † And casting dovne the siluer peeces in the tem- 5
ple, he departed: and vvent and hanged him self vwith an hal-
ter. † And the cheefe Priestes hauing taken the siluer peeces, 6
said, It is not lawfull to cast them into the :: Córbona: because
it is the price of blood. † And after they had consulted toge- 7
ther, they bought vwith them the potters field, to be a bury-
ing place for strangers. † For this cause that field vvas called 8
Haceldama, that is, the field of blood, euen to this present day.
† Then vvas fulfilled that vvhich vvas spoken by Ieremie the 9
Prophet, saying, And they tooke the thirtie peeces of siluer, the price of the
priced, vvhom they did price of the children of Israel: † and they gaue them into 10
the potters field, as our Lord did appoint to me.

† And I E S V S stooode before the President, and the Presi- 11
dent asked him, saying, Art thou the King of the Iewes?
I E S V S saith to him, Thou sayest. † And vvhén he vvas ac- 12
cused of the cheefe Priestes and auncients, he answered no-
thing. † Then Pilate saith to him, Doeest thou not heare 13
hovv many testimonies they alleage against thee? † And he 14
answered him not to any vvord: so that the President did
maruel exceedingly.

† And vpon the solemne day the President had accusto- 15
med to release vnto the people one prisoner vvhom they
vvould

Mr. 15, 11
Lu. 23, 1.
Io. 18,
28.

Zach. 11,
12.

HORA TERTIA
in the Churches
Seruice.

- 16 vvould. † And he had then a notorious prisoner, that vvvas cal-
 17 led Barabbas. † They therfore being gathered together, Pi-
 18 late said: Whom vvil you that I releafe to you, Barabbas, or
 18 I E S V S that is called Christ? † For he knevve that for enuie
 19 they had deliuered him. † And as he vvvas sitting in place of
 iudgment, his vvife sent vnto him, saying: Haue thou nothing
 20 to doe vvith that iust man. for I haue suffred many things
 this day in my sleepe for him. † But the cheefe Priestes and
 auncients perswaded the people, that they should aske Ba-
 21 rabbas, and make I E S V S avvay. † And the President ansvve-
 ring, said to them: Whether vvil you of the vvvo to be relea-
 22 fed vnto you? But they said, Barabbas. † Pilate saith to them,
 What shal I doe then vvith I E S V S that is called Christ? They
 23 say al, Let him be crucified. † The President said to them, Why
 vvhat euil hath he done? But they cried the more, saying, Let
 24 him be crucified. † And Pilate seeing that he nothing pre-
 uailed, but rather tumult vvvas tovvard: taking vvater he
 25 vvashed his hands before the people, saying, I am innocent of
 the blood of this iust man: looke you to it. † And the vvhole
 people ansvvering, said, His blood be vpon vs, and vpon our
 26 children. † Then he releafed to them Barabbas, and hauing
 scourged I E S V S, deliuered him vnto them for to be cruci-
 fied.
- 27 † Then the Presidents souldiars taking I E S V S into the
 28 Palace, gathered together vnto him the vvhole band: † * and
 29 stripping him, put a scarlet cloke about him, † and plating
 a crowne of thornes, put it vpon his head, and a reede in his
 right hand. And bowing the knee before him, they mocked
 30 him, saying, Haile King of the Ievves. † And spitting vpon
 31 him, they tooke the reede, and smote his head. † And after
 they had mocked him, they tooke of the cloke from him, and
 put on him his ovvne garments, and led him avvay to cruci-
 32 fie him. † And in going they found a man of Cyréne, named
 33 Simon: him they forced to take vp his crosse. † And they
 34 place of Caluarie. † And they gaue him vvine to drinke min-
 gled vvith gall. And vvhen he had tasted, he vvould not
 drinke.
- 35 † And after they had crucified him, they deuided his gar-
 ments, casting lottes: that it might be fulfilled vvwhich vvvas
 spoken by the Prophet, saying: *They deuided my garments among
 them*

Jo. 19, 2.

Pf. 21, 19

HORA SEXTA
in the Churches
Service.

weeke.

them: and vpon my reſture they did caſt lottes. † And they ſate and vvat- 36
ched him. † And they put ouer his head his cauſe vvritten, 37
THIS IS IEſVS THE KING OF THE IEWES.
† Then vvere crucified vvith him tvvo theeues: one on the 38
right hand, and one on the left. † And they that paſſed by, 39
blaſphemed him, vvagging their heades, † and ſaying, Vah, 40
thou that deſtroyeſt the temple of God, and in three daies do-
eſt reedifie it: ſaue thine ovvne ſelf: " if thou be the ſonne of
God, come dovvn from the Croſſe. † In like maner alſo the 41
cheefe Prieſtes With the Scribes and auncients mocking, ſaid:
† He ſaued other: him ſelf he can not ſaue: if he be the King 42
of Iſrael, let him novv come dovvn from the Croſſe, and vve
vvil beleeu him. † * He truſted in God: let him novv deliuer 43
him if he vvill: for he ſaid, That I am the ſonne of God.
† And the ſelf ſame thing the theeues alſo that vvere crucified 44
vvith him, reproched him vvithal.

† And from the ſixt houre, there vvvas darkeneſſe made 45
vpon the vvhole earth, vntil the ninthe houre. † And about 46
the ninthe houre I E S V S cried vvith a mighty voice, ſaying,
Eli, Eli, lamma ſabatthani? that is, *My God, my God, " vvhy haſt thou*
forſaken me? † And certaine that ſtoode there and heard, ſaid, 47
He calleth Elias. † And incontinent one of them running, 48
tooke a ſponge, & filled it vvith vinegre: and put it on a reede,
and gaue him to drinke. † And other ſaid, Let be, let vs ſee 49
vvwhether Elias come to deliuer him. † And I E S V S againe 50
crying vvith a mighty voice, yelded vp the ghoſt. † And be 51
hold the vele of the temple vvvas rent in tvvo peeces, from
the toppe euen to the botome, and the earth did quake, and
the rockes vvere rent, † and the graues vvere opened: and 52
many bodies of the ſaincts that had ſlept, roſe. † And they 53
going forth out of the graues after his reſurrection, came into
the holy citie: and appeared to many. † And the Centurion 54
and they that vvere vvith him vvatching I E S V S, hauing
ſeen the earth-quake and the things that vvere done,
vvere fore afraid, ſaying, In deede this vvvas the ſonne of
God.

† And there vvere there many vvomen a farre of, vvwhich 55
had folovved I E S V S from Galilee, miniſtring vnto him:
† among vvhom vvvas Marie Magdalene, and Marie the mo- 56
ther of Iames and Joſeph, and the mother of the ſonnes of
Zebedee. † And vvhen it vvvas euening, there came a certaine 57
rich

Pſ. 21, 9.
Sap. 2,
18.

HORA NONA
in the Churches
Service.

HORA VESPE-
RARVM, or,
Euenſong.

- rich man of Arimathæa, named Ioseph, vvho also him self was wecke.
 58 disciple to I E S V S. † He vvvent to Pilate, and asked the body
 of I E S V S. Then Pilate commaunded that the body should
 59 be deliuered. † And Ioseph taking the body, " vvrap it in ^{HORA C}
 60 cleane sindon, † and laid it in his ovvne nevve monument, ^{PLETOR}
 vvvhich he had hevved out in a rocke. And he rolled a great ^{or, Compli}
 stone to the doore of the monument, and vvvent his vvay.
 61 † And there Was there Marie Magdalene, and the other Marie,
 sitting ouer against the sepulchre.
 62 † And the next day, vvvhich is after the Parasceue, the cheefe ^{SATVRD}
 63 Priestes and the Pharisees came together to Pilate, † saying, ^{called}
 Sir, vve haue remembred, that that seducer said yet liuing, ^{Sabbatum}
 64 After three dayes I vvil rise againe. † Commaund therfore ^{Quon.}
 the sepulchre to be kept vntil the third day: lest perhaps his
 Disciples come, and steale him, and say to the people, He is
 risen from the dead: and the last errour shal be vvorse then
 65 the first. † Pilate said to them, You haue a gard: goe, gard it
 66 as you knowv. † And they departing, made the sepulchre
 sure: sealing vp the stone, vvith vvatchmen.

A N N O T A T I O N S

CHAP. XXVII.

3. *Repenting him.*] Note how speedily the plague of God falleth after sinne, and specially men ^{Horror} must note what torment of conscience, and desperation often foloweth the sheeding of inno- ^{conscience.} cent blood.

5. *Hung him [self.]* If he had rightly repented, notwithstanding his horrible treason, he might ^{Desperation.} haue obteyned mercy: but by hanging him self he tooke away al means of mercy and saluation, because he died finally impenitent.

24. *Innocent of his blood.*] Though Pilate was much more innocent then the Iewes, and would ^{They that e} haue been free from the murder of our Sauour, seeking al the meanes that he could (without offend- ^{cute lawes} ing the people and the Emperours lawes) to dimitt him: Yet he is damned for being the minist- ^{gainst their c} ter of the peoples wicked wil against his owne conscience. euen as al Officers be, and specially the ^{science, are li} Judges and Iuries which execute lawes of temporal Princes against Catholike men: for al such be ^{to Pilate.} guilty of innocent blood, and be nothing excused by that they execute other mens will according to the lawes, which be vniust. For they should rather suffer death them selues, then put an inno- cent man to death.

40. *If thou be the Sonne.*] Maruel not, when thou hearest our Sauour in the B. Sacrament ^{Christ deride} mocked at, or seest him abused of wicked men, that he straight reuengeth not such blasphemies: ^{in the B. Sac} or that he sheweth not him self there visibly and to the senses, when faithles Heretikes wil say, Let ^{ment, euen} me see him, tast him, &c. for he suffered here the like on the Crosse, when he might at his will haue ^{vpō the Cros} come downe with as much ease as he rose when he was dead.

45. *Why hast thou forsaken me?*] Beware here of the detestable blasphemie of Caluin and the ^{Caluins blas} Catholicks, who thinking not the bodily death of Christ sufficient, say, that he was also here so for- ^{phemie,} saken and abandoned of his Father, that he sustained in soule and conscience the very feares and ^{was} torments of the damned. And to take away the Article of his descending into Hel after his death, ^{was} (which was with triumph and not in paine,) they say that his descending was nothing els, but that his soule suffered the very paines of Hel vpon the Crosse. whereas in deede by these vvordes ^{was} out of the Psalme, our Sauour wil signifie no more but that his paines (being now so long on the Crosse and ready to die) were very great, and therefore according to the infirmity of his humane nature, for very anguish (as before in the garden when he was but toward his Passion) he saith he

weeke.

them: and vpon my vesture they did cast lottes. † And they fate and vvat- 36
ched him. † And they put ouer his head his cause vvritten, 37
THIS IS IESVS THE KING OF THE IEWES.
† Then vvere crucified vvith him tvvo theeues: one on the 38
right hand, and one on the left. † And they that passed by, 39
blasphemed him, vvagging their heades, † and saying, Vah, 40
thou that destroyest the temple of God, and in three daies do-
est reedifie it: saue thine ovvne self: "if thou be the sonne of
God, come dovvn from the Crosse. † In like maner also the 41
cheefe Priestes With the Scribes and auncients mocking, said:
† He saued other: him self he can not saue: if he be the King 42
of Israel, let him novv come dovvn from the Crosse, and vve
vvil beleue him. † * He trusted in God: let him novv deliuer 43
him if he vvill: for he said, That I am the sonne of God.
† And the self same thing the theeues also that vvere crucified 44
vvith him, reproched him vvithal.

*Pf. 21, 9.
Sap. 2,
18.*

† And from the sixt houre, there vvvas darkenesse made 45
vpon the vvhole earth, vntil the ninthe houre. † And about 46
the ninthe houre I E S V S cried vvith a mighty voice, saying,
Eli, Eli, lamma-sabathani? that is, *My God, my God,* "vvhy hast thou
forsaken me? † And certaine that stooode there and heard, said, 47
He calleth Elias. † And incontinent one of them running, 48
tooke a sponge, & filled it vvith vinegre: and put it on a reede,
and gaue him to drinke. † And other said, Let be, let vs see 49
vvwhether Elias come to deliuer him. † And I E S V S againe 50
crying vvith a mighty voice, yelded vp the ghost. † And be 51
hold the vele of the temple vvvas rent in tvvo peeces, from
the toppe euen to the botome, and the earth did quake, and
the rockes vvere rent, † and the graues vvere opened: and 52
many bodies of the saincts that had slept, rose. † And they 53
going forth out of the graues after his resurrection, came into
the holy citie: and appeared to many. † And the Centurion 54
and they that vvere vvith him vvatching I E S V S, hauing
seen the earth-quake and the things that vvere done,
vvere sore afraid, saying, In deede this vvvas the sonne of
God.

† And there vvere there many vvomen a farre of, vvich 55
had folovved I E S V S from Galilee, ministring vnto him:
† among vvhom vvvas Marie Magdalene, and Marie the mo- 56
ther of Iames and Ioseph, and the mother of the sonnes of
Zebedee. † And vvhen it vvvas euening, there came a certaine 57
rich

HORA NONA
in the Churches
Service.

HORA VESPE-
RARVM, or,
Euen-song.

- rich man of Arimathæa, named Ioseph, vvho also him self was
 58 discipule to I E S V S. † He vvent to Pilate, and asked the body
 of I E S V S. Then Pilate commaunded that the body should
 59 be deliuered. † And Ioseph taking the body, "vvrapr it in
 60 cleane sindon, † and laid it in his ovvne nevv monument,
 vvhich he had hevvved out in a rocke. And he rolled a great
 stone to the doore of the monument, and vvent his vvay.
 61 † And there Was there Marie Magdalene, and the other Marie,
 sitting ouer against the sepulchre.
 62 † And the next day, vvhich is after the Parasceue, the cheefe
 63 Priestes and the Pharisees came together to Pilate, † saying,
 Sir, vve haue remembred, that that seducer said yet living,
 64 After three dayes I vvil rise againe. † Commaund therfore
 the sepulchre to be kept vntil the third day: lest perhaps his
 Disciples come, and steale him, and say to the people, He is
 risen from the dead: and the last errour shall be vvorse then
 65 the first. † Pilate said to them, You haue a gard: goe, gard it
 66 as you knovv. † And they departing, made the sepulchre
 fure: sealing vp the stone, vvith vvatchmen.

weeke.

HORA COM-
PLETORII,
or, Complin.SATVRDAY
called
Sabbatum san-
ctum.

A N N O T A T I O N S

C H A P. XXVII.

1. *Repenting him.*] Note how speedily the plague of God falleth after sinne, and specially men must note what torment of conscience, and desperation often foloweth the sheeding of innocent blood. Horrour of conscience.

5. *Hung him self.*] If he had rightly repented, notwithstanding his horrible treason, he might haue obtayned mercy: but by hanging him self he tooke away al meanes of mercy and saluation, because he died finally impenitent. Desperation.

20. *Innocent of his blood.*] Though Pilate was much more innocent then the Iewes, and would haue been free from the murder of our Sauour, seeking al the meanes that he could (without offending the people and the Emperours lawes) to dimisse him: Yet he is damned for being the minister of the peoples wicked wil against his owne conscience. euen as al Officers be, and specially the Iudges and Iuries which execute lawes of temporal Princes against Catholike men: for al such be guilty of innocent blood, and be nothing excused by that they execute other mens will according to the lawes, which be vniust. For they should rather suffer death them selues, then put an innocent man to death. They that execute lawes against their conscience, are like to Pilate.

30. *If thou be the Sonne.*] Maruel not, When thou hearest our Sauour in the B. Sacrament mocked at, or cest him abused of wicked men, that he straight reuenged not such blasphemies: or that he sheweth not him self there visibly and to the senses, When faithles Heretikes wil say, Let me see him, tast him, &c, for he suffered here the like on the Crosse, when he might at his will haue come downe With as much ease as he rose when he was dead. Christ derided in the B. Sacrament, euen as vpon the Crosse.

45. *Why hast thou forsaken me?*] Beware here of the detestable blasphemie of Caluin and the Caluinists, who thinking not the bodily death of Christ sufficient, say, that he was also here so forsaken and abandoned of his Father, that he sustained in soule and conscience the very feares and torments of the damned. And to take away the Article of his descending into Hel after his death, (which was with triumph and not in paine,) they say that his descending was nothing els, but that his soule suffered the very paines of Hel vpon the Crosse. Whereas in deede by these wordes out of the Psalm, our Sauour wil signifie no more but that his paines (being now so long on the Crosse and ready to die) were very great, and therefore according to the infirmity of this humane nature, for very anguish (as before in the garden when he was but toward his Passion) he saith he

Caluins blas-
phemie.

L ij: 225

Gatechif.
Calu. &
Instit. li. 3
16.

wcke.

was forsaken, for two causes, first because it was the wil of God not to deliuer him, but that he should die: secondly, because his diuine nature did so repress it self for the time, that he felt no comfort thereof at al, but was left to die in extreme paines as a mere man.

Reuerent vsing
of our L. Body.

19. *Wrapped.*] This honour and duty done to Christes body being dead, was maruelous grateful and meritorious. And this wrapping of it in cleane sindon may signifie by S. Hierom, that the Body of our Lord is to be wrapped not in gold, pretious stoncs, and silke, but in pure linnen. *in hunc locum.*

Corporals.

And so in the whole Church it is obserued by S. Siluesters constitution, that the Corporal whereupon our Lordes body lieth on the altar, must be pure and plaine linnen. *to. 1. Cōcil.*

CHAP. XXVIII.

He riseth againe the third day, and (the blind most obstinate Iewes by bribery Working so their owne reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. 26. and now after his Resurrection. first the Angel, then also him self appointed by the Women) 18 and sendeth them to all Nations, to build his Church among the Gentils.

The Gospel for
the night Masse
of Christes Resurrection,
which is now
vsed to be said
on Easter eue in
the morning.

EASTER
day.

ND in the euening of the Sabboth vvhich 1
dauvneth on the first of the Sabboth, came
Marie Magdalene, and the other Marie to
see the sepulchre. † And behold there vvas 2
made a great earth-quake. For an Angel of
our Lord descended from heauen: and com-
ming, rolled backe the stone, and sate vpon it: † and his 3
countenance vvas as lightening: and his garment as snovv.
† And for feare of him, the vwatchmen vvere frighted, and be- 4
came as dead. † And the Angel ansvvering said to the vvo- 5
men, Feare not you. for I knowv that you seeke I I s v s that
vvas crucified. † he is not here: for he is risen, * as he said. 6
come, and see the place vvhich our Lord vvas laid. † And 7
going quickly, tel ye his Disciples that he is risen: and behold
he goeth before you into Galilee. there you shal see him.
loe I haue fortold you.

† And they vvent forth quickly out of the monument 8
vvith feare and great ioy, running to tel his Disciples. † And 9
behold I I s v s mette them, saying, Al haile. But they came
neere and tooke hold of his feete, and adored him. † Then 10
I I s v s said to them, Feare not. goe, tel my brethren that they
goe into Galilee, there they shal see me.

† Who vvhen they vvere departed, behold certaine of the 11
vwatchmen came into the citie, and told the cheefe Priestes
all things that had been done. † And being assembled toge- 12
ther vvith the auncients, taking counsel, they gaue a greate
sunme of money to the souldiars, † saying, Say you, That his 13
Disciples came by nighr, and stole him avway vvhen vve
vvere a sleepe. † And if the President shal heare of this, vve 14
vvil

Mr. 16,
1.Luc. 24,
1.
Io. 20,
1.Mt. 29,
32.

- 15 vvil perswade him, and make you secure. † But they taking the money, did as they vvere taught. And this vvord vvas bruited abroad among the Ievves, euen vnto this day.
- 16 † And the eleuen Disciples vvvent into Galilee, vnto the mount vvhere I E S V S had appointed them. † And seeing him they adored, but some doubted. † And I E S V S comming neere spake vnto them, saying. Al povver is giuen to me in heauen and in earth. † "going therefore teach ye al nations: BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY GHOST, † teaching them to obserue al things vvhatfoeuer I haue commaunded you, and behold I am vvith you "al daies, euen to the consummation of the vvorld. ¶

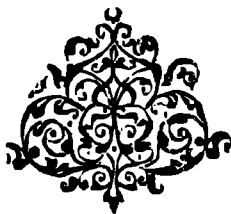
The Gospell vps
Friday in Easter
Week.

The Gospell in
the feast of the
B. Trinitie.

ANNOTATIONS

CHA P. XXVIII.

1. *To see the Sepulcher.*] The deuout Women came to visite our Sauours sepulcher, and for their devotion first desired to know the Resurrection, and to see him risen. The honour of the which Paula & Sepulcher and the Pilgrimage therevnto in the Primitiue Church, S. Hierom declareth in these *Paula & Sepulcher* words, *The Iewes sometime honoured Sancta Sandorum*, because there were the Cherubs, and the Propitiatorie, and the Arke of the Testament, Manna, Aarons rodde, and the golden altar. Doth not the Sepulcher of our Lord seeme vnto thee more honorable? Which as often as we enter into, so often doe we see our Sauour lie in the Imdon: and staying there a while, we see the Angel againe sitte at his feet, and at his head the napkin wrapped together. The glorie of whose Sepulcher, we know was long prophesied before Ioseph he wed it out, by Esay saying, And his rest shal be honour: to witte, because the place of our Lordes buriall should be honoured of al men. And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is Within a goodly Church, and Christians come out of al the world in Pilgrimage to it.
19. *Going then.*] Commiſſion to baptize and preach to al Nations geuen to the Apostles, and grounded vpon Christes soueraine authority, to whom was geuen al power in heauen and in earth.
20. *With you al daies.*] Here Christ doth promise his concurrence with his Apostles and their successors, as wel in preaching as ministring the Sacraments, and his protection of the Church neuer to cease til the worlds end: contrary to our Aduersaries, saying that the Church hath failed many hundred yeres til Luther and Caluin.
- The holy Sepulcher, and Pilgrimage therevnto.
- The Catholike Church to be gathered of al Nations, And Christes continual protection of the same Church.





THE ARGUMENT OF S. MARKES GOSPEL.



S. Markes Gospel may be wel diuided into foure partes.

The first part, of the preparation that was made to the manifestation of Christ : chap. 1. in the beginning.

The Second, of his manifesting himselfe by Preaching and Miracles, and that in Galilee: the residue of the 1. chap. vnto the 10. chap.

The third, of his coming into Iurie, towards his Passion : chap. 10.

The fourth, of the Holy weeke of his Passion in Hierusalem: chap. 11. to the end of the booke.

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act. 12 and 15. somewhat also Col. 4. and 2. Tim. 4. and to Philémon. Moreover of his familiaritie with the Prince of the Apostles S. Peter, we haue 1 Pet. 5. For so it pleased our Lord, that onely two of the Euangelistes should be of his twelue Apostles, to wit, S. Matthew and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Gospels therefore were of Antiquitie counted as the Gospels of S. Peter and S. Paul them selues. Marke the disciple and interpreter of Peter (saith S. Hierom) according to that which he heard of Peters mouth, wrote at Rome a brieue Gospel at the request of the Brethren (about 10 or 12 yeres after our Lordes Ascension.) Which when Peter had heard, he approoued it, and with his authoritie did publish it to the Church to be read, as Clemens Alexandrinus writeth li. 6. hypotypof.

In the same place S. Hierom addeth, how he went into Ægypt to preach, and was the first Bishop of the cheefe Citie there, named Alexandria: and how Philo Indæus at the same time seeing and admiring the life and conuersation of the Christians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And not onely S. Hierom (in Marco, & in Philone) but also Eusebius Hist. li. 2. c. 15. 16. 17. Epiphanius Secta 29 Nazaraeorum, li. 1. to. 2. Caspianus de Instit. Canobiorum li. 2. c. 5. Sozomenus li. 1. c. 12. Nicephorus li. 2 c. 15. and diuerse others, do make mention of the said Monkes out of the same Author. Finally, He died (saith S. Hierom) the 8 yere of Nero, and was buried at Alexandria, Anianus succeeding in his place. But from Alexandria he was * translated to Venice, Anno Dom. 830.

It is also to be noted, that in respect of S. Peter, who sent S. Marke his scholar to Alexandria, and made him the first Bishop there, this See was esteemed next in dignitie to the See of Rome, and the Bishop thereof was accounted the cheefe Metropolitan or Patriarch of the East, and that by the first Council of Nice. Whereof see S. Leo ep. 53. S. Gregorie li. 5 ep. 60. & li. 6. ep. 37.

In Catal. Script.
ecclesiast.

Philo de Sup-
plicibus.

In Catalogo.

*Naucler gene-
rat. 28.

THE



THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO MARKE.

CHAP. I.

THE FIRST
part of this
Gospel : of
the prepara-
tion to christs
manifesta-
tion.

John (the Ermitte of whom the Prophets) preaching penance, and lining him self accordingly, baptizeth the people to prepare them to Christ, 7 telling them, that it is not he, but Christ; Baptisme, in which they shal receiue the Holy Ghost. 9 IESVS there is manifested from heauen: 12 and by and by he also goeth into the vvilddernes. 14 Beginning in Galilee, 16 after that he hath called foure Disciples, 21 he preacheth first in Capharnaum, confirming his doctrine vwith beneficial Miracles, to the great admiration of al: 25 then also (but first retiring into the vvilddernes) in al the rest of Galilee, vwith like miracles.

Mal. 3, 1.
Esa. 40,

3.
Ishe pro-
phets

Mat. 3, 1.
Lu. 3, 4.
Ro. 1, 15.



- 1 **T**HE beginning of the Gospel of IESVS
2 **C**HRISt the sonne of God. † As it is
vwritten in 'Esay the Prophet', (Behold I send
mine Angel before thy face, who shal prepare thy way
before thee,) † A voice of one crying in the desert, Prepare
ye the way of our Lord, make straight his pathes.
3
4 † * Iohn vvas in the desert baptizing, and
preaching the baptisme of penance :: vnto remission of sin-
5 nes. † And there vvent forth to him al the countrie of Ievurie,
and al they of Hierusalem: and vvere baptized of him in the
6 riuer of Iordan, " confessing " their sinnes. † And Iohn vvas
" clothed vwith camels heare, and a girdle of a skinne about
7 his loines: and he did eate locustes and vuild honie. † And he
preached, saying, There commeth a stronger then I after me:
vvhose latchet of his shoes I am not vworthie stouping
8 dovvne to vnloose. † I haue baptized you " vwith vwater: but
he shal baptize you vwith the holy Ghost.
9 † And it came to passe: in those daies came IESVS from
Nazareth of Galilee: and vvas " baptized of Iohn in Iordan.
10 † And forthvith comming vp out of the vwater, he savv the
heauens opened, and " the Spirit as a doue descending, and re-
11 maining on him. † And a voice. vvas made from heauen,
Thou art my beloued sonne, in thee I am vvel pleased.
12 † And forthvwith * the Spirit droue him out into " the de-
fert

Johns baptis-
me put them in
hope only of
remission of sin-
nes as a prepara-
tiue to Chri-
stes Sacrament
by which sin-
nes were in-
deede to be re-
mitted. Aug. li.
de bapt. c. 10.

Mat. 4, 1.
Lu. 4, 1.

sert. † And he vvas in the desert fourtie daies, and fourtie 13
nights: and vvas tempted of Satan. and he vvas vvith
beastes, and the Angels ministred to him.

THE SE-
COND part
of this Gos-
pel: of
Christs ma-
nifestation.

:: He doth not
preach beleefe
or faith only,
but penance
also.

† And * after that Iohn vvas deliuered vp, I E S V S 14
came into Galilee, preaching the Gospel of the kingdom of
God, † and saying, That the time is fulfilled, and the kingdom 15
of God is at hand: :: be penitent, and beleue the Gospel.

† * And passing by the sea of Galilee, he savv Simon and 16
Andrevv his brother, casting nettes into the sea (for they vve-
re fisHERS) † and I E S V S said to them, Come after me, and 17
I vvill make you to become fisHERS of men. † And imme- 18
diatly leauing their nettes, they folovved him. † And being 19
gone thence a litle further, he savv Iames of Zebedee, and
Iohn his brother, and them repairing their nettes in the
shippe: † and forthvvith he called them. And leauing their 20
father Zebedee in the shippe vvith his hired men, they fo-
llovved him.

† And * they enter into Capharnaum, and he forthvvith 21
vpon the Sabbath going into the Synagogue, taught them.
† And they vv ere astonied at his doctrine. for he vvas tea- 22
ching them as hauing povver, and not as the Scribes. † And 23
* there vvas in their Synagogue a man in an vnclane spirit:
and he cried out, † saying, What to vs and to thee I E S V S of 24
Nazareth? art thou come to destroy vs? I know vvho thou
art, the Sainct of God. † And I E S V S threatened him, saying, 25
Hold thy peace, and goe out of the man. † And the vnclane 26
spirit tearing him, and crying out vvith a great voice, vvent
out of him. † And they marueled al, in so much that they que- 27
stioned among them selues, saying, What thing is this? vvhat
is this new doctrine? for vvith povver he commaundeth the
vnclane spirits also, and they obey him. † And the bruite 28
of him vvent forth incontinent into al the countrie of Ga-
lilee.

† And immediatly * going forth out of the Synagogue, 29
they came into the house of Simon and Andrevv, vvith Ia-
mes and Iohn. † And Simons vvives mother lay in a fit of 30
a feuer: and forthvvith they tel him of her. † And comming 31
neere he lifted her vp taking her by the hand: and incontin-
ent the ague left her, and she ministred vnto them. † And vvhen 32
it vvas euening after sunne set, they brought to him al that
vv ere ill at ease and that had deuils. † And al the citie vvas 33
gathered

Mat. 4,
12.

Luc. 4,
14.

Mat. 4,
18.
Luc. 5, 2.

Mat. 4,
13.
Luc. 4, 31

Luc. 4,
32.

Mat. 8,
14.
Luc. 4,
42.

Mt. 8, 2.
I II. 5, 12

ICor. 14,
3.

34 gathered together at the doore. † And he cured many that
vvere vexed vvith diuerse diseases: and he cast out many deu-
ils, and he suffered not them to speake that they knevv him.
35 † And rising very early, and going forth he vvent into
36 a desert place: and there he prayed. † And Simon fought
37 after him, and they that vvere vvith him. † And vvhen they
had found him, they said to him, That al seeke for thee.
38 † And he saith to them, Let vs goe into the next towvnes and
cities, that I may preach there also: for to this purpose am I
come.
39 † And he vvvas preaching in their Synagogs, and in al Ga-
40 lilce: and casting out deuils. † And a * leper commeth to him
beseeching him: and kneeling dovvne saith to him, If thou
41 vvilt, thou canst make me cleane. † And I e s v s hauing com-
passion on him, stretched forth his hand: and touching him,
42 he saith vnto him, I vvil, be thou made cleane. † And vvhen
he had spoken, immediatly the leprosie departed from him,
43 and he vvvas made cleane. † And he threatened him, and
44 forthvvith cast him forth. † and he saith to him, See thou
tel no body: but goe, shew thy self :: to the high priest, and
offer for thy cleansing the things that * Moyse commaun-
45 ded, for a testimonie to them. † But he being gone forth, be-
gan to publish, and to blafe abroad the vvord: so that novv
he could not openly goe into the citie, but vvvas abroad in
desert places, and they came together vnto him from al
sides.

:: Our Sauour
euen vvhen he
healed the leper
by extraordina-
rie miraculous
power, would
not yet breake
order, but sent
the partie to the
Priest.

AN NOT A T I O N S

CH A P. I.

1. *Confessing their sinnes.*] A certaine confession of sinnes there was euen in that penance which Confession.
Iohn preached, and which was made before men were baptized. Whereby it is cleere that Iohn
made a preparation to the Sacrament of Penance which aftervvard was instituted by Christ, as
vvell as he did by baptizing prepare the vvay to Christs baptisme.

2. *Their sinnes.*] He doth not say that they confessed their selues to be sinners, which may be
done by a general confession: but that they confessed their sinnes, which is a particular confession.

3. *Clothed.*] The Holy Ghost thought it worthy of speciall reporting how straitly this Pro-
phete liued, and how he obtained from delicate meates and apparel. See Mat. c. 3.

4. *With Water.*] Iohn vvith water only, Christ vvith the Holy Ghost, not only, as the Heretikes
hold, that sa, water is not necessary, but vvith vvater and the Holy Ghost, as it is plaine Io. 3.
vvnto: a man be borne againe of vvater and the Holy Ghost, he shal not enter into the kingdom of heauen.

5. *Baptized of Iohn.*] The humility of Christ not disdaining his seruants baptisme. Which is an
example for al faithful not to disdaine Christs Sacraments of any Priest be he neuer so simple,
being by the Catholike Church lawfully called. Aug. li. 1 de bapt. c. 9.

6. *The Spirit.*] Exprell mention of the B. Trinitie, the Father speaketh from heauen, the Holy

Particular con-
fession.

Iohns example
of penance.

Baptisme in
vvater.

The B. Trinitie,
Holy

Holy Ghost appeareth in the likenesse of a doue, the Sonne also is recommended vnto vs, *Ambros. li. i. de Sacram. c. 1.*

Christ example
of penance.

12. *Deserts.*] Christ doing penance by long fasting, solitarinesse, and conuersing with wilde beastes, gaue example and instruction to the Church for Lent fast, and to holy Eremites of retiring them selues to the Wildernesse and prayer.

Solitarie con-
templation.

13. *Desert places.*] Christ vsed very often to retire into solitary places, no doubt for our example, to teach vs that such places are best for prayer and contemplation, and that we should often retire our selues from worldly matters to solitary meditation of heauenly things.

CHAP. II.

Against the Scribes and Pharisees he defendeth first his pouer to remitte sinnes in earth, 22 and his eating with sinners (as being the Physicion of soules, signified in those his miraculow cures vpon bodies): 18 then also he defendeth his Disciples, not hauing as yet any fastes by him prescribed vnto them, and plucking eares of corne vpon the Sabbath: signifying vnto them that he woul change their ceremonies.



AND againe he entred into Capharnaum 1
after some daies, and it vvas heard that
he vvas in the house, † and many came 2
together, so that there vvas no place no
not at the doore, and he spake to them
the vvord. † And they came to him brin- 3
ging one sicke of the palsiey, vvho vvas
caried of foure. † And vvhen they could not offer him vnto 4
him for the multitude, they vncouered the rooffe vvhere he
vvas: and opening it they did let dovvne the couche vvhere-
in the sicke of the palsiey lay. † And vvhen I E S V S had seen 5
their faith, he saith to the sicke of the palsiey, Sonne, thy
sinnes are forgiven thee. † And there vvere certaine of the 6
Scribes sitting there and thinking in their hartes, † Why doth 7
he speake so? he blasphemeth. * Who can forgie sinnes but
only God? † Which by and by I E S V S knowving in his spi- 8
rit, that they so thought vvithin them selues, saith to them,
Why thinke you these things in your hartes? † Whether is 9
easier, to say to the sicke of the palsiey, Thy sinnes are forgi-
uen thee: or to say, Arise, take vp thy couche, and vvalke?
† But that you may knowv that the Sonne of man hath 10
pouwer in earth to forgie sinnes (he saith to the sicke of the
palsiey) † I say to thee, Arise, take vp thy couche, and goe in- 11
to thy house. † And forthvvith he arose: and taking vp his 12
couche, vvvent his vvay in the sight of al, so that al marueled,
and glorified God, saying, That vve neuer savv the like.

† And he vvvent forth againe to the sea: and al the multi- 13
tude came to him, and he taught them. † And vvhen he 14
passed

*Mt. 9, 1.
Lu. 5, 18*

*Iob. 14,
4.
Esa. 43,
25.*

∴ Our Lord is
moued to be
merciful to sin-
ners by other
mens faith and
desires, and not
only by the par-
ties owne mea-
nes alway.

Mr. 9, 9.
Lu. 5, 27

passed by, * he savv Leui of Alphæus sitting at the custome place: and he saith to him, Follow me. And rising vp he folloved him. † And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit dovvn together vvith I E S V S and his Disciples. for they vv ere many, vvho
16 also folloved him. † And the Scribes and the Pharisees seeing that he did eate vvith Publicans and Sinners, said to his Disciples, Why doth your Maister eate and drinke vvith Publicans and sinners? † I E S V S hearing this, saith to them, The vvhole haue not neede of a Physicion, but they that are ill at ease. for I came not to call the iust, but sinners.

Mr. 9, 13
Lu. 5, 32

18 † And * the disciples of Iohn and the Pharisees did vse to fast: and they come, and say to him, Why do the disciples of Iohn and of the Pharisees fast: but thy disciples do not fast? † And I E S V S said to them, Why, can the children of the marriage fast, as long as the bridegrome is vvith them? So long time as they haue the bridegrome vvith them, they can
20 not fast. † But the daies vvil come vvhen the bridegrome shal be taken avway from them: and then they shal ^{vv}fast in
21 those daies. † No body sovverth a peece of ravy cloth to an old garment: othervvise he taketh avway the nev v peeing
22 from the old, and there is made a greater rent. † And no body putteth nev v vine into old bottels: othervvise the vvine bursteth the bottels, and the vvine vvil be shed, and the bottels vvil be lost. but nev v vine must be put into nev v bottels.

∴ He foretel-
leth that fasting
shal be vsed in
his Church, no
lesse then in the
old law; for in
the time of
Iohn the Bap-
tist. See Mat. 6.
9, 15.

Mat. 12, 1
Lu. 6, 1.

23 † And * it came to passe againe vvhen he vvalked through the corne on the Sabbaths, and his Disciples began to goe
24 forvvard and to plucke the eares. † And the Pharisees said to him, Behold, vvhy do they on the Sabbaths that vv which
25 is not lavvful? † And he said to them, Did you neuer read vvhat Dauid did, vvhen he vv as " in necessitie, and him self
26 vv as an hungred and they that vv ere vvith him? † hovv * he entred into the house of God vnder Abiathar the high Priest, and did eate the loaves of Proposition, vv which it vv as not
27 lavvful to eate * but for the Priests, and did giue vnto them vv which vv ere vvith him? † And he said to them, The Sab-
28 both vv as made for man, and not man for the Sabbath. † Therefore the sonne of man is ∴ Lord of the Sabbath
also.

∴ The maker
of the law may
abrogate or dis-
penic wth it and
where for iust
cause it seemeth
good to him.

1 R. 21,
6.

Leu. 24,
9.

ANNOTATIONS CHAP. II

* *Uncovered.*) Such diligence ought to be vsed to bring sinners to Christ in his Sacraments, as was vsed to procure this man and others, by Christ, the health of their bodies.

5. *Sicke of the palsy.*) Such as this man was in body by dissolution of his limmes, such also was he in soule by the noisome desires of the world occupying his hart, and withdrawing him from al good workes. *Aug. de Pastor. c. 6 to. 9.*

5. *Thy sinnes.*) Hereby it appeareth that Christ healed this sicke man first in his soule, before he tooke away his bodily infirmity: which may be an instruction for al men in bodily disease, first to call for the Sacraments, which be medicines of the soule. As hereby also may be gathered that many diseases come for sinne, and therefore can not be healed til the sinnes be remitted.

The Sacraments
to be called for
in sickness.

Mā hath power
to remitte sinnes.

10. *The Sonne of man.*) As Christ proueth vnto them, that him self as man, and not as God only, hath power to remitte sinnes, by that in al their sightes he was able to doe miracles and make the sickman suddenly arise: so the Apostles hauing power graunted them to doe miracles, though they be not God, may in like manner haue authority from God to remitte sinnes, not as God, but as Gods ministers.

Christ remit-
teth sinnes by
the Priests mi-
nisterie.

10. *In earth.*) This power that the Sonne of man hath to remitte sinnes in earth, was neuer taken from him, but dureth still in his Sacraments, and ministers, by whom he remitteth sinnes in the Church, and not in heauen only. For concerning sinne, there is one court of conscience in earth, and another in heauen: and the iudgement in heauen foloweth and approueth this on earth: as is plaine by the wordes of our Sauour to Peter first, and then to al the Apostles, *Whatsoeuer you shal bind vpon earth, shal be bound in heauen: Whatsoeuer you shal loose vpon earth, shal be loosed in heauen: Wherevpon S. Hierom saith, That Priest: hauing the keyes of the kingdom of heauen, iudge after a sort before the day of iudgement. And S. Chrysost. li. 3 de Sacerd. paul. post princip. more as large.*

21. *In necessity.*) In necessity many things be done without sinne, which els might not be done: and so the very chalices and consecrated iewels and vessels of the Church in cases of necessity are by lawfull authority turned to profane vses: which otherwise to alienate to a mans priuate commodity is sacrilege.

Mt. 18. 19.

Mt. 18. 18.

ad Heliod.

ep. 1.

Amb. li. 3

of. 1. 22.

CHAP. III.

The blind Pharisees seeking his death for doing good vpon the Sabbath, he meekely getteth out of the way: where the people that flocke vnto him, and his Miracles, are innumerable. 13 Yea to his Truvelue also (hauing neede of more worke men) he getteth power to worke Miracles. 20 He so occupieth him self for soules, that his kinne thinke him madde. 22 The Scribes of Hierusalem come so farre, and yet haue nothing but absurdly to blasfeme his casting out of Diuels, to their owne damnation. 31 That the leuues should not (after their maner) thinke is ynough, that he is of their bloud, he telleth that such rather are deers to him, as keepe Gods commaundments.



AND he entred againe into the Synagogue, 1
and there vvas a man there that had a vvith-
ered hand. † And they vvatched him vvwhether 2
he vvould cure on the Sabbath: that they
might accuse him. † And he saith to the man 3
vvithered hand, Rise vp into the middes. † And 4
he saith to them, Is it lawvful on the Sabbath to doe vvell
or ill: to saue a soule, or to destroy? but they held their peace.
† And looking round about vpon them vvith anger, being 5
fororvvful for the blindenes of their hart, he saith to the man,
Stretch forth thy hand. And he stretched it forth: and his hand
vvvas restored vnto him.

And

Mt. 12. 9

Lt. 6. 6.

- 6 † And the Pharisees going forth, immediately made a consultation with the Herodians against him how they might
 7 destroy him. † But I E S U S with his Disciples retired to the sea: and a great multitude from Galilee and Ievvie folovved
 8 him, † and from Hierusalem, and from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude,
 9 hearing the things which he did, came to him. † And he spake to his Disciples that a boate might attend on him because of the multitude, lest they should throng him. † for he
 10 healed many, so that there pressed in upon him for :: to
 11 touch him, as many as had hurtes. † And the unclean spirits, when they saw him, fell down unto him: and they
 12 cryed saying, † "Thou art the sonne of God. And he vehemently charged them that they should not disclose him.
 13 † And * ascending into a mountaine, he called unto him
 14 whom he would himself: and they came to him. † And he made that "twelve should be with him, and that he
 15 might send them to preach. † And he gave them power to
 16 cure infirmities, and to cast out devils. † And he gave to
 17 Simon the name "Peter. † and Iames of Zebedee, and Iohn the brother of Iames: and he called their names, *Boanerges*,
 18 which is, *the sonnes of thunder*. † and Andrew and Philippe, and Bartlemew and Mathevv, and Thomas and Iames of
 19 Alphæus, and Thaddæus and Simon Cananæus, † and Iudas Iscariote, vvho also betrayed him.
 20 † And they come to a house: and the multitude resorteth together againe, so that they could not so much as eate bread.
 21 † And vvhen his had heard of it, they went forth to lay hands on him. for they said, That he vvvas become :: mad.
 22 † And the Scribes vvvhich vvvere come downe from Hierusalem, said, * That he hath Beelzebub: and that in the prince
 23 of devils he casteth out devils. † And after he had called them together, he said to them in parables, How can Satan cast out
 24 Satan? † And if a "kingdom be deuided against it self, that
 25 kingdom can not stand. † And if a house be deuided against
 26 it self, that house can not stand. † And if Satan be risen against him self, he is deuided, and can not stand, but hath an end.
 27 † No body can rife the vessel of the strong, being entred into his house, vvles he first binde the strong, and then shal he
 28 rife his house. † Amen I say to you, that al sinnes shal be forgiven the sonnes of men, and the blasphemies wherevvith

:: The only touching of Christs holy person, or any part of his clothes, or whatsoever belonged to him, did heale all diseases.

:: See heré the conceits of worldly frídes, who thinke the Zeale of Religion, madnes: and therefore count them madde, that are Zelous in Gods cause and for the Catholike faith: and the more Zelous, the more mad.

M iij they

Mat. 5, 1.
10, 1.
I II, 6, 12
9, 1.

Mat. 12,
24.
Luc. 11,
15.

they ſhal blaſpheme. † But he that ſhal blaſpheme againſt 29
the Holy Ghoſt, he hath not forgiuenesse for euer, but ſhal be
guilty of an eternal ſinne. † Becauſe they ſaid, He hath an vn-
cleane ſpirit.

† And * there come his mother and brethren: and ſtan- 31
ding vvithout they ſent vnto him calling him, † and the 32
multitude ſate about him: and they ſay to him, Behold thy
mother and thy brethren vvithout ſeeke thee. † And anſwe- 33
ring them, he ſaid, " Who is my mother and my brethren?
† And looking about vpon them vvich ſate round about 34
him, he ſaith, Behold my mother and my brethren. † For 35
vvhoſoeuer ſhal doe the vvil of God, he is my brother and
my ſiſter and mother.

Mr. 12,
46.
Lu. 8, 19

ANNO TATIONS CHAP. III.

13. Thou art the Sonne.) The confeſſion of the truth is not grateful to God, proceeding from
eury perſon. The diuel acknowledging our Sauour to be the ſonne of God, was bidden hold his
peace: Peters confeſſion of the ſame was highly allowed and rewarded. *Aug. traſt. 10 in ep. 100.*
Ser. 10. 31. de verb. Apoſtoli. Therefore neither Heretikes ſermons mult be heard, no nor though they
preach the truth. So is it of their prayer and ſeruice, which being neuer ſo good in it ſelf, is not
acceptable to God out of their mouthes, yea it is no better then the howling of wolues.
Heretikes. *Hiero. in 7 Ofſe.*

The number of
Twelue, myſti-
cal.

14. Twelue.) This number of twelue Apoſtles is myſtical and of great importance (as appea-
reth * by the chooſing of Mathias into Judas place to make vp againe this number) prefigured in
the 12 Patriarkes, *Gen. 49.* the 12 Princes of the children of Iſrael, *Num. 1.* the 12 fountaines
found in Elim, *Exod. 15.* the 12 pretious ſtones in the Rational of Aaron, *Exod. 29.* the 12 Spies
ſent by Moyſes, *Num. 13.* the 12 ſtones taken out of Iordan whereof the Altar was made, *Joſh. 4.*
the 12 loues of Propoſition, *Leuit. 24. &c.* *Anſelm. in Mt. c. 10.* And theſe are the 12 foundations
of heavenly Hieruſalem. *Apoc. 21.*

Mat. 10.

Peters preemi-
nence,

16. Peter.) Peter in numbering the Twelue is alwaies the fiſt, and his name is ſo giuen him for
ſignification of his calling to be the * Rocke or Foundation of the Church vnder Chriſt: as here alſo
the name BOANERGES is giuen to other two Apoſtles for ſignification, and ſo names els where
in the old Teſtament and in the new.

Mat. 16.

Diſſenſion of
Heretikes.

24. Kingdom againſt kingdom.) As this is true in al Kingdoms and Common-Weales where
Ciuil diſſenſion reigneth, ſo is it ſpecially verified in heretics and Heretikes, which haue alwaies
diuiſions among them ſelues as the plague of God, for diuiding them ſelues and others from the
Church.

Greg. li. 9
ep. 2.

Venial finnes
forgiuen after
death.

29. Eternal ſinne.) That which is here called eternal, is (as S. Matthew expreſſeth it) that which
ſhal neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there
are alſo finnes not eternal: and by S. Matthew, that they are ſuch, as ſhal be forgiuen either here,
or in the life to come.

Mat. 12, 32.

Spiritual kinned
and buſines pre-
ferred before
carnal and
worldly.

33. Who is my mother?) Neither is it here ſaid, that he had no mother, as ſome vpon theſe wordes
faſly gather: nor ingratitude to our parents is taught vs by this anſwer: but we be hereby admo-
niſhed to preferre the ſpiritual mother of the Faithful, which is the Church Catholike, and our
brethren in her, and their ſpiritual good, aboue our carnal parents or kinne. For ſo our Maiſter
being occupied here about heavenly things, accounted al them his mother and brethren, which did
the will of his Father, in which number our Lady his mother was alſo included, for ſhe did his
fathers Will. *Aug. ep. 38.* Yea and aboue al others, becauſe ſhe had ſo much grace giuen her that
ſhe neuer ſinned not ſo much as venially in al her life. *Aug. de nat. & grat. c. 10.*

The B. Virgin
Without ſinne.

CHA. IIII.

The parables (in which he speaketh to the Iewes, because they were reprobate) he expoundeth to his Disciples, shewing that in his sowing, three parts of foure shal perish, through the fault of the hearers. 31 and that his seruants must confesse their faith. 32 and vse their gifts (contrary to those stony and thorny hearers.) 33 and that his Church (notwithstanding the loosing of those three parties of the seedes) shal be brought by his prouidence to the harvest, that is, to the end of the world: 34 growning ouer al in time, though in the beginning it be as the litle mustard seede. 35 and though such tempests of persecution in the sea of this world doe rise against it.

Mat. 13, 1.
Lu. 8, 4.



1 ND againe he began to teach at the sea side:
and a great multitude vvas gathered together vnto him, so that he vvent vp into a
2 boate, and sate in the sea, and al the multitude
about the sea vvas vpon the land: † and he
taught them in parables many things, and
3 said to them in his doctrine, † Heare ye:

4 Behold, the fowver vvent forth to sow. † And vvhiles he
soweth, some fel by the vway side, and the foules of the aire
5 came, and did eate it. † And other some fel vpon rocky places
vvhether it had not much earth: and it shot vp immediatly, be-
6 cause it had not deepnes of earth: † and vwhen the sunne was
risen, it parched, and because it had not roote, it withered.
7 † And some fel among thornes: and the thornes grewe vp, and
8 choked it, and it yelded not fruite. † And some fel vpon good
ground: and it yelded fruite that grewe vp and increased, and
it brought forth, one thirtie, one sixtie, and one an hundred.

9 † And he said, He that hath eares to heare, let him heare.

10 † And vwhen he vvas alone, the Twelue that were vvith
11 him, asked him the parable. † And he said to them, To you it
is giuen to know the myserie of the kingdom of God: but

12 † that * seeing they may see, and not see: and hearing they
may heare, and not vnderstand: † left at any time they shoulde
13 be conuerted and their sinnes be forgiven them. † And he
saith to them, Do you not know this parable? and how shal
14 you know al parables? † He that soweth: soweth the vvord.

15 † And they by the vway side, are these: vvhether the vvord is
sowen, and vwhen they shal haue heard, immediatly com-
meth Satan, and taketh away the vvord that vvas sowen in
16 their hartes. † And they likewise that are sowen vpon the
rocky places, are these: vvho vwhen they heare the vvord,
17 immediatly vvith ioy receiue it: † and they haue not roote

in

Mat. 13, 9.

Such as be
out of the
Church, though
they heare and
read neuer so
much, they can-
not vnderstand.
See in + Marke.

in them selues, but are temporal: aftervvard vvhē tribulation is risen and persecution for the vvord, forthvvith they are scandalized. † And other there be that are sovven among 18 thornes: these are they that heare the vvord, † and the cares 19 of the vvord and the deceitfulnes of riches, and concupiscences about other things entring in choke the vvord, and it is made fruiteles. † And these are they that vvēre sovven vpon 20 the good ground, vvich heare the vvord and receiue it, and yeld fruite one thirtie, one sixtie, and one an hundred.

∴ Christ came not to teach his doctrine in corners and hucker mucker, as Heretikes doe, but to lighten the whole world therewith.

† And he said to them, * Commeth a candell to be put 21 vnder a busshel, or vnder a bed? and not to be put vpon the candlesticke? † For there is nothing hid, vvich shal not 22 be made manifest: neither vvas any thing made secret, but that it shal come to light. † If any man haue eares to heare, 23 let him heare.

Lu. 8, 16

† And he said to them, See vvhat you heare. * In vvhat 24 measure you mete, it shal be measured to you againe, and more shal be giuen to you. † For he that hath, to him shal be 25 giuen; and he that hath not, that also vvich he hath, shal be taken away from him.

Lu. 8, 18

to you
that hea-
re.

† And he said, So is the kingdom of God, as if a man cast 26 seede into the earth, † and sleepe, and rise vp night and day, 27 and the seede spring, and growe vp vvholes he knowveth not. † For the earth of it self bringeth forth fruite, first the 28 blade, then the eare, aftervvard the ful corne in the eare. † And 29 vvhen the fruite hath brought out it self, immediatly he putteth in the sickle, because haruest is come.

† * And he said, To vvhat shal vve liken the kingdom of 30 God? or to vvhat parable shal vve compare it? † As a mustard 31 seede: vvich vvhen it is sovven in the earth, is lesse then al the feedes that are in the earth: † and vvhen it is sovven, it 32 riseth vp, and becommeth greater then al herbes, and maketh great boughes, so that the birdes of the aire may dwell vnder the shadow thereof.

Mat. 13,

31.

Luc. 13,

19.

† And vvith many such parables he spake to them the 33 vvord, according as they vvēre able to heare: † and vvithout 34 parable he did not speake vnto them. but apart, he explicated al things to his Disciples.

† And he saith to them in that day, vvhen euening vvas 35 come, * Let vs passe ouer to the other side. † And dimissing the 36 multitude, they take him so as he vvas in the boate: and there vvēre

Mr. 8, 23

Lu. 8, 22

- 37 vvere other boates vvith him. † And there arose a great
 storme of vvinde, and the vvaues bette into the boate, so that
 38 the boate vvas filled. † And he vvas in the hinder part of the
 boate sleeping vpon a pillovv: and they raise him, and say to
 him, Maister, doth it not pertaine to thee that vve perish?
 39 † And rising vp he threatened the vvinde, and said to the sea,
 Peace, be stil. And the vvinde ceased: and there vvas made a
 40 great calme. † And he said to them, Why are you feareful?
 neither yet haue you faith? And they feared vvith great feare:
 and they said one to an other, Who is this (thinkest thou)
 that both vvinde and sea obey him?

A N N O T A T I O N S

CHAP. IIII.

12. *I oft they should be conuerted.*] These speeches here and els where, we must not so vnderstand as though he spake in parables of purpose and to this end, that the hearers might not vnderstand, lest they should be conuerted: which were as much to say as that he would not haue them vnderstand, nor be conuerted: but we must learne the true sence of this very place in S. Matthew and in the Actes, where our Sauour and S. Paul speake thus, *They haue heard heauily, and haue shut their eyes, lest perhaps they may see, and vnderstand, and be conuerted, and I heale them.* Whereby it is euident, that the speaking in parables was not the cause (for many beside the Apostles heard and vnderstood) but them selues would not heare, and vnderstand, and be conuerted: and so were the cause of their owne wilful and obstinate infidelity. And therefore also he spake in parables, because they were not worthy to vnderstand, as the other to whom he expounded them.
27. *And sleepe.*] The Church, and Christs doctrine, (sleepe we, wake we) increaseth by the great prouidence of God, only the preachers must sow, and plant, and water, and God wil giue the increase, nourishing the seede in mens harts. And therefore we may not giue ouer, or be impatient and solicitous, if we haue not alwaies good successe: but doing our duty, commit the rest to God.
31. *Mustard seed.*] If the Church and Truth had more and more decayed and been obscured after the Apostles time vnto ours, as the Heretikes hold: then had it been great in the beginning, and final alterward: where this Parable saith contrary, that it was a mustard seed first, and afterward a great tree. *vide Chrys. to. 3 contra Gentiles in vita S. Babyle Mart.*
32. *The birdie.*] Of all sectes or doctrine, Christs religion at the beginning was the smallest, and most contemptible: but the successe thereof farre passed all mans doctrine: in so much that afterward all the wisest and greatest of the world made their residence and rest therein.
- God is not author of sinne, but mans owne will.
- Act. 13.
 All. 13.
2. Cor. 1.
- The Church visibly increasing.
- Christian religion wonderfully spreading.

CHAP. V.

To the Graecians (and in them to all men) Christ manifesteth how the Diuel of his malice would vse them, if he would permitte: 17 and yet they like not their Saviours presence. 21 A Woman Gentil, that began her sicknesse when the Iewes daughter began her life (signifying Abrahams time) he cureth by the way as he was coming to heale the Iewes: And euen then the Iewes do die, but yet them also he wil reuiue, as here the Iewes daughter.

N AND



ND they came beyond the straite of the
 sea into the countrie of the Gerasens.
 † And as he vvent out of the boate, imme-
 diatly there mette him out of the sepul-
 chres a man in an vncleane spirit, † that
 had his dwelling in the sepulchres. and
 neither vvith chaines " could any man
 novv binde him: † for being often bound vvith fetters
 and chaines, he had burst the chaines, and broken the
 fetters. and no body could tame him. † and he
 vvas alwaies day and night in the sepulchres
 and in the mountaines, crying and cutting
 him self vvith stones. † And seeing I E S V S
 a farre off, he ranne and adored him: † and
 crying vvith a great voice, said, What to me
 and thee I E S V S the sonne of God most high?
 I adiure thee by God that thou torment me not.
 † For he said vnto him, Goe out of the man thou
 vncleane spirit. † And he asked him, What is
 thy name? And he saith to him, My name is
 Legion: because vve are many. † And he besought
 him much, that he vvould not expel him out of
 the countrie. † And there vvas there about the
 mountaine a great heard of swine, feeding.
 † And the spirits besought him, saying, Send
 vs into the swine, that vve may enter into them.
 † And I E S V S immediatly graunted vnto them.
 And the vncleane spirits going out, entred
 into the swine: and the heard vvith great
 violence vvas caried headlong into the sea,
 about tvv thousand, and vv ere stifled in the
 sea. † And they that fed them, fled, and
 caried newes into the citie, and into the
 fields. And they vvent forth to see vvhat
 vvas done: † and they come to I E S V S,
 and they see him that vvas vexed of the
 deuill, sitting, clothed, and vvell in his
 vvittes: and they vv ere afraid. † And they
 that had seen it, told them, in vvhat maner
 he had been dealt vvithal that had the
 deuill: and of the swine. † And they began
 to desire him, that he vvould depart from
 their coastes. † And vvhen he vvent vp
 into the boate, he that had been vexed
 of the deuill, began to beseeche him that
 he might be vvith him, † and he admitted
 him not, but saith to him, Goe into thy
 house to thine, and tel them howv great
 things the Lord hath done for thee, and
 hath had mercie vpon thee. † And he
 vvent his vvay, and began to publish in
 Decapolis howv great things I E S V S
 had done to him: and al marueled.

Mat. 8,
 28.
 Luc. 8
 26.

:: It is not without
 myserie that the
 deuils desired, and
 Christ suffered them
 to enter into the
 swine, signifying that
 filthy liuers be meete
 dwelling places for
 deuils. Aug. tract.
 6 in ep. 10.

† And

Mat. 9,
18.
Luc. 8,
14².

- 21 †* And vvhhen Iesus had passed in boate againe ouer the
 strait, a great multitude assembled together vnto him, and he
 22 vvas about the sea. † And there commeth one of the Arch- *Archsynagogue,*
 synagogs, named Iairus: and seeing him, he falleth dovne at *cheefe gouverner*
 23 his feete, † and besought him much, saying, That my daugh- *of a Synagogue.*
 rer is at the point of death, come; impose thy hands vpon her,
 24 that she may be safe and liue. † And he vvent vwith him, and
 a great multitude folovved him, and they thronged him.
 25 † And a vvoman vvwhich vvas in an issue of blood twelue
 26 yeres, † and had suffred many things of many Physicians,
 and had bestovved al that she had, neither vvas any thing
 27 the better, but vvas rather vvorse: † vvhen she had heard of
 Iesus, she came in the preasse behind him, and touched his
 28 garment. † for she said, That "if I shal touche but his gar-
 29 ment, I shal be safe. † And forthvvith the fountaine of her
 blood vvas dried: and she felt in her body that she vvas hea-
 30 led of the maladie. † And immediarly Iesus knovving in
 him self " the vertue that had proceeded from him, turning to
 31 the multitude, said, Who hath touched my garments? † And
 his Disciples said to him, Thou seest the multitude thronging
 32 thee, and sayest thou, Who hath touched me? † And he look-
 33 ed about to see her that had done this. † But the vvoman
 fearing and trembling, knovving vvhat vvas done in her:
 came and fel dovne before him, and told him al the truth.
 34 † And he said to her, Daughter, thy faith hath made thee safe,
 goe in peace, and be vvhole of thy maladie.
 35 † As he vvas yet speaking, they come 'to' the Archsyna-
 gogue, saying, That thy daughter is dead: vvhy doest thou
 36 trouble the Maister any further? † But Iesus hauing heard
 the vvord that vvas spoken, saith to the Archsynagogue,
 37 Feare not: " only beleue. † And he admitted not any man to
 folovv him, but Peter and Iames and Iohn the brother of Iame-
 38 ses. † And they come to the Archsynagogs house, and he
 39 seeth a tumult, and folke vveeping and vvailing much. † And
 going in, he saith to them: Why make you this a doe and
 40 vveepe? the vvenche is not dead, but :: sleepeth. † And they
 derided him. But he hauing put forth al, taketh the father and
 the mother of the vvenche, and them that vvhere vwith him,
 41 and they goe in vvhere the vvenche vvas lying. † And hol-
 ding the vvenches hand, he saith to her, *Talitha cumi,* vvwhich
 42 is being interpreted, " *wenche* (I say to thee) *arise.* † and forth-
 N ij vvith

∴ To Christ,
that can more
easily raise a
dead man then
we can doe one
that is but a
sleepe, death is
but sleepe. *Aug.*
de verb. Do. 3r.
∴

with the wēche rose vp, and walked. and she vvas twelue yeres old: and they vvere astonied v with great astonishment. † And 43 he commaunded them earnestly that no body should know v it: and he bad that some thing should be giuen her to eate.

A N N O T A T I O N S

C H A P. V.

s. Could bind him.] We see here that mad men which haue extraordinary strength, are many times possessed of the diuel: as there is also a deafe and a dumme diuel, and vnclene spirits, which worke these effects in men, possessing their bodies. Al which things infidels and carnal men following only nature and reason, attribute to natural causes: and the lesse faith a man hath, the lesse he beleueth that the diuel worketh such things.

Profane and natural men.

28. If I shal touch.] So the good Catholike saith, If I might but touche one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saincts, I should be better for it. *Act. 5.* and *19. See S. Chrys. to. 5 cont. Gent. in principio. in vis. Babyle.* Yea S. Basil saith, He that Basil. in toucheth the bone of a martyr, receiueth in some degree holiness of the grace or vertue that is therein. *ps. 115.*

30. Vertue.] Vertue to heale this womans maladie, proceeded from Christ, though she touched but his coate: so when the Saincts by their Reliques or garments doe miracles, the grace and force thereof cometh from our Sauour, they being but the meanes or instruments of the same.

The touche of Reliques.

36. Only beleue.] It is our common speache, when we require one thing specially, though other things also be as necessarie, and more necessarie. As the Physicion to his patient, *Only haue a good hart:* when he must also keepe a diet, and take potions, things more requisite. So Christ in this great infidelity of the Iewes, required only that they would beleue he was able to doe such a cure, such a miracle, and then he did it: otherwise it foloweth in the next Chapter, *He could not v. s. do miracles there because of their incredulity.* Again, for this faith he gaue them here and in al like places health of body, which they desired. and therefore he saith not, Thy faith hath iustified thee: but, hath made the safe or whole. Again this was the fathers faith, which could not iustifie the daughter. Whereby it is most euident, that this Scripture, and the like, are foolishly abused of the Heretikes to proue that only faith iustifieth.

By three dead, are signified three kind of sinners.

41. Wēche arise.] Christs miracles, besides that they be wonders and waies to shew his power, be also significative: as these which he corporally raised from death, put vs in minde of his raising our soules from sinne. The Scripture maketh special mention only of three raised by our Sauour, of which three, this wench is one, within the house: an other, the widowes sonne in Naim, now caried out toward the graue: the third, Lazarus hauing been in the graue foure daies, and therefore stinking. Which diuersity of dead bodies, signifie diuersity of dead soules, some more desperate then other, some past al mans hope, and yet by the grace of Christ to be reuiued and reclaimed.

C H A P. VI.

In his owne country (signifying the reprobate Iewes) he is contemned, and therefore worketh little in respect. 6 His Apostles preach euery where and worke miracles, so that King Herode (who shamefully killed Iohn Baptist) and others are stricken with great admiration. 30 After Iohns death he goeth into the Desert, where great concourse being vnto him, he feedeth 5000 with fise loaves. 46 And after he hath praied long in the mountaine, he walketh upon the sea. 53 And with the very touche of his garments hemme he healeth innumerable.



AND going out from thence, he went 1 into his countrie: and his Disciples followed him. † and when the Sabbath 2 was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying, How came this felovv by al these things? and

Mt. 13, 54. Lu. 4, 16

and vvhath vvisedom is this that is giuen to him, and such vertues as are vvrought by his hands? † Is not this" the Carpenter, the sonne of M A R K E, the brother of Iames and Ioseph and Iude and Simon? why, are not also his sisters here vvith vs? And they" vvvere scandalized in him. † And I E S V S said to them, That there is not a Prophet vvithout honour, but in his ovvne countrie, and in his ovvne house, and in his ovvne kined. † and "he could not doe any miracle there, but only cured a fevv that vvvere sicke, imposing his hands † and he marueled because of their incredulity, and he vvvent about the tovvnes in circuite teaching.

Mt. 10, 1
Lk. 9, 1.

7 † * And he called the Twelue: and began to send them tvvvo
8 and tvvvo, and gaue them powver ouer vnclane spirits. † And he commaunded them that they should take nothing for the vvay, but a rod only: not skrippe, not bread, nor money in their purse, † but shod vvith sandals, and that they should
9 not put on" tvvvo coates. † And he said to them, Whithersoever you shal enter into an house, there tarie til you depart
10 thence. † and vvho soeuer shal not receiue you, nor heare you: going forth from thence shake of the dust from your
11 feete for a testimonie to them. † And going forth they preached that they should doe penance: † and they cast out many
12 diuels, and * anointed" vvith :: oile many sicke, and healed them.

Jt. 5, 14.

Mt. 14, 1
Lk. 9, 7.

14 † And * king Herod heard (for his name vvvas made manifest) and he said, That Iohn the Baptist is risen againe from
15 the dead, and therefore vertues vvorke in him. † And others said, That it is Elias. But others said, That it is a Prophet, as
16 one of the Prophets. † Which Herod hearing, said, Iohn vvhom I beheaded, he is risen againe from the dead.

:: A preparatiue to the Sacramēt of extreme vnction, Jac. 5.

17 † For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the vvife of :: Philippe
18 his brother, because he had married her. † For Iohn said to Herod, * It is not lawfull for thee to haue thy brothers vvife.
19 † And Herodias lay in vvait for him: and vvvas desirous to
20 kil him, and could not. † For Herod feared Iohn, knowing him to be a iust and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. † And
21 vvhen a conuenient day vvvas fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and the
22 cheefe of Galilee. † And vvhen the daughter of the same He-

The Gospel vps the decollation of S. Iohn Baptist Aug. 29.

:: He might and should by Moyses law haue married his brothers vvife, if he had been dead vvithout illuc: but this Philip was yet aliue, and had also this daughter that daunced.

Jt. 18,
16. 20,
21.

N iij. rodias

rodias came in, and had daunced, and pleased Herod, and them
 that sate vvith him at the table: the King said to the damsel,
 Aske of me vvhat thou vvilt, and I vvil giue it thee. † and 23
 he svvare to her, That vvhatsoever thou shalt aske I vvil
 giue thee, though the halfe of my kingdom. † Who vvhen 24
 she vvas gone forth, said to her mother, What shal I aske?
 But she said, The head of Iohn the Baptist. † And vvhen she 25
 vvas gone in by and by vvith haste to the King, she asketh
 saying, I vvil that forthvvith thou giue me in a platter the
 head of Iohn the Baptist. † And the King vvas stroken sad. 26
 Because of his othe and for them that sate together at table
 he vvould not displease her: † but sending the hangman, 27
 commaunded that his head should be brought in a platter.
 † And he beheaded him in the prison, and brought his 28
 head in a platter: and gaue it to the damsel, and the damsel
 gaue it to her mother. † Which his disciples hearing came, 29
 and tooke his body: and they put it in a monument. †

† And * the Apostles gathering together vnto Iesus, 30
 made relation to him of al things that they had done and
 taught. † And he said to them, Come apart into the desert 31
 place, and rest a litle. For there vv ere that came and vv ent,
 many: and they had not so much as space to eate. † And 32
 * going vp into the boate, they vv ent into a desert place
 apart. † And they savv them going avvay, and many knevv: 33
 and they ranne flocking thither on foote from al cities, and
 preuented them.

† And going forth, Iesus savv a great multitude: and 34
 he had compassion on them, because they vv ere as sheepe
 not hauing a shepheard, and he began to teach them many
 things. † And * vvhen the day vvas novv farre spent, his Di- 35
 sciples came to him, saying, This is a desert place, and the
 houre is novv past: † dimisse them, that going out into the 36
 next villages and tovvnes, they may bie them selues meates to
 eate. † And he ansvvering said, Giue ye them to eate. And 37
 they said to him, Let vs goe and bie bread for tvvo hundred
 pence: and vve vv il giue them to eate. † And he saith to 38
 them, Hovv many loaves haue you? goe and see. And vvhen
 they knevv, they say, Fiue, and tvvo fishes. † And he com- 39
 maunded them that they should make al sit dovvn, by com-
 panies vpon the greene grasse. † And they sate dovvn in 40
 rankes by hundreds and fifties. † And vvhen he had taken 41
 the fiue loaves, and the tvvo fishes: looking vp vnto heaven,
 he

Lut. 9, 10

Mt. 14,
13.Mt. 14,
15.
Lut. 9, 12
Io. 6, 5.

he blessed, and brake the loaves, and gaue to his Disciples to
 42 set before them: and the twvo fishes he deuided to al. † And
 43 al did eate, and had their fill. † And they tooke vp the lea-
 uings, twelue ful baskets of fragments: and of the fishes.
 44 † And they that did eate, vvere fise thousand men. † And
 45 immediatly he compelled his Disciples to goe vp into the
 boate, that they might goe before him beyond the straite to
 Bethsaida: vvholes him self did dimisse the people.

Mt. 14,
 23.
 Io. 6, 16.

46 † And * vvhen he had dimissed them, he vvent into the
 47 mountaine to pray. † And vvhen it vvas late, the boate vvas
 48 in the middes of the sea, and him self alone on the land. † And
 seeing them labouring in rowving (for the vvinde vvas against
 them) and about the fourth vvatch of the night he commerth
 to them vvalking vpon the sea: and he vvould haue passed by
 49 them. † But they seeing him vvalking vpon the sea, thought it
 50 vvas a ghost, and cried out. † For al savv him, and vvere trou-
 bled. And immediatly he talked vvith them, and said to them,
 51 Haue confidence, it is I, feare ye not. † And he vvent vp to
 them into the shippe, and the vvinde ceased: and they vvere
 52 farre more astonied vvithin them selues: † for they vnder-
 stood not concerning the loaves: for their hart vvas blind-
 ed.

The Gospel on
 Saterday after
 Aſſweneſday.

Mt. 14,
 34.

53 † And * vvhen they had passed ouer, they came into the
 54 land of Genezareth, and set to the shore. † And vvhen they
 vvere gone out of the boate, incontinent they knevv him:
 55 † and running through that vvhole countrie, they began to
 carie about in couches those that vvere il at ease, vvhere they
 56 heard he vvas. † And vvithersoever he entred into tovnes
 or into villages or cities, they laid the sicke in the streates, and
 besought him that they might touche but the hemme of his
 garment: and as many as touched him, vvere made
 vvhole. †

AN NOT A T I O N S

CHAP. VI.

1. *The carpenter.*) As his countrie-folkes seeing him not only to be a poore man, but also knowing (as they thought) his vvhole parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or scandal of him: so doe the Heretikes take like offence at his person in the B. Sacrament, saying, Why, this is not God: for it is bread made of corne by such a baker, of the same moulde that such a lofe is: not marking that it was not made Chriſt by baking, but by Consecration, and the vertue of Chriſts vvordes.

2. *The*

3. They were scandalized.] This scandal rose partly of enuy of his equals by birth, who reputed them selues as good as he, tooke skorne to be taught of him. Wherevpon Christ saith, *A Prophet is not without honour but in his owne countrie*: signifying (as it is plaine in Luke) the malice and enuy of the Iewes his countrie men in refusing him (to. 1.) and that the Gentils would more esteeme of him.

5. He could not.] It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receive them. And therefore he would not of cogruity worke there, vvhether their incredulity was so great, that it would not haue profited them. And for this cause he saith* els where to them that wil see and enioy his miracles, *Only beleue.*

8. Not two coats.] He forbiddeth superfluites, and to careful prouision of bodily things, when they are about Gods seruice in gaining soules. And for the contrariety that seemeth here and in S. Mathew, vnderstand that there he forbiddeth them to carie rod or staffe to defend them selues, here he permitteth a vvalking rod or staffe to leane and stay vpon: there he forbiddeth shoes to coquer al the foote, such as we vveare: here he permitteth sandals, that is such as had soles only, which the poore commonly vware in Ievvry, and novv some religious men. See S. Augustins opinion *li. 2 c. 30 de consensu Euang. to. 4.*

13. With oile.] In the wordes of the commillion oile is not mentioned, and yet it is certaine by this their vsing of oile, that either Christ did then appoint them to vse it, or they might take it vp of them selues, by vertue of the general commillion.

15. With Oile.] By this it is cleere that not only the Apostles or other may haue power to worke miracles, by their only word and inuocation of Christs name, but also by application of creatures: which creatures also haue a miraculous medicinal vertue to heale diseases.

CHAP. VII.

The masters of Hierusalem comming so farre to carpe him 6 he chargeth with traditions, partly frivulous, 9 partly also contrarie to Gods commaundements. 14 And to the people he yeldeth the reason of that which they carped, 17 and againe to his disciples, shewing the ground of the Iewish Washing (to witte, that meates otherwise defile the soule) to be false. 24 But by and by among the Gentils, in a woman he findeth wonderful faith, upon her therefore he bestoweth the crumme that she asked, 32 returning (because the time of the Gentils was not yet come) to the Iewes vvvith the loafe. 32 Where he sheweth his compassion towards mankind so deafe and dumme, 36 and of the people is highly magnified.



AND there assemble together vnto him the 1
Pharisees and certaine of the Scribes, comming
from Hierusalem. † And vvhether they had seen 2
certaine of his disciples eate bread vvvith com-
mon hands, that is, not vvashed, they bla-
med them. For the Pharisees and al the Iewes, vnles they 3
often vvashe their hands, eate not, holding the tradition of
the Auncients: † and from the market, vnles they be vvashed, 4
they eate not: and many other things there be that vvere de-
liuered vnto them to obserue, the vvaslings of cuppes and
cruses, and of brasen vessels & beddes. † And the Pharisees and 5
Scribes asked him, Why do not thy disciples vvalke accord-
ing to the tradition of the Auncients, but they eate bread
vvvith common hands? † But he answering, said to them, 6
Wel did Esay Prophecie of you hypocrites, as it is vvvritten,
This people honoureth me :: with their lippes, but their hart is farre from me.
† and in vaine doe they worship me, teaching doctrines precepts of men. 7
† For

∴ They that say
well or teache
and preache
well, or haue
Christ and his
word in their
mouth, and liue
naughtily, be
touched in this
place.

Mat. 15, 1

Esay. 29
13.

Exo. 20,

12.

Leu. 20,

7.

8 † For leauing the commaundement of God, you hold the traditions of men, the vvaslings of cruses and cuppes : & many
 9 other things you doe like to these. † And he said to the, Wel do you frustrate the precept of God, that you may obserue your
 10 ovvne tradition. † For Moyses said, Honour thy father & thy mother.
 11 and, He that shal curse father or mother, dying let him dye. † But you say,
 12 If a man say to father or mother, *Corban* (vvhich is a gift) vvhath-
 13 soeuer proceedeth from me, shal profit thee : † and further
 14 you suffer him not to doe ought for his father or mother, † de-
 15 feating the vvord of God for your ovvne tradition vvhich
 16 you haue giuen forth: and many other things of this sort you
 17 doe.

14 † And calling againe the multitude vnto him, he said to
 15 them, Heare me al you, and vnderstand. † " Nothing is vvith-
 16 out a man entring into him, that can defile him. but the
 17 things that procede from a man those are they that make a
 18 man :: cōmon. † If any man haue eares to heare, let him heare.
 19 † And vvhen he vvas entred into the house from the multi-
 20 tude, his Disciples asked him the parable. † And he saith to
 21 them, So are you also vnkilful? Vnderstand you not that
 22 euery thing from vvithout, entring into a man, can not make
 23 him common : † because it entreth not into his hart, but
 24 goeth into the belly, and is cast out into the priuy, purging
 25 al the meates? † But he said that the things vvhich come
 26 forth from a man, they make a man common. † For from
 27 vvithin out of the hart of men procede euil cogitations, ad-
 28 uoueries, fornications, murders, † thestes, auarices, vvicked-
 29 nesse, guile, impudicities, an euil eye, blasphemie, pride, fo-
 30 lishnes. † Al these euils procede from vvithin, and make a
 31 man common.

∴ See the first
 annotation vpo
 this chapter.

Mt. 15,

14.

24 † And* rising from thence he vvent into the coastes of Tyre
 25 and Sidon: and entring into a house, he vvould that no man
 26 should know, and he could not be hid. † For a vvoman im-
 27 mediately as she heard of him, vvwhose daughter had an vn-
 28 cleane spirit, entred in, and fel dovne at his feete. † For the
 29 vvoman vvas a Gentile, a Syrophænician borne. And she
 30 besought him that he vvould cast forth the diuel out of her
 31 daughter. † Who said to her, Suffer first the children to be
 32 filled. for it is not good to take the childrens bread, and cast
 33 it to the dogges. † But she answered, and said to him, Yea
 34 lord. for the vvhelpes also eate vnder the table of the crum-
 35 mes

mes of the children. † And he said to her, For this saying goe thy way, the deuil is gone out of thy daughter. † And when she was departed into her house, she found the maid lying vpon the bed, and the deuil gone out.

The Gospel vpō
the 11 Sunday
after Pentecost.

† And againe going out of the coastes of Tyre, he came by Sidon to the sea of Galilee through the middes of the coastes of Decapolis. † And they bring to him one deafe and dumme: and they besought him that he would impose his hand vpon him. † And taking him from the multitude apart, he put his fingers into his eares: and "spitting, touched his tongue. † and looking vp vnto heauen, he groned, and said to him, "Ephphetha, which is, Be thou opened. † And immediatly his eares were opened, and the string of his tongue was loosed, and he spake right. † And he commaunded them not to tel any body. But how much he commaunded them, so much the more a great deale did they publish it, † and so much the more did they wonder, saying, He hath done al things well: he hath made both the deafe to heare, and the dumme to speake. †

of Tyre
and Si-
don, he
came

AN NOT A T I O N S C H A P. VII.

1. *Common.*] Common and vnclane is al one. For the Iewes were commaunded by the Law to eate certaine kindes of meates only, and not al indifferently: and because these were separated from other meates, and as it were sanctified to their vse, they called the other common and profane: and because the Law calleth those cleane and these vnclane, thereof it is, that vnclane and common is al one. as in this Chapter often, and *Act. 10.*

Commaunde-
ments of men.

2. *Precepts of men.*] Mens ordinances which be repugnant to Gods commaundements, be here condemned: as al obseruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and superfluous: as many obseruations of the Pharisees were then, and the like traditions of Heretikes be now. for howsoeuer they bragge of Scriptures, al their maner of administration and ministerie is their owne tradition and inuention without al Scripture and Warrant of Gods Word. But the traditions of the Apostles and Ancients, and al the precepts of holy Church we are commaunded to keepe, as things not prescribed by man, but by the Holy Ghost. *Act. 15, 28. 41. 2 Thessal. 2, 15.*

Traditions.

Dutie to parents.

11. *Gift.*] To giue to the Church or Altar is not forbidden, but the forsaking of a mans parents in their necessitie, pretending or excusing the matter vpon his giuing that which should relieue them, to God or to the Altar, that is impious and vnnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.

Abstinence from
certaine meates.

15. *Nothing entering into a man.*] As these Wordes of our Sauour do not import, that the Iewes then might haue eaten of those meates which God forbade them: no more doe they now, that we Christians may eate of meates which the Church forbiddeth vs. And yet both then and now al meates are cleane, and nothing entering into a man, defileth a man. For neither they then, nor we now abstine, for that any meates are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.

Christs spittle
worketh mira-
cles.

31. *Spitting.*] Not only by Christs word and will, but also by ceremonie and by application of external creatures which be holy, miracles are wrought. as by Christs spittle, which was not part of his person, being a superfluity of his body, but yet most holy. *Theophyl. in 7 Marc.*

34. *Ephphetha*

^{34 Ephphetha.} The Church doth most godly imitate and vse these very vvordes and ceremonies of our Sauour in the Exorcismes before Baptisme, to the healing of their foules that are to be other ceremonies in Baptized, as Christ here healed the bodily infirmities and the disease of the soule together. Ambros. *li. 1. de Sacram. c. 1.*

CHAP. VIII.

Of compassion he feedeth the people, 4000 vvith seuen loaves. 10 After al vvhih miracles as though they vvvere yet vn sufficient to proue him to be Christ, the obstinate Pharisees do require some miracle from heauen. 13 Wherevpon forsaking them, he vvarmeth his Disciples to bevvare of the leauen of their doctrine, neither to feare vvant of necessaries. 22 He healeth a blind man by degrees and vvith ceremonie. 27 Peter confesseth him (though men al this vvhile had not learned so farre) to be Christ. 31 and by and by he reualeth to them his passion, 32 rebuking also Peter for dissuading it, 34 and shewing that it is a thing vvherein al that vvill be saved (namely in time of persecution) must folow him.

Mt. 15,
32.



N those daies againe vvhen there vvvas a The Gospel
great multitude, and had not vvhat to eate: vpō the 6 Sun-
calling his Disciples together, he saith to day after Pente-
them, † I haue compassion vpon the mul- cost.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
850
851
852
853
854
855
856
857
858
859
860
861
862
863
864
865
866
867
868
869
870
871
872
873
874
875
876
877
878
879
880
881
882
883
884
885
886
887
888
889
890
891
892
893
894
895
896
897
898
899
900
901
902
903
904
905
906
907
908
909
910
911
912
913
914
915
916
917
918
919
920
921
922
923
924
925
926
927
928
929
930
931
932
933
934
935
936
937
938
939
940
941
942
943
944
945
946
947
948
949
950
951
952
953
954
955
956
957
958
959
960
961
962
963
964
965
966
967
968
969
970
971
972
973
974
975
976
977
978
979
980
981
982
983
984
985
986
987
988
989
990
991
992
993
994
995
996
997
998
999
1000

Mt. 15,
39. 16, 1.

† And * immediatly going vp into the boate vvith his
Disciples, he came into the quarters of Dalmanûtha. † And
the Pharisees vvvent forth, and began to question vvith him,
asking of him a signe from heauen, tempting him. † And
groning in spirit, he saith, Why dorch this generation aske a
signe? Amen I say to you, If a signe shal be giuen to this ge-
neration. † And leauing them, he vvvent vp againe into the
boate, and passed beyond the straite.

O ij †And

† And they forgot to take bread: and they had but one 14
loafe vvith them in the boate: † And he commaunded them, 15
saying, Looke vvell and bevvare of the leauen of the Phari-
sees, and the leauen of Herod. † And they reasoned among 16
them selues saying, Because vve haue not bread. † Which 17
I E S V S knovving, saith to them, Why doe you reason, be-
cause you haue not bread? do you not yet knovv nor vn-
derstand? yet haue ye your hart blinded? † hauing eies see 18
you not? and hauing eares heare you not? Neither do you re-
member? † When * I brake fise loaues among fise thousand: 19
and hovv many baskets ful of fragmēts tooke you vp? They
say to him, Tvvelve. † * When also seuen loaues among foure 20
thousand, hovv many maundes of fragments tooke you vp?
And they say to him, Seuen. † And he said to them, Hovv do 21
you not yet vnderstand?

Mr. 6
38.

Mr. 8, 5

∴ Our Sauour
vsed to worke
much by tou-
ching: that we
may learne not
to cōtemne the
corporal and
external appli-
cation of holy
things, nor to
chalege by the
spirit and faith
only, as Here-
tiques doe.

† And they come to Bethsaida: and they bring to him one 22
blinde, and desired him that he vvould ∴ touche him. † And 23
taking the hand of the blinde, he led him forth out of the
tovvne: and spitting into his eies, imposing his hands, he af-
ked him if he savv any thing. † And looking vp, he said, I see 24
men as it vv ere trees, vvalking. † After that againe he impo- 25
sed his hands vpon his eies, and he began to see, and vv as re-
stored, so that he savv al things clerely. † And he sent him in- 26
to his house, saying, Goe into thy house: and if thou enter in
to the tov vne, tel no body.

† And * I E S V S vv ent forth and his Disciples into the 27
tovvnes of Cæsarēa Philippi: and in the vvay he asked his
Disciples, saying to them, Whom do men say that I am?
† Who answered him, saying, Iohn the Baptist, some Elias, & 28
other some as it vv ere one of the Prophets. † Then he saith 29
to them, But vv hom do you say that I am? Peter answering
said to him, Thou art Christ. † And he threatened them that 30
they should not tel any man of him.

Mr. 1
13.
Lu. 9.

† And he began to teachethem, that the Sonne of man 31
must suffer many things, and be reiectēd of the Auncients
and of the high Priesttes and the Scribes, and be killed: and
after three daies rise againe. † And he spake the vvord open- 32
ly. And Peter taking him, began to rebuke him. † Who tur- 33
ning, and seeing his Disciples, threatened Peter, saying, Goe
behind me Satan, because thou sauourest not the things that
are of God, but that are of men. † And calling the multitude 34
together

- together vvith his Disciples, he said to them, If any man vvil
 folovv me, let him deny him self, and take vp his crosse, and
 35 folovv me. † For he that vvil saue his life, shal lose it: and
 he that shal lose his life "for me and the Gospel, shal saue it.
 36 † For vvhat shal it profit a man, if he " gaine the vvhole
 37 vvorld, and suffer damage of his soule? † Or vvhat permuta-
 38 tion shal a man giue for his soule? † For he that shal be a shamed
 of me, and of my vvordes in this aduorturous and sinful
 generation, the Sonne of man also vvil be a shamed of him,
 vvhen he shal come in the glorie of his father vvith the holy
 Angels.

ANNO TATIONS CHAP. VIII.

6. *Come to his disciples.*] He serueth the people not immediatly him self, but by the Apostles min-
 istry: to teach vs that we must receiue Christes Sacraments and doctrine, nor at our owne hand,
 but of his Priests and our Pastours.

7. *Blessed them.*] So is it in some ancient Greeke copies, agreeable to our Latin, and in S. Luke
 10. 9, 10. expressly in the common Greeke text, that he blessed the five loaues and the two fishes: which must
 be alwaies marked against the Heretikes, which denie this bleiling to pertaine to the creatures,
 but feine it alwaies to be referred to God for thanks giuing. For if it were so, he would haue said
 grace but once for that whole refectiō: but he did severally bleile both the bread first, and after-
 ward the fishes also, multiplying them by his said bleiling (as he did mankind and other creatures
 in the beginning by bleiling them) and so working effectually some change or alteration in the
 very creatures them selues.

διλογίας
 αὐτῶν.
 Blessing of crea-
 tures vvorketh
 an effect in the.

11. *For me and the Gospel.*] By the Gospel is signified, not only the foure Euangelistes, but al
 Scriptures, and whatsoeuer Christ said that is not in Scripture: for he saith in this very place, *He that*
shal be a shamed of my Wordes, the Sonne of man wil be a shamed of him &c. Neither his owne Wordes
 only, but whatsoeuer the Apostles taught in word or writing: for our Sauour saith, *He that despiseth*
 10. 9. *you, despiseth me.* For defence of any of al these and of euery Article of the Catholike faith, we ought
 to die, and this is to lose our life for Christ and his Gospel.

What is to suffer
 for the Gospel.

18. *Gaineth the Whole World.*] Let such note this, that for feare or flattery of the world cōdescend
 to obey the vniust lawes of men touching religion, against their owne consciences: and be content
 for the rest of a few daies of this life, and for losing their temporal goods, to lose their soule and
 the ioyes of heauen.

Doing against
 our owne con-
 science,

CHAP. IX.

The more to confirme them, he giueth them in his Transfiguration a sight of his glorie, where-
 unto Suffering doth bring, 9 and then againe doth inculcate his Passion.
 14 A Diuel also he casteth out, which his Disciples (vpon Whom therefore the
 peruerse Scribes triumphed in his absence) could not, for lacke of fasting and
 praying. 30 Being yet in Galilee, he reuealeth more about his Passion. 31 And
 (because in the way to Capharnaum they contended for the Primacie (he teacheth
 them that humility is the way to Primacie before God: 38 bidding them also,
 not to prohibis such as be not against them: nor to giue scandal to any one of the
 faithful. and on the other side, the faithful to avoid them by Whom they may be
 scandalized and fall, be they neuer so neuer vnto them.

O II AND



∴ See the Annotations vpon the 17 of S. Matthew.

∴ The law and the Prophets ioyne with Christ and his Gospel: the one signified by Moyses, the other by Elias. By whose apparitions here we also learne that sometime there may be personal intercourse betwixt the liuing & the dead, though not ordinarily.

The Gospel vpo Wednesday in the Ember weeke of September.

AND he said to them, Amen I say to you, 1
that there be some of them that stand heere,
vvhich shal not tast of death, vntil they see
the kingdom of God comming in powver.
† ∴ And after six daies I e s v s taketh Peter 2
and Iames and Iohn: and bringeth them
alone into a high mountaine apart, and vvas transfigured
before them. † And his garments vvere made glistering and 3
vvhite exceedingly as snovv, the like vvhich of a fuller cannot
make vvhite vpon the earth. † And there appeared to them 4
∴ Elias vvith Moyses: and they vvere talking vvith I e s v s.
† And Peter ansvvering, said to I e s v s, Rabbi, it is good for 5
vs to be here: and let vs make three tabernacles, one for thee,
and one for Moyses, and one for Elias. † For he knevv not 6
vvhat he said: for they vvere frighted vvith feare: † and there 7
vvas a cloude ouershadowing them, and a voice came out
of the cloude, saying, This is my Sonne most deere: heare ye 8
him. † And immediatly looking about, they savv no man 9
any more but I e s v s only vvith them. † And as they descē-
ded from the mountaine, he commaunded them that they
should not tel any man vvhat things they had seen: but
vvhen the Sonne of man shal be risen againe from the dead.
† And they kept in the vvord vvith them selues: questioning 10
together vvhat that should be, *when he shal be risen from the dead.*
† And they asked him, saying, What say the Pharisees then 11
and the Scribes, that * Elias must come first? † Who ansvve- 12
ring said to them, Elias vvhen he commeth first, shal restore
all things: and howv it is vvritten of the Sonne of man, that
he shal suffer many things and be contemned. † But I say to 13
you that "Elias also is come (and they haue done to him
vvhatsoever they vvould) as it is vvritten of him.
† And * cōming to his Disciples, he savv a great multitude 14
about them, and the Scribes questioning vvith them. † And 15
forthvvith al the people seeing I e s v s, vvas astonied, and
much afraid; and running to him, saluted him. † And he asked 16
them, What do you question of among you? † And one of 17
the multitude ansvvering, said, Maister, I haue brought my
sonne to thee, hauing a dumme spirit, † Who, vvheresoeuer 18
he raketh him, dal heith him, and he someth, and gnaseth
vvith the teeth, and vvithereth: and I spake to thy Disciples
to cast him out, and they could not. † Who ansvvering them, 19
said,

Mt. 16,
27. 17, 1
Lu. 9, 27

Mal. 4, 5

as

Mt. 17,
14.
Lu. 9, 37

- said, O incredulous generation, how long shal I be vvith you? how long shal I suffer you? bring him vnto me.
- 20 † And they brought him. And vvhen he had seen him, immediately the spirit troubled him: and being throwven vpon the
- 21 ground, he tumbled foming. † And he asked his father, How long time is it since this hath chaunced vnto him? But he said,
- 22 From his infancie: † and often times hath he cast him into fire and into vvaters, to destroy him. but if thou canst any
- 23 thing, helpe vs, hauing compasson on vs. † And Iesus said to him, If thou canst beleeeue, al things are possible to him that
- 24 beleeeueth. † And incontinent the father of the boy crying out, vvith teares said, I do beleeeue Lord: helpe my incredulity. † And vvhen Iesus saw the people running together,
- 25 he threatened the vncleane spirit, saying to him, Deafe and dumme spirit, I commaunde thee, goe out of him, and enter
- 26 not any more into him. † And crying out, and greatly tearing him, he vvnt out of him, and he became as dead, so that
- 27 many said, That he is dead. † But Iesus fholding his hand,
- 28 lifted him vp: and he rose. † And vvhen he vvvas entred into the house, his Disciples secretly asked him, Why could not
- 29 vve cast him out? † And he said to them, This kinde can goe out by nothing, but :: by prayer and fasting. †
- 30 † And * departing thence they passed by Galilee, neither
- 31 vvould he that any man should knowv. † And he taught his Disciples, and said to them, That the Sonne of man shal be
- 32 betrayed into the hands of men, and they shal kill him, and being killed the third day he shal rise againe. † But they
- 33 knevv not the vvord: and they vvvere afraid to aske him.
- 34 † And * they came to Capharnaum. Vvho, vvhen he vvvas in the house, asked them, What did you treate of in the vvay?
- 35 † But they held their peace. for in the vvay they had disputed among them selues, vvwhich of them should be the grearer.
- 36 † And sitting dovvn, he called the Twelue, and saith to them, If any man vvil be first, he shal be last of al, and the minister of al. † And taking a childe, he set him in the middes of them. Vvhom vvhen he had embraced, he said to them,
- 37 † Vvhosoever shal receiue one of such children in my name, receiuerh me. and vvhosoever shal receiue me, receiuerh not me, but him that sent me.
- 38 † * Iohn answered him, saying, Maister vve sawv one casting out deuils " in thy name, vvho solovveth not vs, and vve

:: Note the great force of prayer, and fasting.

Mr. 17,
22.
Lu. 9, 21

Mr. 18, 1
Lu. 9,
46.

Lu. 9,
49.

prohi-

∴ Reward for
almes deedes,
Whereby it is
euidēt they be
meritorious.

∴ To giue scan-
dal by our life
to the weake in
faith, is a great
sinne, specially
in Priests, Prea-
chers, and Prin-
ces.

prohibited him. † But Iesus said, Do not prohibit him: 39
for there is no man that doth a miracle in my name, and can
soone speake il of me. † for he that is not against you, is for 40
you. † For vvhosoever shal giue you to drinke a cuppe of
vvater in my name, because you are Christs: amen I say to 41
you, he shal not lose his ∴ reppard. † And vvhosoever 42
shal ∴ scandalize one of these litle ones beleeuing in me: it is
good for him rather if a millstone vv ere put about his necke,
and he vv ere cast into the sea. † And if thy hand scandalize 43
thee, cut it of. it is good for thee to enter into life, maimed,
then hauing tvvo hands to goe into hel, into the fire vnquen-
cheable, † vv here their vvorme dieth not, and the fire quen- 44
cheth not. † And if thy foote scandalize thee, choppe it of. 45
it is good for thee to enter into life euerlasting, lame, rather
then hauing tvvo feete, to be cast into the hel of vnquen-
cheable fire, † vv here their vvorme dieth not, and the fire 46
quencheth not. † And if thine eye scandalize thee, cast it 47
out. it is good for thee vvith one eye to enter into the king-
dom of God, rather then hauing tvvo eies, to be cast into
the hel of fire, † vv here their vvorme dieth not, and the fire 48
quencheth not. † For euery one shal be salted vvith fire: and 49
* euery vixtime shal be salted vvith salt. † Salt is good. but if 50
the salt shal be vnseasoned: vvher vvith vvil you season it?
Haue salt in you, and haue peace among you.

Leu. 2.

AN NOT A T I O N S

C H A P. IX.

Elias.
Moyſes.

4. *Elias With Moyſes.* Moyſes representeth the persons of al the Saints that shal be departed this life when Christ commeth in his Maieſtie to iudgement: And Elias (who was then liuing) figureth the holy men that shal then be found aliuē when he commeth in glorie. Who both shal then begin to reigne With Christ in glorie. *Beda in 9. Marc.*

Elias and Iohn
Baptist Eremit-
tes.

13. *Elias also u come.* Elias was Zelous for Gods Law, a great reprehender of sinne, and an Eremitte, and shal be the Precursor of Christ in his second Aduent: So was Iohn before his first Aduent, a Zelatour, a Corrector, an Eremitte, and his Precursor. *Theod. in caten. Thoma super hunc locum.* See S. Hierom in the life of Paul the eremite, that both Elias and Iohn Baptist vv ere counted principal professors of that life.

The name of
Iesus worketh
miracles.

38. *In thy name.* Miracles are vvrought sometime by the name of Iesus, whatsoever the men be, when it is for the prooue of a truth or for the glorie of God. In so much that Iulian the Apostata him selfe did driue away diuels with the signe of the Crosse: as S. Gregorie Nazianzeno writeth *orat. 1 in Iulian. Theodoret. li. 1 c. 3 hist.* And so also Hercules may doe miracles among the Heathen, to prooue any article of the Christian faith: but they neuer did nor euer shal vv orke any miracle to prooue any of their erroneous opinions, as, to prooue that Christ is not really in the B. Sacrament.

C H A P. X.

CHA P. X.

He answered the tempting Pharisees (and againe his disciples after ward) that the case of a man with his wife shalbe (as in the first institution) vterly indissoluble. 13 He blessing children. 17 He sheweth what is to be done to get life everlasting. 21 What also for a rich man, to be perfect: 28 as also what passing reward they shal haue that doe so in time of persecution. 32 He reuealeth more to his Disciples touching his Passion: 35 bidding the two ambitious sisters to thinke rather of suffering with him: 41 and teaching vs in the rest of his Disciples, not to be greued at our Ecclesiastical Superiours, considering they are (as he was himself) so soile for our saluation. 46 Then going out of Iericho, he giveth sight to a blinde man.

THE THIRD part of this gospel, Christes coming into Iericho toward his Passion.

Mt. 19, 1

Deut.
24, 1.Gen. 1,
27.
Gen. 2,
24.Mt. 19, 9
Mt. 1, 32
Lu. 16,
18.
1. Cor. 7,
11.
Mt. 19,
13.
Lu. 18,
15.

- 1 AND rising vp thence, he commeth into
the coastes of Ievvrie beyond Iordan: and
the multitudes assemble againe vnto him.
2 and as he vvas accustomed, againe he
taught them. † And the Pharisees com-
ming neere, asked him, Is it lawfull for a
3 man to dimisse his vvife? tempting him. † But he answering,
4 said to them, Vwhat did Moyles commaund you? † Who said,
* Moyles permitted to vvrite a bil of diuorce, and to dimisse
5 her. † To vvhom I esvs answering, said, For the hardnes
6 of your hart he vvrote you this precept. † but from the be-
ginning of the creation * God made them male and femal.
7 † For this cause, * man shal leaue his father and mother: and
8 shal cleaue to his vvife, † and they two shal be in one
9 flesh. therefore nowv they are not two, but one flesh. † That
therefore vvwhich God hath ioyned together, :: let not man se-
parate.
10 † And * in the house againe his Disciples asked him of
11 the same thing. † And he saith to them, Whosoever dimisseth
his vvife andⁿ marrieth an other: committeth aduoutrie vpon
12 her. † And if the vvife dimisse her husband, and mary an
other, she committeth aduoutrie.
13 † And * they offered to him yong children, that he might
touche them. And the Disciples threatened those that offered
14 them. † Whom vvhen I esvs sawv, he tooke it il, and said
to them, Suffer the litle children to come vnto me, and prohi-
15 bit them not. for the kingdom of God is for such. † Amen
I say to you: Whosoever receiueth not the kingdom of God
16 as a litle childe, shal not enter into it. † And embracing them,
and imposing hands vpon them, he :: blessed them.
17 † And vvhen he vvas gone forth in the vvay, a certaine
man running forth and kneeling before him asked him,

:: The obliga-
tion betwixt
man and wife
is so great, that
during life it
can not be bro-
ken.

:: Our Saviour
gaue the chil-
dren his bless-
ing.

P * Good

* Good Maister, vvhat shal I doe that I may receiue life euerlasting: † And I E S V S said to him, Why callest thou me good? 18
 " None is good but one, God. † Thou knowvest the :: com-19
 maundements, * *Commit not aduoutrie, Kill not, Steale not, Beare not false
 witnessse, doe no fraude, Honour thy father and mother.* † But he ansvve- 20
 ring, said to him, Maister al these things I haue obserued from
 my youth. † And I E S V S beholding him, loued him, and 21
 said to him, One thing is vvanting vnto thee: :: goe, sel vvhat-
 soeuer thou hast, and giue to the poore, and thou shalt haue
 treasure in heauen: and come, folovv me. † Who being stro- 22
 ken sad at the vvord, vvnt avvay forovvful. for he had many
 possessions. † And I E S V S looking about, saith to his Disci- 23
 ples, Hovv hardly shal they that haue money, enter into the
 kingdom of God! † And the Disciples vvvere astonied at his 24
 vvordes. But I E S V S againe ansvvering, saith to them,
 Children, hovv hard is it for them that trust in money, to en-
 ter into the kingdom of God! † It is easier for a camel to 25
 passe through a nedels eie, then for " a rich man to enter into
 the kingdom of God. † Vvho marueled more, saying to them 26
 selues, And vvho can be saued? † And I E S V S beholding 27
 them, saith, Vvith men it is impossible: but not vvith God.
 for al things are possible vvith God. † And Peter began to 28
 say vnto him, Behold, vve haue left al things, and haue fol-
 lovved thee. † I E S V S ansvvering, said, :: Amen I say to 29
 you, there is no man vvwhich hath left house, or brethren, or
 sisters, or father, or mother, or children, or landes for me and
 for the Gospel: † that shal not receiue " an hundred times so 30
 much novv in this time: houses, and brethren, and sisters, and
 mothers, and children, and landes, vvith persecutions: and in
 the vvorld to come life euerlasting. † But * many that are first, 31
 shal be last: and the last, first.

† And they vvvere in the vvay going vp to Hierusalem: and 32
 I E S V S vvvent before them, and they vvvere astonied: and fol-
 lovving vvvere afraid. And * taking againe the Tvvelve, he
 began to tel them the things that should befall him. † That, be- 33
 hold vve goe vp to Hierusalem, and the Sonne of man shal
 be betrayed to the cheefe Priestes, and to the Scribes and
 Auncients, and they shal condemne him to death, and shal
 deliuer him to the Gentiles, † and they shal mocke him, and 34
 spit on him, and scourge him, and kil him, and the third day
 he shal rise againe.

† And

:: Note that
 the keeping of
 Gods comaun-
 dements procu-
 reth life euerla-
 sting.

:: This is coun-
 sel of perfectio
 (not a precept)
 which the Reli-
 gious profess-
 ing and kee-
 ping voluntary
 pouertie, doe
 folow.

26 Exceeding
 happie be they
 that can forsake
 their tempo-
 ral things for
 religion.

Mt. 19,
 16.
 Lu. 18,
 18.
 Exo. 20,
 13.

Mt. 19,
 30.
 Lu. 13,
 30.

Mt. 20,
 17.
 Lu. 18,
 31.

- Mt. 10, 20. 35 † And * there come to him Iames and Iohn the sonnes of Zebedee, saying, Maister, vve vvil that vvhat thing soeuer
 36 vve shal aske, thou doe it to vs. † But he said to them, What
 37 vvil you that I doe to you? † And they said, Graunt to vs, that vve may sit, one on thy right hand, and the other on thy
 38 left hand, in thy glorie. † And I e s v s said to them, You vvotte not vvhat you aske. can you drinke the cuppe that I drinke: or be baptized vvith the baptisme vvhervvith I am baptized?
 39 † But they said to him, Vve can. And I e s v s said to them, The cuppe in deede vvwhich I drinke, you shal drinke: and vvith the baptisme vvhervvith I am baptized, shal you be bapti-
 40 zed: † but to sit on my right hand or on my left, is not mine
 41 to giue vnto you, but to vvhom it is prepared. † And the ten hearing, began to be displeased at Iames and Iohn.
 Mt. 20, 25. 42 † And I e s v s calling them, saith to them, * You knowv that they vvwhich seeme to rule ouer the gentiles, ouerrule them:
 Lu. 22, 25. 43 and their Princes haue povver ouer them. † But it is not so in you. but vvho soeuer vvil be greater, shal be your minister:
 44 † and vvho soeuer vvil be first among you, shal be the ser-
 45 uant of al. † For the Sonne of man also is not come to be ministred vnto, but to minister, and to giue his life a redemption for many.
 Mt. 20, 29. Lu. 18, 35. 46 † And * they come to Iericho: and vvhen he departed from Iericho, and his Disciples, and a very great multitude, the sonne of Timæus, Bar-timæus the blinde man, sat by the way
 47 side begging. † Vvho vvhen he had heard, that it is I e s v s of Nazareth: he began to crie, and to say, I e s v s, sonne of Da-
 48 uid, haue mercie vpon me. † And many threatened him, to hold his peace. but he cried much more, Sonne of Dauid,
 49 haue mercie vpon me. And I e s v s standing stil commaunded him to be called. And they call the blinde man, saying to
 50 him, Be of better comfort, arise, he calleth thee. † Vvho casting
 51 of his garment leapt vp, and came to him. † And I e s v s ansvvering, said to him, Vvhat vvilt thou that I doe vnto thee? And the blinde man said to him, Rabbôni, that I may
 52 see. † And I e s v s said to him, Goe thy vvayes, thy faith hath made the safe. And forthvvith he savv, and folovved him in the vvay.

ANNOTATIONS
CHAP. X.

Toleration and permission of euil.

4. *Permitted.*) Some things are permitted, though not approued or allowed, to auoid greater inconueniences. No man may doe euil for any caule, but he may permit other mens euils for diuerse causes: as God him self doeth, who can doe no euil. So doth the Prince and Commonwealth permit lesser euils to escape greater, and so may the Holy Church much more (as S. Augustine saith the doeth) being placed among much chaffe and much cockle, tolerate many things: and yet whatsoeuer is against faith and good life, she neither approueth, nor dissembleth with silence, nor committeth.

Aug. ep. 119 c. 19.

Marriage after diuorce vnlawfull.

11. *And marrieth an other.*) That which S. Matthew vttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put away his wife and marry an other, is here by this Euangelist (as also by S. Luke) put out of doubt, generally auouching, that whoeuer putteth away his wife and marrieth an other, committeth aduourie. *Ang. li. 1 de adul. coniug. c. 11 & sequentibus.*

Lu. 16. 18.

12. *None is good.*) None is entirely, substantially, and of him self good, but God: though by participation of Gods goodnes, men are truly also called good.

23. *A riche man.*) He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, then lose them, as al they which live in Schisme or Heresie to saue their goods.

Their reward in this life that forsake ought for Gods sake.

30. *An hundred times so much.*) Sometime God doth so blesse men also in worldly benefites that haue forsaken al for him, as S. Gregorie, S. Augustine, and S. Paulinus: but the principal meaning is, that he wil giue to such men in this life abundance of grace and spiritual comfort and contentatiō and ioy of conscience (as they feeble which haue experience) the which spiritual giftes exceede the temporal commodities more then an hundred fold. in so much that he that hath fully forsaken but imal things for religion, would not forsake religion to haue al the world.

Hiero. in 19 Mat.

CHAP. XI.

THE fourth part of this Gospel, the holy weeke of his Passion in Hierusalem.

Being now come to the place of his Passion, he enireth with triumph as their Christ.

12. *He curseth that fruitlesse leafe tree.* 13. *He seeth with him Zeale for the house of God: for which the rulers seeke his destruction.* 24. *He exhorteth his Disciples to stedfastnes of faith, and to forgive their enemies.* 25. *He auoucheth his power by the witness of Iohn who was a man sent of God.*

P A L M E-
Sunday.



ND vvhē they came nigh vnto Hierusalem 1 and Bethania to Mount-oluet, he sendeth two of his Disciples, † and saith to them, Goe in- 2 to the towne that is against you, and immediately entring in thither, you shal finde a colt tied, vpon vvhich no man yet hath sitten: loose him, and bring him. † And if any man shal say to you, Vwhat doe you? 3 say that he is needeful for our Lord: and incontinent he wil send him hither. † And going their vvaies, they found the colt 4 tied before the gate vvitout in the meeting of two vvaies: and they loose him. † And certaine of them that stood there, 5 said to them, Vwhat doe you loosing the colt? † Vwho 6 said to them as I E s v s had commaunded them: and they did let him goe vwith them. † And they brought the colt to 7 I E s v s: and they lay their garments vpon him, and he sat vpon him. † And 8 many spred their garments in the vway: 8 and

Mt. 21, 1
Lu. 19,
20.
Io. 12, 15

11. Al these voluntary duties were grateful to our Saviour, and so be the like done to him in the B. Sacrament.

9 and others did cut boughes from the trees, and straved
 them in the vway. † And they that vvent before and they
 that folowved, cried saying, *Hosanna, blessed is he that cometh in the*
 10 *name of our Lord. † blessed is the kingdom of our father Dauid that cometh,*
 11 *Hosanna in the highest.* † And he entred Hierusalem into the tem-
 ple: and hauing vewed al things round about, vwhen novv
 the euening houre vvas come, he vvent forth into Bethania
 vvith the Twelue.

12 † And the next day vvhen they departed from Bethania, MYNDAY.
 13 he vvas an hungred. † And * vvhen he had seen a farre of a
 figtree hauing leaues, he came if happily he could finde any
 thing on it. And vvhen he vvas come to it, he found nothing
 14 but leaues. for it vvas not the time for figges. † And ansve-
 ring he said to it, Novv no man eate fruite of the any more
 15 for euer. And his Disciples heard it. † And they come to Hie-
 rusalem.

And * vvhen he vvas entred into the temple, he began
 to cast out them that sold and boughr in the temple, and the
 tables of the bankers, and the chaires of them that sold pi-
 geons he ouerthrevv. † and he suffred not that any man
 16 should carie aⁿ vessel through the temple: † and he taught,
 17 saying to them, Is it not vvritten, *That my house shal be called the house*
 18 *of prayer to al nations? But you haue made itⁿ a denie of theenes.* † Vvhich
 vvhen the cheefe Priestes and the Scribes had heard, they
 fought hovv they might destroy him. for they vv ere afraid
 of him, because the vvhole multitude vvas in admiration
 19 vpon his doctrine. † And vvhen euening vvas come, he
 vvent forth out of the citie.

20 † And * vvhen they passed by in the morning, they savv TUESDAY.
 21 the figtree vvithered from the rootes. † And Peter remēbring,
 said to him, Rabbi, behold the figtree that thou didst cutle,
 22 is vvithered. † And I e s v s ansvering faith to them, Haue
 23 :: faith of God. † Amen I say to you, that vvhofoeuer shal
 say to this mountaine, Be taken vp and be cast into the
 sea, and shal not stagger in his hart, but belecue that vvhat-
 soeuer he faith, shal be done: it shal be done vnto him.
 24 † Therefore I say to you, al things vvhatsoeuer you aske,
 praying, belecue that you shal receiue, and they shal come
 25 vnto you. † And vvhen you shal stand to pray, forgie if
 you haue ought against any man: that also your father which
 26 is in heauen, may forgieue you your sinnes. † :: If so be that

P iij you

^b The Gospel
 for S. Gregorius
 Thaumaturgus
 Nouemb. 17.
 And in a Voti-
 ue Masse for
 any necessitie.
 :: Faith of God
 is to belecue
 that he is able,
 and that he will
 doe it if it be
 expedient, and
 no impediment
 on our part.
 :: God neuer for-
 giueth sinnes
 to him that par-
 doneth not his
 enemies fro him

weeke.

harr. Whereby
it is euident that
more is requi-
red then only
faith.

you vvil not forgiue, neither vvil your father that is in hea-
uen, forgiue you your sinnes. † And they come againe to 27
Hierusalem.

And * vwhen he vvalked in the temple, there come to him
the cheefe Priestes and the Scribes and the Auncients, † and 28
they say to him, In vvhat povver doest thou these things? and
vvho hath giuen thee this povver, that thou shouldest doe
these things? † And I E S V S ansvvering said to them, I also 29
vvil aske you one vvord, and ansvver you me: and I vvil tel
you in vvhat povver I doe these things. † The baptisme of 30
Iohn vvvas it from heauen, or from men? ansvver me. † But 31
they thought vvith them selues, saying, If vve say, From hea-
uen: he vvil say, Vvhy then did you not belecue him? † If vve 32
say, From men, they feared the people. for al accounted Iohn
that he vvvas in dedde a Prophet. † And they ansvvering say 33
to I E S V S, Vve knovv not. And I E S V S ansvvering saith
to them, Neither do I tel you in vvhat povver I doe these
things.

Mat. 21,
23.
Lu. 20,
2.

ANNO TATIONS

CHAP. XI.

Profaning of
Gods Church.

16. *Usest through the temple.* He could not abide to see the Temple of God profaned, no nor
suffred those things to be done in it, which otherwile were not vnlawful but honest, if they had
been done in dewe place. How much lesse can he abide the profaning of Churches now vvith
Heretical seruice and preaching of heresie and blasphemie?

17. *Denne of theeues.* If the Temple was then a denne of theeues, because of profane and secu-
lar merchandise: how much more now, when the house appointed for the Holy Sacrifice and Sa-
crament of the Bodie of Christ, is made a denne for the Minilters of Caluins bread?

CHAP. XII.

*He foretelleth to the Iewes in a parable their reprobation most worthy; and the yocation
of the Church of the Gentils in their place, 10 him self being the headstone thereof.
13 He defeateth the snare of the Pharisees and Herodians, about paying tribute to
Cesar: 18 answereth also the inuention of the Sadducees against the Resurre-
ction: 29 also the opposition of a Scribe. 35 And so hauing put al the busie sectes
to silence, he turneth and poseth them on the other side, because they imagined Christ
should be no more but a man. 38 Bidding the people to beWare of the Scribes,
being ambitious and hypocrites. 41 He commendeth the poore Widow for her tWo
mites, aboue al.*

:: This many is
god the Father.
This vineyard,
is (as Esay saith
5. 1.) the house
of Israel. The
seruants sent,
are Moyse and
the Prophets,
who the Iewes
did diuersely
afflict and per-
secute.



ND he began to speake to them in para- 1
bles, :: A man planted a vineyard and
made a hedge about it, and digged a
trough, and built a tovvre, and let it out
to husbandmen: and vvent forth into a
strange countrie. † And he sent to the 2
husbandmen in season a seruant, to receive
of

Es. 5. 1.
Mat. 21,
33.
Lu. 20,
9.

- 3 of the husbandmen, of the fruite of the vineyard. † Vvho ap-
 4 prehending him, bette him: and sent him avvay empirie. † And
 againe he sent to them an other seruant: and him they vvoun-
 5 ded in the head, and vsed him reproche fully. † And againe he
 sent an other, and him they killed: and many other, beating
 6 certaine, and killing others. † Therefore hauing yet one
 sonne most deere: him also he sent vnto them last saying,
 7 That they vvill reuerence my sonne. † But the husbandmen
 said one to an other, This is the heier: come, let vs kill him:
 8 and the inheritance shal be ours. † And apprehending him,
 9 they killed him, and cast him forth out of the vineyard. † What
 therfore vvill the lord of the vineyard doe? † He vvill come
 and destroy the husbandmen: and vvill giue the vineyard to
 10 others. † Neither haue you read this scripture, *The stone which*
 11 *the builders reiected, the same is made the head of the corner: † By our Lord was this*
 12 *done, and it is maruelous in our eies?* † And they fought to lay hands on
 him, and they feared the multitude. for they knew that he
 spake this parable to them. And leauing him they vvenc their
 vvay.
 13 † * And they send to him certaine of the Pharisees and of
 the Herodians: that they shoulde entrappe him in his vvord.
 14 † Vvho conning, say to him, Maister, vve knowv that thou
 art a true speaker, and carest not for any man: for thou doest
 not looke vpon the person of men, but teachest the vvay of
 God in truth. is it lawfull to giue tribute to Cæsar: or shal
 15 vve not giue it? † Vvho knowving their subteltie, said to
 them, Vvhy tempt you me? bring me a penie that I may see
 16 it. † But they brought it him. And he saith to them, Vvhose is
 17 this image, and inscription? They say to him, Cæsar. † And
 I E S V S answering, said to them, Render therefore the things
 that are Cæsar, to Cæsar: and that are Gods, to God. And
 they marueled at him.
 18 † And * there came to him the Saducees that say there is
 19 no resurrection: and they asked him saying, Maister, † * Moy-
 ses vvrote vnto vs, that if any mans brother die, and leaue his
 vvife, and leaue no children, "his brother shal take his vvife
 20 and raise vp seede to his brother. † There vvere therefore seuen
 brethren: and the first tooke a vvife, and died leauing no issue.
 21 † And the second tooke her, and died: and neither this left is-
 22 sue. And the third in like maner. † And the seuen tooke her in
 like sort: and did not leaue issue. Last of al the vvoman also
 died

:: His Son
 CHRIST
 Sauour,
 the Iewes
 cified out
 the citie o
 rusalem,
 were cast
 him out of
 vineyard.
 :: The Je
 and their
 des to wit
 the vineya
 was set, de
 ed: and C
 vineyard g
 to the Apo
 and their
 cessors in
 Gentils.

:: CHR I
 is become
 corner stor
 the Synage
 and the Chi
 in which
 faithful bot
 the Iewes
 Gentils are
 teined.

Ps. 117,
 22.

Mt. 22,
 15.
 Lk. 26,
 20.

Mt. 22,
 23.
 Lk. 10,
 27.
 Mt. 23,
 5.
 Deut. 25,
 5.

died. † In the resurrection therefore vvhhen they shal rise 23
againc, vvhose vvife shal she be of these? for the seuen had
her to vvife. † And I E S V S ansvvering, said to them, Do ye 24
not therfore erre", not knovving the scriptures, nor" the
povver of God? † For vvhhen they shal rise againe from the 25
dead, they shal neither marrie, nor be married, but are as the
Angels in heauen. † And as concerning the dead, that they 26
do rise againe, haue you not read in the booke of Moyse,
hovv in the bush God spake to him, saying, *I am the God of Abra-*
ham, and the God of Isaac, and the God of Iacob? † He is not the God of 27
the dead, but of the liuing. You therfore are much decei-
ued.

Exo. 3, 6¹

† And *there came one of the Scribes that had heard them 28
questioning, and seeing that he had wel answered them, asked
him vvhich vvas the first comaundement of al. † And I E S V S 29
ansvvered him, That the first commaundement of al is,
Heare Israel: the Lord thy God, is one God. † And thou shalt loue the Lord thy 30
God from thy vvhole hart, and vvith thy vvhole soul, and vvith thy vvhole minde,
and vvith thy vvhole povver. This is the first commaundement.
† And the second is like to it, *Thou shalt loue thy neighbour as thy self.* 31
An other commaundement greater then these there is not.
† And the Scribe said to him, Vvel Maister, thou hast said in 32
truth, that there is one God, and there is none other besides
him. † And that he be loued from the vvhole hart, and vvith 33
the vvhole vnderstanding, and vvith the vvhole soule, and
vvith the vvhole strength: and :: to loue his neighbour as
him self is a greater thing then al holocaustes and sacrifices.
† And I E S V S seeing that he had ansvvered vvifely, said to 34
him, Thou art not farre from the kingdom of God. And no
man novv durst aske him.

Mt. 22,
34.

Deu. 6, 5¹

Leu. 19,
18.

:: This excel-
lencie of Char-
itie teacheth vs
that faith only
is not sufficiēt.

† And * I E S V S ansvvering, said, teaching in the temple, 35
Hovv do the Scribes say, that Christ is the sonne of David?
† For David him self saith in the holy Ghost: *Our Lord said to* 36
my Lord, sit on my right hand, vntil I put thine enemies the foote-stoole of thy feete.
† David therfore him self calleth him Lord, and vvhence is 37
he his sonne? And a great multirude heard him gladly.
† And he said to them in his doctrine, * Take heede of the 38
Scribes that vvil vvalk in long robes, and be saluted in the
market-place, † and sit in the first chaires in the Synagogs, 39
and loue the highest places at suppers: † vvwhich deuoure 40
vvidovves houses vnder the pretence of long prayer: these
shal

Mt. 22,
41.
Lu. 10,
41.
Psl. 109,
1.

Lk. 21, 2.

- ¶ *shal* receiue larger iudgement.
- 41 †* And I *es vs* sitting ouer against the treasure, beheld
howv the multitude did cast money into the treasure, and
42 many rich men did cast in much. † And vvhen there came
a certaine poore vvindow, she cast in two mites, vvhich
43 is a farthing. † And calling his Disciples together, he saith
to them, Amen I say to you, that this poore vvindow hath
44 cast in *∴* more then al that haue cast into the treasure. † For
al they of their abundance haue cast in : but she, of her
penurie hath cast in al that she had, her vvhole liuing.

∴ God doth accept almes that are correspondent to euery mans abilitie, and the more able, the more must a man giue.

A N N O T A T I O N S

C H A P. XII.

17. *To God.*] These men were very circumspect and wary to doe al duties to Cæsar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Heresies, doe not only inculcate mens dutie to the Prince, dissembling that which is due to God : but also giue to the Prince more then due, and take from God his right and dutie. But Christ allowing Cæsar his right, warneth them also of their dutie toward God. And that is it which Catholikes inculcate, Obey God, doe as he commaundeth, Serue him first, and then the Prince.

God first to be serued, and then the Prince.

Lk. 15, 16
Dm. 25, 1.

19. *His brother (shal take.)* Marke wel here, that the Law which saith, Thou shalt not marry thy brothers wife, is not such as admitteth no dispensation, as though this marriage were against brothers wife, nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marry his brothers wife.

Marrying the brothers wife.

20. *Not knowing the Scriptures.*] Who would haue thought that by this place of Scripture alleged by Christ, the Resurrection were proued ? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctors and Masters (which arrogated to them selues the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No maruel then if the Holy Doctors and Catholike Church make the like deductions sometime and proofes, where the Heretike doth not or wil not see so much, therfore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the Holy Ghost in them. For example, when of that place, *It shal not be forgiven in this vvorld nor in the vvorld to come*, ancient fathers deduce, that there are sinnes remitted after this life in Purgatorie. See *Mat. 12, 31*.

Many truthe deduced out of scripture, which Heretikes see not.

20. *The power of God.*] Euen so doe Heretikes erre two waies : because they know not the Scriptures, which they interpret contrarie to the sense of the whole Church and of al the ancient fathers : and because they know not the power of God, that as he is able to raise the selfe same bodies againe, so he can make his body present in many places : but being altogether faithlesse and not beleeuing his power, they dispute of al such matters only by reason and their owne imaginations.

Heretikes ignorant and without faith.

C H A P. XIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, what things shalbe before the consummation of the vvorld, as specially the Churches full preaching vnto al nations. 14 Then, what shalbe in the very consummation, to vvizt, Antichrist vvith his passing great persecution and sedition, but for a short time. 20 then incontinent the day of Iudgement, 28 to our great comfort in those miseries vnder Antichrist. 32 As for the moment, so it pertaineth not to know it. 33 but rather every man to vvatch, that vve be not vnprouided vvhen he commeth to ead one particularly by death.

Q

And

weeke.
See the Annotations vpon S.
Matthew c. 24.



ND vwhen he vvent out of the temple, one of
his Disciples saith to him, Maister, behold what
maner of stones, and vwhat kinde of buildings.
† And I E S V S ansvvering, said to him, Seest
thou al these great buildings? There shal not be
on a stone, that shal not be destroyed.

Mt. 24
Lm. 21.

TYE S D A Y
night.

Great vvarres
roward the la-
ter end.

Much persecu-
tio of the faith-
ful and Catho-
like men in the
later end.

Great treacherie
and many false
brethren at the
same time.

Constancie and
perseuerance ne-
cessarie in time
of persecution.

† And vwhen he sate in Mount-olliuer against the temple, 3
Peter and Iames and Iohn and Andrevv asked him apart,
† Tel vs, " vwhen shal these things be? and vwhat shal be the 4
signe vwhen al these things shal begin to be consum-
mate? † And I E S V S ansvvering began to say to them, See, 5
that no man seduce you. † for many shal come in my name 6
saying that " I am he: and they shal seduce many. † And vwhen 7
you shal heare of vvarres and bruits of vvarres, feare not.
for these things must be, but the end is not yet. † For nation 8
shal rise against nation and kingdom against kingdom, and
there shal be earthquakes in places, and famines. These things
are the beginning of sorowves. † But looke to your selues. 9
For they shal deliuer you vp in Councels, and in Synagogs
shal you be beaten, and you shal stand before Presidents and
Kings for my sake, for a testimonie vnto them. † And into al 10
nations first the Gospel must be preached. † And vwhen they 11
shal leade you and deliuer you, be not careful before hand
vwhat you shal speake: but that vvhich shal be giuen you
in that houre, that speake ye. For it is not you that speake,
but the holy Ghost. † And brother shal deliuer brother 12
vnto death, and the father his sonne: and the children shal
arise against the parents, and shal vvoike their death. † And 13
you shal be odious to al men for my name. But he that shal
endure vnto the end, he shal be saued.

† And vwhen you shal see " the abomination of desolation, stan- 14
ding vwhere it ought not (he that readeth, let him vnderstand)
then they that are in Ievvrie, let them flee vnto the mountai-
nes: † and he that is on the house-toppe, let him not goe 15
dovvne into the house, nor enter in to take any thing out of
his house: † and he that shal be in the field, let him not re- 16
turne backe to take his garment. † And vvo to them that are 17
vvith childe and that giue sucke in those daies. † But pray 18
that the things chaunce not in the vvinter. † For those daies 19
shal be such tribulations as vvere not from the beginning
of the creation that God created vntil novv, neither shal
be.

Dan. 9,
27.
2. Thej
2. 4.

- 20 be. † And vnles the Lord had shorthened the daies, no flesh
should be saved: but for the elect vvhich he hath elected, he
21 hath shorthened the dates. † And then if any man shal say
22 vnto you, Loe, here is Christ: loe, there: do not belecue. † For
there shal rise vp false-Christes and false-Propheets, and they
shal shew signes and vvonders, to seduce (if it be possible)
23 the elect also. † You therfore take heede: behold I haue fore-
told you al things.
- 24 † But in those daies after that tribulation * the sunne shal be
25 darkened, and the moone shal not giue her light, † and the
starres of heauen shal be falling dovvne, and the povvers
26 that are in heauen, shal be moued. † And then they shal see
the * Sonne of man comming in the cloudes, vvith much
27 pover and glorie. † And then shal he send his Angels, and
shal gather together his elect from the soure vvindes, from
the vittermost part of the eath to the vittermost part of hea-
28 uen. † And of the figtree learne ye a parable. Vvhen novv
the bough thereof is tender, and the leaues come forth, you
29 knowv that sommer is very nigh. † so you also vvhen you
shal see these things come to passe, knowv ye that it is very
30 nigh, at the doores. † Amen I say to you, that this generation
31 shal not passe, vntil al these things be done. † Heauen and
earth shal passe, but my vvordes shal not passe.
- 32 † But of that day or houre no man knowveth, neither the
33 Angels in heauen, nor the Sonne, but the Father. † Take
heede, vvatch, and pray. for you knowv not vvhen the time
34 is. † Euen as a man vvho being gone into a strange countrie,
left his house: and gaue his seruants authoritie * ouer ech
35 vvorke, and commaunded the porter to vvatch. † Vvatch
ye therfore (for you knowv not vvhen the lord of the house
commeth: at euen, or at midnight, or at the cocke crowing,
36 or in the morning) † lest comming vpon a soden, he finde
37 you sleeping. † And that vvwhich I say to you, I say to al,
Vvatch. †

Antichrist
reigne shalbe
three yeres and
a halfe. Dan. 7.
Apor. 11.

Not as though
him self knew
not, as the He-
retikes Agnoie
held: but becau-
se he knew it
not for to teach
it others, as
being not expe-
dient. Ambr. de
fide li. 1. c. 8.

The Gospel for
a Cōfessor that
is a Bishop,
And on the An-
niuersarie of
the creation of
a Bishop.

A N N O T A T I O N S

CHAP. XIII.

* When shal these things be? The miseries which did fall before the destruction of the Tem-
ple and citie of Hierusalem, were a resemblance of the extreme calamitie that shal befall before
the later day at the time of Antichrist: Wherevpon Christ speaketh indifferently of both.

6. I am he. As before the destruction of Hierusalem, diuerse Seducers arose, and called them-
selues Christes, promising the people deliurance from the feares and dangers they were in of

Arch heretikes
be False-Christes
and False-Pro-
phets,

Qij

forraine

weekc.

forraine souldiars : so shal there come many to wards the end of the world, and make them selues Christes and Authors of Sectes, and shal gaine many Disciples : as in plaine wordes foloweth in this chapter v. 22. *There shal rise up False-Christi and False-Prophecs &c.*

Caluiniſtine ten-
deth to the abo-
mination of de-
ſolation.

14. *The abomination of deſolation.* No herſie doth ſo properly and purpoſely tend to this abo-
mination * which by Antichriſt ſhal be atchieued, as this Caluiniſtine : which taketh
away with other Sacraments and external worſhip of God, the very ſacrifice of Chriſtes Body and
bloud. Which being taken away (as S. Cyprian ſaith) no religion can remaine.

22. *Signes and Wonders.* Falſe-Chriſtes and Falſe-Prophecs be ſeducers, who in the later day
by the power of the diuel ſhal ſeeme to worke wonders, and yet men muſt not beleue them.
Much leſſe theſe, which for their falſe faith can not ſhew ſo much as one falſe miracle.

*Hyppolyt.
li. de An-
tichriſto.
Cyp. de
Can. Do.
nu. 1.*

CHAP. XIII.

THE PASSION
according to S.
Marke in theſe
two chapters,
is the Goſpel at
Maſſe vpon
Tueſday in the
Holy Weekc.

*Iudas by occaſion of Marie Magdalens ointment, doth ſel him to the Councel of the
Ierues 12 After the Paſchal lambe he giueth them the bread of life (10. 6.) in a
myſtical ſacrifice or ſeparation of his bodie and bloud. 27 and that night, 11 after
his prayer, 43 taken of the Ierues men, Iudas being their Captaine: 11 forſa-
ken of the other eleuen for feare: 53 u falſly accused, and impiouſly condemned of
the Ierues Councel, 65 and ſhamefully abuſed of them: 66 and thrice de-
nied of Peter. At euen as the Scriptures and him ſelf had often foretold.*

TENE BRE
Weneſday.



ND the Paſche vvas and the Azymes 1
after two daies : and the cheefe Priests
and the Scribes ſought how they might
by ſome vile lay hands on him, and kil
him. 1 For they ſaid, Not on the feſtival 2
day, leſt there might be a tumult of the
people.

*Mt. 26, 1
Lu. 12, 1*

† And * vwhen he vvas at Bethania in the houſe of Simon 3
the Leper, and ſate at meate, there came a vvoman hauing an
alabaſter boxe of ointment, of precious ſpice-narde: and
breaking the alabaſter-boxe, ſhe povvred it out vpon his
head. † But there vv ere certaine that had indignation vvithin 4
them ſelues, and ſaid, Vvhereto is " this vvaſt of the ointment
made? † For this ointment might haue been ſold for more 5
then three hundred pence, and giuen to the poore. And they
murmured againſt her. † But I e s v s ſaid, " Let her alone, 6
vvhy do you moleſt her? ſhe hath vvrought a good vvorke
vpon me. † for the poore you haue alvvayes vvith you: and 7
vvhen you vvil, you may doe them good: but :: me you haue
not alvvayes. † That vv which ſhe had, ſhe hath done: ſhe 8
hath preuented to anoint my body to the burial. † Amen I 9
ſay to you, Vvhereſoeuer this Goſpel ſhal be preached in the
vvhole vvorld, that alſo vv which ſhe hath done, ſhal be told
for a memorie of her.

*Mat. 26,
6.
Ioan. 12,
3.*

† And * Iudas Iſcariote one of the Twelue vv ent his vvay 10
to the cheefe Priests, for to betray him to them. † Vvho hea- 11
ring

*Mat. 26
17.
Lu. 22, 7*

:: We haue not
Chriſt here need-
ing our almes,
as vvhen he co-
uerſed vpon the
earth. See Mat.
26, 11.

ring it, vvere glad: and they promised him that they vwould giue him money. And he sought how he might betray him conueniently.

Mr. 26,
17.
Lk. 22, 7

12 † And * the first day of the Azymes vwhen they sacrificed the Pasche, the Disciples say to him, Vvither wilt thou that

MAVNDY
Thursday.

13 vve goe, and prepare for thee to eate the Pasche? † And he sendeth two of his Disciples, and saith to them, Goe ye into the citie: and there shal meete you a man caryng a pitcher

14 of vvater, so lov him: † and vvither soeuer he entreth, say to the maister of the house, that the Maister saith, Vvhere is my refectorie, vvhere I may eate the Pasche vvith my Disci-

15 ples? † And he vvill shew you a great chamber, adorned: and there prepare for vs. † And his Disciples vvent their vvaies, and came into the citie: and they found as he had told them,

Jo. 13, 21

17 and they prepared the Pasche. † And * vvhen euen vvas come, he commeth vvith the Twelue. † And vvhen they vvere sitting at the table and eating, I E S V S said, Amen I say to you, that one of you shal betray me, he that eateth vvith

19 me. † But they began to be sad, and to say to him seuerally,

20 Is it I? † Vvho said to them, One of the Twelue, he that dip-

21 peth vvith me his hand in the dish. And the Sonne of man in deede goeth, * as it is vvritten of him, but vvo to that man by vvhom the Sonne of man shal be betrayed. it vvere good

J. 40,
0.

22 for him, if that man had not been borne. † And * vvholes they vvere eating, I E S V S tooke bread: and blessing brake, and gaue to them, and said, Take, THIS IS "MY BODY.

Mr. 26,
6.

Lk. 21,
9.

Cor. 11,
4.

23 † And taking the " chalice, giuing thanks he gaue to them.

24 and they :: al dranke of it. † And he said to them, THIS IS "MY BLOVD OF THE NEVV TESTAMENT, THAT

25 SHAL BE SHED FOR MANY. † Amen I say to you, that novv I vvill not drinke of the fruite :: of the vine vntil that day vvhen I shal drinke it nevv in the Kingdom of God.

26 † And an hymne being said, they vvent forth into Mount-oliuet.

27 † And I E S V S saith to them, You shal al be scandalized in me in this night: for it is vvritten, I vvill strike the Pastor, and the

Mat. 26,
31.

28 sheepe shal be disperfed. † But after that I shal be risen againe,

29 I vvill goe before you into Galilee. † And Peter said to him,

30 Although al shal be scandalized: yet not I. † And I E S V S saith to him, Amen I say to thee, that thou this day in this

night, before the cocke crowe twise, shalt thrise deny me.

:: Al dranke, to wit, al the twelue, for moe were not present. Whereby is evident that the vvordes in S. Mat. (26, 27) *Drinke ye al of this*, were spoken to al the Apostles onely, which here are said that they al did drinke. And so it is no general comaundement to al men. :: See Annor. in Mat. c. 26, 29.

THV RSDAY
night.

weeke.

† But he spake more vehemently, Although I should die 31
together vvith thee, I vvil not denie thee. And in like maner
also said they al.

† And they come into a farme-place called Gethsemani. 32
And he saith to his Disciples, Sit you here, vntil I pray.
† And he taketh Peter and Iames and Iohn vvith him: and he 33
began to feare and to be heauy. † And he saith to them, My 34
soul is sorovful euen vnto death: stay here, and vvatch.
† And vvhen he vvas gone for vvard a litle, he fel flat vpon 35
the ground: and he prayed that if it might be, the houre might
passe from him: † and he said, Abba, Father, al things are pos- 36
sible to thee, transference this chalice from me. but not that
vvhich I vvil, but that vvhich thou. † And he commeth, and 37
findeth them sleeping. And he saith to Peter, Simon, sleepest
thou? couldst thou not vvatch one houre? † Vvatch ye, and 38
pray that you enter not into tentation. The spirit in deede is
prompt, but the flesh infirme. † And going avway againe, he 39
prayed, saying the selfsame vvord. † And returning, againe 40
he found them a sleepe (for their eies vvere heauy) and they
vvist not vvhat they should answer him. † And he com- 41
meth the third time, and saith to them, Sleepe ye novv, and
take rest, it suffiseth, the houre is come: behold the Sonne of
man shal be betrayed into the hands of sinners. † Arise, let vs 42
goe. behold, he that shal betray me, is at hand.

† And * as he vvas yer speaking, commeth Iudas Iscariote 43
one of the Twelue, and vvith him a great multitude vvith
svvordes and clubbes, from the cheefe Priestes and the Scri-
bes and the Auncients. † And the betrayer of him had giuen 44
them a signe, saying, Vvhomsoever I shal kisse, it is he, lay
hold on him, and leade him vvarily. † And vvhen he vvas 45
come, immediatly going to him, he saith, Rabbi, and he kis-
sed him. † But they laid hands vpon him: and held him. † And 46
one certaine man of the stāders about, dravving out a svvord,
smote the seruant of the cheefe priest, and cut of his eare. † And 47
Iesus answering, said to them, As to a theefe are you come
out vvith svvordes and clubbes to apprehend me? † I vvas 49
daily vvith you in the temple teaching, and you did not lay
hands on me. But, that the Scriptures may be fulfilled. † Then 50
his disciples leauing him, al fled. † And a certaine yong man fo- 51
llowed him clothed vvith sindon vpon the bare: & they tooke
him. † But he casting of the sindon, fled from them naked. 52

† And

Mt. 26,
47.
Luc. 22,
47.
Io. 18, 3.

53 † And they brought I E S V S to the cheefe Priest: and al
 54 the Priests and the Scribes and the Auncients assembled to-
 55 gether. † And Peter folowved him a farre of euen in vnto the
 56 court of the high Priest: and he sate vvith the seruants at the
 57 fire, and vvarmed him self. † And the cheefe Priests and al the
 58 counsel sought testimonie against I E S V S, that they might
 59 put him to death, neither found they. † For many spake false
 60 Witnes against him: and the testimonies vvere not couenient.
 61 † And certaine rising vp, bare false vvitnes against him, saying,
 62 † That vve heard him say, * I vvil dissolue this temple made
 63 vvith hand, and in three daies vvil I build an other not made
 64 vvith hand. † And their testimonie vvvas not conuenient.
 65 † And the high Priest rising vp into the middes, asked I E S V S,
 66 saying, Ansvverest thou nothing to these things that are ob-
 67 iected to thee of these? † But he held his peace and ansvver-
 68 ed nothing. Againe the high Priest asked him, and said to
 69 him, Art thou Christ the sonne of the blessed God? † And
 70 I E S V S saith to him, I am. And you shal see the * Sonne of
 71 man sitting on the right hand of povver, and comming vvith
 72 the cloudes of heaven. † And the high Priest renting his gar-
 73 ments, saith, Vvhat neede vve vvitnesses any further? † You
 74 haue heard blasphemie. howv thinke you? Vvho al
 75 demned him to be guilty of death. † And certaine began to
 spit vpon him, and to couer his face, and to beate him vvith
 buffets, and to say vnto him, Prophecie: and the seruants gaue
 him blowes.
 76 † And vvhen Peter vvvas in the court beneath, there com-
 77 meth one of the :: vvoman-servants of the high Priest. † And
 78 vvhen she had seen Peter vvarming him self, beholding him
 79 she saith, And thou vvast vvith I E S V S of Nazareth. † But
 80 he denied, saying, Neither knowv I, neither vvot I vvhat
 81 thou saiest. And he vvvent forth before the court: and the
 82 cocke crewve. † And againe a vvench seeing him, began to say
 83 to the standers about, That this fellowv is of them. † But he
 84 denied againe. And after a vvwhile againe they that stode by,
 85 said to Peter, Verily thou art of them: for thou art also a Ga-
 86 lilæan. † But he began to curse and to svveare, That I knowv
 87 not this man vvhom you speake of. † And immediatly the
 88 cocke crewv againe. And Peter remembred the vvord that
 89 I E S V S had said vnto him, Before the cocke crewv tvvise,
 90 thou shalt thrise deny me. And he began to vveepe.

:: Here we may
 see that they
 were worthily
 reprobated and
 forsaken, accord-
 ing to our Sa-
 viours predictiō
 by the parable
 (Mar. 12) The
 kingdom of God
 shal be take from
 you &c.

:: He seareth
 not afterwarde
 Rome the Lady
 of the world,
 that in the hou-
 se of Caiphas
 was afraid of
 the high Prie-
 stes wench, Leo
 in Natim. Pet. &
 Pau. ser. 1.

ANNO T.

ANNOTATIONS
CHAP. XIII.

Cost religiously
bestowed vpon
Christ and his
Church.

4. *This waft.*] Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (vnder pretence of better bestowing such things vpon the poore) condemned vniuersally.

6. *Let her alone.*] Christ answereth for the deuout woman, and for defence of her fact, as we must answer against the ignorant and ill men, vwhen they blame good men for giuing their goods to the Church.

The real presen-
ce by Consecra-
tion.

22. *Bread.*] *This is bread before the Sacramental Wordes, but the Consecration once done, of bread is made the flesh of Christ.* Ambros. li. 4. c. 4. de Sacramentis.

Very bloud vn-
der the forme
of wine.

23. *Chalice.*] Wine and water is put into the Chalice, but is made bloud by Consecration of the heavenly word: though to auoid the lothsomeesse which would be in the sight of bloud, the truest receiuest that which hath the likenes and resemblance thereof. *Ambr. ibidem.*

Faith necessarie
in the B. Sacra-
ment.

es. 22. *My bodie, My blood.*] *Whosoeuer beleueth it not to be true that I said, he falleth from grace and saluation.* Epiph. in Ancorato. *Let vs euer giue credite to God, and neuer resist him, though the thing that he saith, seeme neuer so absurd in our imagination, or farre passe al our sense and vnderstanding. For his Wordes can not beguile vs, but our sense may easily be deceived. Seeing therefore that he said, Thou art my body, let vs neuer doubt of the matter.* Chrysost. ho. 83. in Mat. sub finem.

Peter.

71. *He began to curse.*] In this one Apostle, Peter, the first and cheefe in the order of Apostles, in Whom the Church was figured, both sortes were to be signified, to wit, the strong and the weake, because, without both the Church is not. *Aug. ser. 13 de verb. Do.* Again, Our Saviour would shew by the example of the cheefe Apostle, that no man ought to presume of himself, when neither S. Peter could auoid the danger of mutability. *Aug. tract. 66 in Euang. Io. Leo Ser. 9. de Pass. Do.*

CHAP. XV.

The cheefe of the Iewes accuse him to Pilate the Gentil. 6 And (he seeking to deliuer him) they perswade the common people (vvhich hitherto were alwaies ready to defend him) not only to preferre the murderer Barabbas, but also to crie Crucifige (to the reprobation of the vvhole nation.) 16 After many illusions, 20 he is crucified by the Gentils. 29 Vvhich the Iewes seeing, do triumph as if they had wonne the victorie. 33 But euen then by many wonderful vvorke he declareth his might, 42 and finally is buried honorably.



AND forthvwith in the morning the cheefe 1
Priests vwith the auncients and the Scribes
and the vvhole council, consulting to-
gether, binding I E S V S led and deliuered
him to Pilate. † And Pilate asked him, Art
thou the King of the Iewes? but he an-
swering, said to him, Thou saiest. † And the cheefe Prie- 3
sts accused him in many things. † And Pilate againe asked 4
him, saying, Answerest thou nothing? see in how many
things they accuse thee. † But I E S V S answered nothing more: 5
so that Pilate marueled.

† And vpon the festiual day he vvas vronto release vnto 6
them one of the prisoners vvhomsoeuer they had deman-
ded. † And there vvas one called Barabbas, vvhich vvas put 7
in prison vwith seditious persons, vvhich in a sedition had com-
mitted murder, † And vwhen the multitude vvas come vp, they 8
began

GOOD FRI-
DAY.

Mt. 27, 1
Lu. 23, 1.
Io. 18, 1

began to require according as alvvaies he did vnto them.
 9 † And Pilate ansvvered them, and said, Vvil you that I release
 10 to you the King of the Iewves? † For he knevv that the cheefe
 11 Priests for enuy had deliuered him. † But the cheefe Priests
 12 moued the people, that he should release Barabbas rather to
 13 them. † And Pilate againe ansvvering, said to them, Vvhat
 14 vvil you then that I doe to the King of the Iewves? † But they
 15 againe cried, Crucifie him. † And Pilate said to them, Vvhy,
 16 vvhat euil hath he done? But they cried the more, Crucifie
 17 him. † And Pilate vvilling to satisfie the people, released to
 18 them Barabbas, and deliuered I E S V S, hauing vvhipped him,
 19 for to be crucified.

10. 19, 2.

16 † And the souldiars led him into the court of the Palace,
 17 and they call together the vvhole band: † and they clothe
 18 him in purple, and platting a crowne of thornes, they put
 19 it vpon him. † And they began to salute him, Haile King of
 20 the Iewves. † And they smote his head vvith a reede: and
 21 they did spit on him. and bowing the knees, they adored
 22 him. † And after they had mocked him, they stripped him of
 23 the purple, and put on him his owne garments, and they leade
 24 him forth to crucifie him. † And they forced a certaine man
 25 that passed by, Simon a Cyrenean coming from the countrie,
 26 the father of Alexander and Rufus, to take vp his crosse.
 27 † And they bring him into the place Golgotha, vvich being
 28 interpreted is, *The place of Caluarie*: † And they gaue him to drinke
 29 vvine mingled vvith myrthe: and he tooke it not.

24 † And crucifying him, they deuided his garments, casting
 25 lottes vpon them, vvho should take vvich. † And it vvvas
 26 the third houre, and they crucified him. † And the title of his
 27 cause vvvas superscribed, KING OF THE IEWES. † And
 28 vvith him they crucifie two theeeues: one on the right hand,
 29 and an other on his left. † And the Scripture vvvas fulfilled

Esa. 53,
12.about
what de-
stroyeth
the first-
best

29 that saith, *And vvith the wicked he vvvas reputed.* † And they that
 30 passed by, blasphemed him, vvagging their heades, and saying,
 31 Vah, he that destroyeth the temple, and in three daies buildeth it:
 32 † In like maner also the cheefe Priests mocking, said vvith
 33 the Scribes one to an other, He saued others, him self he can
 34 not saue. † Let Christ the king of Israel come downe now
 35 from the crosse: that vve may see and beleeeue. And they that
 36 vvvere crucified vvith him, railed at him.

:: So Heretikes
say of the B. Sa-
crament, If it be
Christ, let him
saue him self
from all iniuries.

R

And

weeke.

† And vwhen it vvas the sixt houre, there vvas made darke- 33
nes vpon the vvhole earth vntil the ninthe houre. † And 34
at the ninthe houre I E S V S cried out vvith a mightie voice,
saying, *Eloi, Eloi, lamma-sabatani?* Which is being interpreted,
My God, my God, vvhy hast thou forsaken me? † And certaine of the 35
standers about hearing, said, Behold, he calleth Elias. † And 36
one running and filling a sponge vvith vinegre, and putting it
about a reede, gaue him drinke, saying, Let be: let vs see if Elias
come to take him dovvne. † And I E S V S putting forth a 37
mightie voice, gaue vp the ghost. † And the vele of the temple, 38
vvas rent in tvvvo, from the toppes to the bottome. † And the 39
Centurion that stoode ouer against him, seeing that so crying
he had giuen vp the ghost, said, In deede this man vvvas the
sonne of God.

† And there vvwere also vvomen looking on a farre of: 40
among vvhom vvvas Marie Magdalene, and Marie the mother
of Iames the lesse and of Ioseph, and Salome: † and vvhen he 41
vvvas in Galilee, they folovved him, and ministred to him, and
many other vvomen that came vp together vvith him to
Hierusalem. † And vvhen euening vvvas come (because it 42
vvvas the Parasceue, vvwhich is the Sabboth-eue) † came Io- 43
seph of Arimathæa a noble Senatour, vvho him self also vvvas
expecting the kingdom of God: and he vvvent in boldly to
Pilate, and asked the body of I E S V S. † But Pilate marueled 44
if he vvwere novv dead. And sending for the Centurion, asked
him if he vvwere novv dead. † And vvwhen he vvnderstoode by 45
the Centurion, he gaue the body to Ioseph. † And Ioseph 46
bying sindon, and taking him dovvne, vvrapped him in
the sindon, and laid him in a monument, that vvvas heved
out of a rocke. And he rolled a stone to the doore of the
monument. † And Marie Magdalene and Marie of Ioseph 47
beheld vvwhere he vvvas laid.

Pf. 21, 1.

A N N O T A T I O N S

C H A P. X V.

The Priests of
the old Testa-
ment,

11. *Cheefe Priests.*] Heretikes abuse the ignorant people vvith these naughtie Priests of the
old Testament, to make that name odious, and to discredit the Priests of Christ in the new Testa-
ment. But for these Priests, thou maist not maruel that they are so busy against Christ, * partly *Ench. F.*
because they vvvere such as vvwere intruded by the secular power of the Roman Emperour, and from *Hist. li. 1*
yere to yere by bribery and frendship, nor by succession according to the Law of Moyses: partly *c. 6. ex 10*
because the time vvvas now come vvhen the old Priesthod of Aaron should cease, and the new *sepho.*
begin according to the order of Melchisedec: and for these causes God suffered their former priuele-
ges of vvifeddom and iudgement and discrecion to decay in these later vvsurpers, and that according to
the

March. 7. the Prophet sayng, *The Law shal perish from the Priest and counsell from the Ancients.* But the
96. Priesthood of the new Testament is to continew vnto the end of the world, and hath (as being the
1. 16. 17. principal part of the Church) the assistance of the Holy Ghost for euer promised, to teach it al truth:
Luc. 22 and for Peter the cheefe Priest thereof vnder Christ, our Sauour praied, That his faith should not
10. faile: and to the rest he said, *He that heareth you, heareth me.*

15. To satisfie the people.] Pilate should haue suffered death, rather then by other mens prouocation or commaundement haue executed an innocent: as a Christian iudge should rather suffer al extremities, then giue sentence of death against a Catholike man for his faith.

26. Tying London.] This dutie done to Christes body after his departure, was exceeding meritorious, and is therefore by holy writte so often commended for an example to faithfull men, to vs of al honour and deuotion towards the bodies of Saints and holy persons.

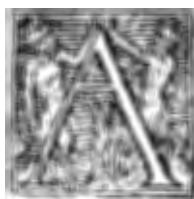
week.
 The Priesthood of the new Testament,

Executing lawes against innocents.

Religious duty toward the bodies of Christ and his Saints,

CHAP. XVI.

The third day, to three women at his Sepulcher, an Angel telleth that he is risen, and wil (as he promised Mar. 14. 28.) shew him self in Galilee. 9 The same day he appeareth to Marie Magdalene, after ward to vnto Disciples: yet the Eleuen wil not beleue it, until to them also he appeareth. 15 To whom hauing giuen commission into al nations, with power also of Miracles, he ascendeth, and they plant his Church euery where.



ND vwhen the Sabbath vvas past, Marie The Gospel vpō Easter day.

Magdalene and Marie of Iames, and Salōme¹¹ bought spices, that comming they might anoint Iesus. † And very early

the first of the Sabbaths, they come to the monument: the sunne being now risen.

† And they said one to an other, Vvho shal roll vs backe the stone from the doore of the monument? † And looking, they saw the stone rolled backe.

† And entring into the monument, they saw a yong man sitting on the right hand, couered vvith

a vvwhite robe: and they vvvere astonied. † Vvho saith to them, Be not dismaied: you seeke Iesus of Nazareth, that vvas crucified: he is risen, he is not here, behold the place vvhere they

laid him. † But goe, tel his Disciples and † Peter that he goeth before you into Galilee: there you shal see him, * as he told

you. † † But they going forth, fled from the monument. for trembling and feare had inuaded them: and they said nothing to any body. for they vvvere afraid.

† And he rising early the first of the Sabbath, * appeared first to Marie Magdalene, * out of vvvhom he had cast seuen

deuils. † She vvvent and told them that had been vvith him, that vvvere mourning and vvweeping. † And they hearing that he vvas alieue and had been seen of her, did not beleue.

† And * after this he appeared in an¹¹ other shape to vvvo

R ij of

Mr. 28. 1
11. 24. 1
12. 20. 1.

Mr. 14. 8.

10. 20. 6.

Luc. 8. 2.

Ln. 24. 13.

† Peter is named in special (as often els vvhere) for prerogative.

weeke.

of them vvalking, as they vvere going into the countrie.
 † and they going told the rest: neither them did they beleuee. 13
 † Last * he appeared to those eleuen as they sate at the 14
 table: and he exprobrated their incredulity and hardnes of
 hart, because they did not beleuee them that had seen him ris-
 sen againe. † And he said to them, * Going into the vvhole 15
 vvorld preach the Gospel to al creatures. † He that "beleue- 16
 ueth and is baptized, shal be saued: but he that beleueeth
 not, shal be condemned. † And them that beleuee" these 17
 signes shal folow: In my name shal they cast out deuils, They
 shal speake vvith nevv tongues, † Serpents shal they take 18
 avway, And if they drinke any deadly thing, it shal not hurt
 them, They shal impose hands vpon the sicke: and they shal
 be vvhole.

The Gospel vps
 the Ascension
 day.

The Ascension.

† And so our Lord I E S V S after he spake vnto them, * vvas 19
 assumed into heauen, and sate on the right hand of God.
 † But they going forth preached euery vvhere: our Lord wor- 20
 king vvithal, and confirming the vvord vvith signes that fo-
 llowed. -†

Lk. 24,
 36.
 Jo. 20,
 19.
 Mt. 28,
 19.

Lk. 25,
 51.

A N N O T A T I O N S

C H A P. XVI.

The vvomens
 deuotion to-
 vvard Christs
 body now
 dead.

Christs body
 vnder diuers
 formes.

Not onely
 faith.

The gift of mi-
 racles.

1. *Bought spice.*] As she did bestow and consume a costly ointment vpon his body being yet
 alieue (c. 14, 3,) Christ him self defending and highly commending the fact against Iudas and other
 who accounted it to be superfluous and better to be bestowed otherwise: So not without great
 deuotion and merite, she and these other Women seeke to anoint his body dead (though Heretikes
 or other simple persons may pretend such things to be better bestowed vpon the poore) and ther-
 fore, * (she first before al other, * and they next, saw him after his Resurrection.

Mt. 16, 9.
 Mt. 28, 9.

12. *In an other shape.*] Christ though he haue but one corporal shape, natural to his person,
 yet by his omnipotencie he may be in whatsoeuer forme, and appeare in the likeness of any other
 man or creature, as he list. Therefore let no man thinke it strange, that he may be vnder the forme
 of bread in the B. Sacrament.

16. *He that beleueeth.*] Note wel, that whereas this Euangelist mentioneth only faith and bap-
 tisme, as though to beleuee and to be baptized were ynough, S. Matthew addeth these wordes
 also of our Sauour, *teaching them to obserue al things whatsoeuer I haue commaunded you*, Which con-
 teineth al good Workes and the whole iustice of a Christian man.

Mt. 28, 20.

17. *These signes shal folow.*] It is not meant, that al Christians or true beleueers should doe
 miracles: but that some for the prooffe of the faith of al, should haue that gift. The Which is the
 grace or gift of the whole Church, executed by certaine for the edification and profite of the
 whole.

THE



THE ARGUMENT OF S. LVKES GOSPEL.



S. Lukes Gospel may be divided into five partes.

The first part is, of the Infancie boile of the precurfor, and of Chrif himselfe: chap. 1. and 2.

The second, of the Preparation that was made to the manifestation of Chrif: chap. 3. and a piece of the 4.

The third, of Chriftes manifesting him selfe, by preaching and miracles, specially in Galilee: the other piece of the 4. chap.

unto the middes of the 17.

The fourth of his comming into Iurie towards his Passion: the other piece of the 17 chap. unto the middes of the 19.

The fifth, of the Holy werke of his Passion in Hierusalem: the other part of the 19 chap. unto the end of the booke.

S. Luke was sectator (saith S. Hierome) that is, a disciple of the Apostle Paul, and a companion of al his peregrination. And the same we see in the Actes of the Apostles: Where, from the 16 chap. S. Luke putteth him selfe in the traine of S. Paul, writing thus in the storie. Forthwith we sought to goe into Macedonia. and in like manner, in the first person, commonly through the rest of that booke. Of him and his Gospel, S. Hierom understandeth this saying of S. Paul: Vve haue sent with him the brother, whose praise is in the Gospel through al Churches. where also he addeth: Some suppose, so often as Paul in his Epistles saith, According to my Gospel, that he meaneth of Lukes booke. And againe: Luke learned the Gospel not onely of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles: which him selfe also in the beginning of his booke declareth, saying, As they deliuered to vs who them felues from the beginning saw, and were ministers of the word. It foloweth in S. Hierome: Therfore he wrote the Gospel, as he had heard. but the Actes of the Apostles he compiled as he had seen. S. Paul writeth of him by name to the Colofians: Luke the Physicion saluteth you. and to Timothee: Luke alone is with me. Finally of his end thus doth S. Hierome write: He liued fourescore and foure yeres, hauing no wife. He is buried at Constantinople: to which citie his bones with the Relikes of Andrew the Apostle were translated out of Achaia the twentieth yere of Constantinus. And of the same Translation also in another place against Vigilantius the Heretike: It grieueth him that the Relikes of the Martyrs are couered with pretious coverings, and that they are not either tied in cloutes or throwen to the dunghill. why, are we then sacrilegious, when we enter the Churches of the Apostles? Was Constantinus the Emperour sacrilegious, who translated to Constantinople the holy Relikes of Andrew, Luke, and Timothee: at which the Diuels rore, and the inhabitants of Vigilantius confesse that they feeble their presence?

His sacred body is now at Padua in Italie, Vntill it was againe translated from Constantinople.

Hier. in Catalogo.

2. Cor. 8, 8.

Luk. 1, 2.

Col. 4, 14.

2. Tim. 4, 21.

Hiero. in Catalogo.

Hier. con. Vigil. 1.

The Heretike so counted the Catholikes for their honouring of Saints and Relikes.



THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO LVKE.

CHAP. I.

THE FIRST
part: of the
Infancie both
of the Pre-
cursor, and
of CHRIST
him self.

*The Annunciation and Conception, first of the Precursor: 26 and sixe moneths after, of
Christ also him self. 39 The Visitation of our Ladie, vvhether both the mother
do Prophecie. 57 The Natiuitie and Circumcision of the Precursor, vvhether hu
father doth prophecie. 80 The Precursor is from a childe an Eremitte.*



BECAUSE many haue gone about 1
to compile a narration of the things
that haue been accomplished among
vs: † according as they haue deliuered 2
vnto vs, vvhich from the beginning
them selues sawe and vvere ministers
of the vvord: † it seemed good also 3
vnto me "hauing diligently attained
to al things from the beginning, to
vvrite to thee in order, good * Theophilus, † that thou maist 4
knowe the veritie of those vvordes vvhereof thou hast been
instructed.

The Gospel vpp
the cue of S.
Iohn Baptist.

† There vvvas in the daies of Herod the king of Ievvrie, a 5
certaine Priest named Zacharie, of the * course of Abia: and his
vvife of the daughters of Aaron, and her name Elizabeth.
† And they vvvere both " iust before God, vvalking " in al the 6
commaundements " and iustifications of our Lord vvithout
blame, † and they had no sonne: for that Elizabeth vvvas bar- 7
ren, and both vvvere vvvel stricken in their daies. † And it came 8
to passe: vvhen he executed the priestly function in the or-
der of his course before God, † according to the custome of 9
the Priestly function, he vvvent forth by lot * to offer in-
cense, entring into the temple of our Lord: † and * al the 10
multitude of the people vvvas :: praying vvwith out at the houre
of the incense. † And there appeared to him an Angel of our 11
Lord,

Act. 1, 1,

*1 Par.
24, 10.*

*Exo. 3,
17.
Leu. 16,
16.*

:: We see here
that the Priest
did his dutie
vvithin, the
people in the
meane time

- Lord, standing on the right hand of the altar of incense.
- 12 † And Zacharie vvas troubled, seeing him: and feare fel vpon
 13 him. † But the Angel said to him, Feare not Zacharie, for thy
 praier is heard: and thy vvife Elizabeth shal beare thee a
 14 sonne, and thou shalt cal his name Iohn: † and thou shalt
 haue "ioy and exultation, and many shal reioyce in his nati-
 15 uitie. † for he shal be great before our Lord: :: and vvine
 and sicer he shal not drinke: and he shal be replenished vvith
 16 the Holy Ghost euen from his mothers vvombe. † and he
 shal * conuert many of the children of Israel to the Lord their
 17 God. † and he shal goe before him * in the spirit and vertue
 of Elias: that he may conuert the hartes of the fathers vnto
 the children, and the incredulous to the vvifedom of the iust,
 18 to prepare vnto the Lord a perfect people. ¶ † And Zacharie
 said to the Angel, Vvhereby shal I knowv this? for I am old:
 19 and my vvife is vvel stricken in her daies. † And the Angel
 ansvvering said to him, I am Gabriel that assist before God:
 and am sent to speake to thee, and to euangelize these things
 20 to thee. † And behold, :: thou shalt be dumme, and shalt
 nor be able to speake vntil the day vvherein these things
 shal be done: for-because thou hast not beleued my vvor-
 21 des, vvlich shal be fulfilled in their time. † And the people
 vvas expecting Zacharie: and they marueled that he made
 22 tariance in the temple. † And coming forth he could not
 speake to them, and they knevv that he had seen a vision in
 the temple. And he made signes to them, and remained
 23 dumme. † And it came to passe, after the daies of his office
 24 vvere expired, he departed into his house. † And after these
 daies Elizabeth his vvife conceived: and hid her self siue mo-
 25 neths, saying, † For thus hath our Lord done to me in the
 daies vvherein he had respect to take avvay my reproche
 among men.
- 26 †^b And in the sixt moneth, the Angel Gabriel vvas sent of
 27 God into a citie of Galilee, called Nazareth, † * to a virgin
 desponsed to a man vvwhose name vvas Ioseph, of the house of
 28 Dauid: and the virgins name vvas M A R I E. † And the An-
 gel being entred in, said vnto her, "H A I L E " *ful of grace, our Lord*
 29 *is vvith thee: blessed art thou among vvomen.* † Vvho hauing heard, vvas
 troubled at his saying, and thought vvhat maner of saluta-
 30 tion this should be. † And the Angel said to her, Feare not
 31 M A R I E, for thou hast found grace vvith God. † * Behold
 thou

praying vvith-
 out: and that
 the Priests fun-
 ctions did pro-
 fite the, though
 they neither
 heard nor saw
 his doings.

:: This absti-
 nence sorerold
 and prescribed
 by the Angel,
 sheweth that it
 is a worthy
 thing, and an
 acte of religion
 in S. Iohn, as it
 was in the Na-
 zarites.

:: Zacharie pu-
 nished for
 doubting of
 the Angels
 word.

^b The Gospel
 vpon the Annun-
 ciation of our
 Lady, March 25.
 And on the We-
 nesday of Im-
 ber weeke in
 Aduent. And for
 a Votive Masse
 of our Lady in
 Aduent.

The beginning
 of the A V E
 MARIE. See
 the rest v. 42.

Mal. 4,
 6.
 Mt. 11,
 14.

Mat. 1, 18

Mat. 7,
 14.

thou shalt conceiue in thy vvorbe, and shalt beare a sonne:
and thou shalt call his name I E S V S. † he shall be great, and
shall be called the sonne of the most High, and our Lord God
shall giue him the seate of Dauid his father: † * and he shall
reigne in the house of Iacob for euer, and of his kingdom
there shall be no end. † And M A R I E said to the Angel, :: 34

She doubted
not of the thing
as Zacharie, but
enquired of the
meanes.

At this very
moment when
the B. Virgin
gaue consent,
she conceived
him perfect
God and per-
fect man.

The Gospell vpo
the Visitation of
our Lady, Iul. 2.
And vpon the
Imber Friday in
Aduent.

John the Bap-
tist being yet in
his mothers
wombe, re-
ioyced and ac-
knowledged
the presence of
Christ and his
mother.

Hovv shall this be done? because I know not man? † And
the Angel answering, said to her, The Holy Ghost shall come
vpon thee, and the powver of the most High shall ouerha-
dovv thee. And therefore also that vvhich of thee shall be
borne Holy, shall be called the sonne of God. † And behold 36
"Elisabeth thy cosin, she also hath conceived a sonne in her
old age: and this moneth, is the sixt to her that is called bar-
ren: † because there shall not be impossible vwith God any 37
vvord. † And M A R I E said, :: BEHOLD the handmaid of our Lord, 38
be it done to me according to thy word. ¶ And the Angel departed
from her.

† And M A R I E rising vp in those daies, vvent vnto the hil 39
countrie vwith speede, into a citie of Iuda. † and she entred 40
into the house of Zacharie, and saluted Elisabeth. † And it 41
came to passe: as Elisabeth heard the salutation of M A R I E,
the infant did leape in her vvorbe. and Elisabeth vvas re-
plenished vwith the Holy Ghost: † and she cried out vwith a 42
loude voice, and said, "BLESSED art thou among vvomen, and blessed is
the fruite of thy vvorbe. † And vvhence is this to me, that the "mo- 43
ther of my Lord doth come to me? † For behold as the voice 44
of thy salutation sounded in mine eares, the infant in my
vvombe did leape for ioy. † And blessed is she that beleueed, 45
because those things shall be accomplished that vvere spokē
to her by our Lord. † And M A R I E said, 46

M A G N I F I C A T
at Euen song.

M Y S O U L doth magnifie our Lord.

† And my spirit hath reioyced in God my Saviour. ¶

Because he hath regarded the humilitie of his handmaid: for behold from
hence forth :: al generations shall call me blessed. 48

† Because he that is mightie hath done great things to me, and holy is his name. 49

† And his mercie from generation vnto generations, to them that feare him. 50

He hath shewed might in his arme: he hath dispersed the proude in the con-
ceit of their hart. 51

† He hath deposed the mightie from their seate, and hath exalted the humble. 52

† The hungrie he hath filled vwith good things: and the riche he hath sent
away empty. 53

† He hath receiued Israel his childe, being mindeful of his mercie,

† As he spake to our fathers, to Abraham and his seed: for euer.

† And

Dan. 7,
14, 27,

56 † And MARIE taried vvith her about three moneths: and ſhe returned into her houſe.

57 † And Eliſabeths ful time vvas come to be deliuered: and

58 ſhe bare a ſonne. † And her neighbours and kinſfolke heard that our Lord did magnifie his mercie vvith her, and they did

59 congratulate her. † And it came to paſſe: on the eight day they came to circuncife the childe, and they called him by

60 his fathers name, Zacharie. † And his mother anſwering,

61 ſaid, Not ſo, but he ſhal be called Iohn. † And they ſaid to her, That there is none in thy kinred that is called by this

62 name. † And they made ſignes to his father, vvhat he vvould

63 haue him called. † And demaunding a vvriting table, he vvrote, ſaying, * Iohn is his name. And they al marueled.

64 † And forthvvith his mouth vvas opened, and his tonge, and

65 he ſpake bleſſing God. † And feare came vpon al their neighbours: and al theſe things vvere bruited ouer al the hil-coun-

66 trie of Ievvrie: † and all that had heard, laid them vp in their hart, ſaying, What an one, trovv ye, ſhal this childe be? For the

67 hand of our Lord vvas vvith him. † And Zacharie his father vvas replenifhed vvith the Holy Ghoſt: and he prophecied,

ſaying,

68 † BLESSED BE OVR LORD God of Iſrael: becauſe he hath viſited and vvrought the redemption of his people: -

69 † And hath erected the horne of ſaluation to vs, in the houſe of Dauid his ſervant.

70 † As he ſpake by the mouth of his holy Prophets, that are from the beginning.

71 † Saluation from our enemies, and from the hand of al that hate vs:

72 † To vvooke mercie vvith our fathers: and to remember his holy teſtament,

73 † * The othe vvich he ſwore to Abraham our father, † that he vvould giue

74 to vs, That vvithout feare being deliuered from the hand of our enemies, vve may ſerue him.

75 † In holines and iuſtice before him, al our daies.

76 † And thou childe, ſhalt be called the Prophet of the Higheſt: for * thou ſhalt goe before the face of our Lord to prepare his vvayes.

77 † To giue knowledge of ſaluation to his people, vnto remiſſion of their finnes,

78 † Trough the bowels of the mercie of our God, in vvichⁿ the * Orient, from on high, hath viſited vs,

79 † To illuminate them that ſit in darkenes, and in the ſhadow of death: to direct our feete into the vvay of peace.

80 † And the childe grew, and vvas ſtrengthened in ſpirit, and vvas in the deſerts vntil the day of his manifeſtatiō to Iſrael.

The Goſpel vvō the Natiuitie of S. Iohn Baptiſt Iun. 24. called Midſomer day.

BENEDICTVS at Laudet.

Marke that he was a voluntarie Eremitte, and choſe to be ſolitarie from a childe, til he was to preach to the people. in ſo much that antiquitie counted him the fiſt Eremitte. Hiero. in viſ. Pauli.

ANNOTATIONS CHAP. I.

Sacred Writers
and holy Cōu-
cils.

1. *Having diligently attained.*] Hereby vve see that, though the Holy Ghost ruled the penne of holy vvriters that they might not erre, yet did they vse humane meanes to search out and find the truth of the things they wrote of. Euen so doe Councels, and the President of them, Gods vicar, discusse and examine al causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into al truth, according to Christes promise *Io. 16. 13*: as in the very first Council of the Apostles them selues at Hierusalem is manifest *Act. 15. 7* and *28*. Again here vve haue a familiar preface of the Author as to his frende, or to euery godly Reader (signified by Theophilus) concerning the cause and purpose and manner of his vvriting, and yet the very same is confessed Scripture, vvith the vvhole booke follovvng. Manuel not then if the Author of the second booke of the Machabees * vse the like humane speeches both at the beginning and in the later end, neither do thou therefore reiect the booke for no Scripture, as our Heretikes doe: or not thinke him a sacred vvriter.

1 Mach. 2
& 15.

The second
booke of the
Machabees.

True iustifica-
tion by obser-
uing the com-
mandements.

6. *Iust before God.*] Against the Heretikes of this time, here it is euident that holy men be iust, not only by the estimation of men, but in deede and before God.

6. *In al the commandements.*] Three things to be noted directly against the Heretikes of our time. first, that good men doe keepe al Gods commandements: Which (they say) are impossible to be kept. Again, that men be iustified not by only imputation of Christes iustice, nor by faith alone, but by Walking in the commandements. Again, that the keeping and doing of the commandements is properly our iustification.

Corrupt trans-
lation of Here-
tiques.

Αἰκαιμάτα.

6. *Iustifications.*] This Word is so vsual in the Scriptures (namely in the *Psal. 118*) to signifie the commandements of God, because the keeping of them is iustification, and the Greeke is alwaies so fully correspondent to the same, that the Heretikes in this place (otherwise pretending to esteeme much of the Greeke) blush not to say, that they auoid this word of purpose against the iustification of the Papists. And therefore one vvesth Tullies Word forthwith, in Latin *constituta*: and his scholars in their English Bibles say, *Ordinances*.

14. *Ioyfull exultation.*] This was fulfilled, not only when he was borne, but now also through the whole Church for euer, in ioyfull celebrating of his Natiuitie.

Beza in
Annot. no.
Teff. 1116.

The continēcie
of priests.

21. *He departed.*] In the old Law (saith S. Hierom) they that offered hostes for the people, were not only not in their houses, but were purified for the time, being separated from their wiues, and they dranke neither wine nor any strong drinke, which are wont to prouoke concupiscence. Much more the Priests of the new Law that must alwaies offer sacrifices, must alwaies be free from matrimonie. *Li. 1 c. 19. adu. Iouin. and ep. 10 c. 3.* See S. Ambrose in *1 Tim. 1*. And therefore if there were any religion in Caluins Communion, they would at the least giue as much reuerence in this point, as they in the old Law did to their sacrifices, and to the loaves of proposition. *1 Reg. 31.*

Often saying
of the AVE
ΜΑΡΙΕ.

28. *Hailful of grace.*] Holy Church and al true Christian men doe much and often vse these Wordes brought from heauen by the Archangel, as wel to the honour of Christ and our B. Ladie, as also for that they were the Wordes of the first glad tidings of Christs Incarnation and our Saluation by the same, and be the very abridgement and summe of the whole Gospel. In so much that the Greeke Church vsed it daily in the Masse.

Liturg. S.
Iacobi &
Chrys.

Corrupt trans-
lation of Here-
tiques.

μεχαριμένην
ἐχαρίτωσιν.

28. *Ful of grace.*] Note the excellent prerogatiues of our B. Ladie, and abhorre those Heretikes which make her no better then other vulgar Women, and therefore to take from her fulnes of grace, they say here, *Hail freely beloued*, contrarie to al significations of the Greeke word, which is at the left, *endued with grace*, as S. Paul vseth it *Ephes. 1*. by S. Chrysostoms interpretation: or rather, *ful of grace*, as both * Greeke and Latin fathers haue alwaies here vnderstood it, and the Latines also read it, namely S. Ambrose thus, *Wel is she only called ful of grace, vvho only obtained the grace, vvhich no other vvoman deserved, to be replenished vvith the author of grace*. And if they did as wel know the nature of these kind of Greeke Wordes, as they would seeme very skilful, they might easily obserue that they signifie fulnes, as when them selues translate the like word (*Luc. 16. 20*) ful of sores. Beza, *ulcerosus*.

S. Athan.
de S. Drip.
S. Epiphanius
in orat. de
laud. B.
virg. Am-
bro. in 1
Luc. li. 1.
Hier. ep.
140 in exp.
Ps. 44.

Our B. Ladie
vowed virgi-
nitie.

34. *I know not man.*] These wordes declare (saith S. Augustine) that she had now vowed virginitie to God. For otherwile neither would she say, *How / hal this be done?* nor haue added, *because I know not man*. Yea if she had said only the first wordes, *How / hal this be done?* it is euident that she would not haue asked such a question, how a vvoman should beare a sonne promised her, if she had married meaning to haue carnal copulation. *c. de virgin.* As if he should say, If she might haue knowen a man and so haue had a childe, she vvould neuer haue asked, *How / hal this be done?* but because that ordinarie way was excluded by her vow of virginitie, therefore she asketh, *How?* And in asking, *How?* she plainly declareth that she might not haue a childe by knowing man, because of her vow. See S. Grego. *Nylone de sancta Christi Natiuitate.*

36. Elisabeth

10. *Elisabeth thy Cousin.* By this that Elisabeth and our Lady were cousins, the one of the tribe Christ came of of Levi, the other of Iuda, is gathered that Christ came of both tribes, Iuda and Levi, of the both tribes, Iudings and the priests: him self both a king and a priest, and the Anointed (to wit) by grace spiri- da and Levi, tu- ally, as they were with oile materially and corporally. *August. 2 de Conseq. Euang. c. 1.*

11. *Blessed art thou.* At the very hearing of our Ladies voice, the infant and she were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady. The blessed virgin M A R I E. calling her blessed and her fruit blessed, as the Church doeth also by her wordes and example in the AVE MARIE.

12. *Mother of my Lord.* Elisabeth being an exceeding iust and blessed woman, yet the worst. Her excellencie, nes of Gods mother doth so far excel her and al other women, as the great light the lide starres. *Hiero. Pref. in Sophon.*

13. *Shal call me blessed.* This Prophecie is fulfilled, when the Church keepeth her Festival daies, Her honour in and when the faithful in al generations say the AVE MARIE, and other holy Antems of our al the World, Lady. And therefore the Caluisties are not among those generations which call our Lady blessed.

14. *Iohn u hu name.* Wee see that names are of signification and importance, God him self Mysteric and signification in changing or giuing names in both Testaments: as, Aoraham, Israel, Peter, and the principal of al others, I E S U S: and here I O H N, which signifieth, Gods grace or mercie, or, God wil haue mercie. names.

For he was the Precursor and Prophet of the mercie and grace that ensued by C H R I S T I E S U S. Note also that as then in Circuncision, so now in Baptisme (which answereth thereto) names are giuen. And as we see here and in al the old Testament, great respect was had of names: so we must beware of strange, profane, and secular names (now a daies to common) and rather according to what names to be giue in Baptisme. *What names to be giue in Baptisme.*

6. de bapt. in fine.

15. *Iustice before him.* Here also we see that we may haue true iustice, not only in the sight of true iustice, not men, or by the imputation of God, but in deede before him and in his sight: and that the coming of Christ was to giue men such iustice. The Heretikes

16. *The orient.* Marcell not if Heretikes controule the old authentical translation, as though it controule both differed from the greeke: wher as here they make much a doe to controule not only al the greeke inter- Greeke and La- preters of the old testament, but also S. Luke him self, for the word *ἀνατολή*, as differing from the tin text, Hebrew.

Beza.

C H A P. II.

The Natiuitie of Christ, & manifestation thereof to the Shepheards: by an Angel, and by them to others. 21 His Circuncision. 22 His Presentation, together with Simeons (as also Anna) attestation and prophesying of his Passion, of the Iewes reprobation, and of the Gentils illumination. 41 His annual ascending to Hierusalem with his parents, to whom he was subiect, and his fulnes of wisdom shewed among the Doctors at twelve yeres of his age.

1 **A**ND it came to passe, in those daies there
2 came forth an edict from Cæsar Augustus,
3 that the vvhole vvorld should be enrolled.
4 † This first enrolling vvvas made by the Pre-
5 sident of Syria Cyrenus. † And al vvvent to
6 be enrolled, euery one into his ovvne citie.
7 † And Ioseph also vvvent vp from Galilee out of the citie of Nazareth into Ievvrie, to the citie of Dauid that is called Beth-lehem: for-because he vvvas of the house and familie of Dauid, † to be enrolled vvwith M A R I E his despoused vvwife that vvvas vvwith childe. † And it came to passe, vvwhen they vvvere there, her daies vvvere fully come that she should be deliuered. † And she brought forth her first begotten sonne,



The Gospel at the first Masse vpon christmas day.

In the yere, from the creation of the vvorld 1992: from Noes flood, 2957: from the Natiuitie of Abraham, 2015: from Moyses and the coming forth of the people of Israel out of Egypt, 2510: from Dauid

S ij and

anointed king,
1032: from the
first Olympias,
800: from the
building of Ro-
me, 752: hebdoma-
da 63, accord-
ing to the pro-
phetic of Dani-
el (c. 9), that
is, in the yere
440 or there-
about: in the
sixt age of the
vworld, vwhen
there vvas vni-
uersal peace in
al the vworld:
the eternat God
and sonne of
the eternal Fa-
ther, meaning
to consecrate
and sanctifie the
vworld vvith his
most blessed
cōing, being
cōciued of the
Holy Ghost,
nine moneths
after his concep-
tion, I E S V S
C H R I S T the
sonne of God is
borne in Beth-
lehem of Iuda,
in the yere of
Cesar Augustus
42. *Usuard. in
martyrol. Decēb.
25. according to
the comon ancient
supputation.*

b The Gospel at
the secōd masse
vpō Christmas
day. And for a
Votue of our
Lady frō christ-
mas to Candle-
mas.

c The Gospel
vpon the Cir-
cuncisiō of our
Lord Ian. 1.

d The Gospel
vpon the Pur-
ification of our
Lady or Can-
dlemas day.

and svadled him in clothes, and laid him dovvn in a man-
ger: because there vvas not place for them in the inne.

† And there vvere in the same countrie shepheards vvat-
ching, and keeping the night vvatches ouer their flocke.

† And behold, an Angel of our Lord stood beside them, and
the brightnes of God did shine round about them, and they
feared vvith a great feare. † And the Angel said to them, Fea-

re not: for behold I euangelize to you great ioy, that shal
be to al the people: † because this day is borne to you a S A -

VIOR vvwhich is Christ our Lord, in the citie of Dauid. † And 12
this shal be a signeto you, You shal finde the infant svad-
dled in clothes: and laid in a manger. † And sodenly there 13

vvas vvith the Angel a multitude of the heauenly armie, prai-
sing God, and saying, † *Glorie in the highest to God: and in earth peace to 14*

a men of good vvil. † *b* And it came to passe: after the Angels de- 15
parted from them into heauen, the shepheards spake one to
an other: Let vs goe ouer to Bethlechem, and let vs see this

vvord that is done, vvwhich our Lord hath shevved to vs.

† And they came vvith speede: and they found M A R I E and 16
Ioseph, and the infant laid in the manger. † And seeing it, 17

they vnderstood of the vvord that had been spoken to them
concerning this childe. † And al that heard, did maruel: and 18

concerning those things that vvere reported to them by the
shepheards. † But M A R I E kept al these vvordes, confer- 19

ring them in her hart. † And the shepheards returned, glori- 20
fying and praying God in al things that they had heard, and

seen, as it vvas said to them. †

† *c* And * after eight daies vwere expired, that the childe 21
should be circuncised: his name vvas called I E S V S, vvwhich

vvas * called by the Angel, before that he vvas conceiued in
the vvombe. †

† *d* And after the daies vwere fully ended of her purification 22
* according to the lavv of Moyses, they caried him into Hie-

rusalem, to present him to our Lord († as it is vvritten in the 23
lavv of our Lord, *That euery male opening the marrice, shal be called holy*

to the Lord.) † and to giue a sacrifice * according as it is vvrit- 24
ten in the lavv of our Lord, a paire of turtles, or tivo yong

pigeons. † And behold, there vvas a man in Hierusalem, na- 25
med Simeon, and this man vvas iust and religious, expecting

the consolation of Israel: and the Holy Ghost vvas in him.

† And he had receiued an ansvver of the Holy Ghost, that he 26
should

GLORIA
IN EX-
CELSIS
at Masse.

Gen. 17,
12.
Lk. 1, 31.

Leu. 12,
6.
Exo. 13, 2

Nth. 8, 16
Leu. 11,
8.

- should not see death vnles he sawv first the: CHRIST of our
 27 Lord. † And he came in spirit into the temple. And vwhen
 his parents brought in the childe I E S V S, to doe according to
 28 the custome of the Lavv for him: † he also tooke him into
 his armes, and blessed God, and said,
 29 † NOW THOU dost dimisse thy seruants O Lord, according to thy vvord
 in peace. NVNC DI-
 30 † Because mine eyes haue seen, thy S A L V A T I O N, MITTIS
 31 † Vvhich thou hast prepared before the face of al peoples: at Complin.
 32 † A light to the reuelation of the Gentils, and the glorie of thy people
 Israel. †
 33 † And his father and mother vv ere matueling vpon those
 34 things vv hich vv ere spoken concerning him. † And Simeon
 blessed them, and said to M A R I E his mother, Behold this is
 set vnto the ruine, and vnto the resurrection of many in
 35 Israel, and for a signe vv hich shal be contradicted, † and
 :: thine ovvne soule shal a svvord pearce, that out of many
 36 hartes cogitations may be reuealed. † And there vv as Anne
 a prophetisse, the daughter of Phanuel, of the tribe of Aser:
 she vv as farre stricken in daies, and had liued vv ith her hus-
 37 band seuen yeres from her virginittie. † And she vv as "a
 vv idovv vntil eightie and foure yeres: vv ho departed not
 from the temple, " by fastings and praiers :: seruing night and
 38 day. † And she at the same houre sodenly comming in, con-
 fessed to our Lord: and spake of him to al that expected the
 39 redemption of Israel. † And after they had vv holy done al
 things according to the lavv of our Lord, they returned into
 Galilee, into their citie Nazareth.
 40 † And the childe grevv, and vv axed 'strong': ful of vv ise-
 41 dom, and the grace of God vv as in him. † And his parents
 vv ent euery yere vnto Hierusalem, * at the solemne day of
 42 Pasche. † And vv hen he vv as twelue yeres old, they going
 vp into Hierusalem according to the custome of the festiual
 43 day, † and hauing ended the daies, vv hen they returned, the
 childe I E S V S remained in Hierusalem: and his parents knew
 44 it not. † And thinking that he vv as in the companie, they
 came a daies iourney, and sought him among their kinssfolke
 45 and acquaintance. † And not finding him, they returned into
 46 Hierusalem, seeking him. † And it came to passe, after three
 daies they found him in the temple sitting in the middes of
 47 the Doctours, hearing them, and asking them. † And al vv ere
 astonied that heard him, vpon his vv isedom and ansvvers.

S iij † And

:: See Ioh. 1. 10
and 41.:: Simeon pro-
phesied not on-
ly of Christ but
of our B. Lady,
of al her sor-
rowes: wherein
she was al-
waies partaker
with our Sau-
our, from his
flight into Æ-
gypt euē to his
death.The gospell vv^d
the first Sunday
after the Epi-
phanie.strong
inspired
vs.strong
inspired

Exo. 23,

5. 34,

7.

Deu. 16,

1.

† And seeing him, they wondered. And his mother said to 48
him, Sonne, vvhy hast thou so done to vs? behold thy father
and I sorovving did seeke thee. † And he said to them, Vwhat 49
is it that you sought me? did you not know, that I must be
about those things, vvhich are my fathers? † And they vn- 50
derstood not the vvord that he spake vnto them. † And he 51
vvent dovne vvith them, and came to Nazareth: and vvvas
"subiect to them. And his mother kept al these vvordes in her
hart. † And I e s v s proceeded in vvifedom and age, and grace 52
vvith God and men. †

AN NOT A T I O N S

CHAP. II.

Face vvil.

14. *Men of good Wil.*] The birth of Christ giueth not peace of minde or saluation but to such as be of good will, because he worketh not our good against our willes, but our willes concurring.
Aug. quest. ad Simplic. li. 1. q. 2. to. 4.

Our B. Lady full of deepe contemplations.

19. *Kept al.*] Our Lady though little be spoken of her concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in publike of high mysteries: yet she knew al these mysteries, and wisely noted and contemplated of al those things that were done and said about Christ, from the first bourse of his Conception til the end of his life and his Ascension.

Mens ruine and damnation is of them selues.

30. *To the ruine.*] Therefore to the ruine of some, because they would not beleue in him, and so vvere the cause of their owne ruine, as he is els Where called, *A stumbling stone*, because many would stumble at him and so fall by their owne fault. other some he raised by his grace from sinne to iustice, and so he was the resurrection of many. The Apostle vseth the like spache, saying: *We are to some the odour of life, vnto life: to others, the odour of death, vnto death.* Not that their preaching was to cause death, but because they that would not beleue their preaching, willfully incurred deadly sinne and damnation.

Holy vvidthod.

31. *A vvidthod.*] Marke that vvidthod is here mentioned to the commendation thereof euen in the old Testament also, and the fruite and as it were the profession thereof is here commended, to vvirtue, fasting, praying, being continually in the Temple. euen as S. Paul more at large for the state of the new Testament speaketh of vvidthod and virginitie, as being professions more apt and commodious for the seruice of God. *Cor. 7.*

Fasting an act of religion.

37. *By fastings and prayers seruing.*] Seruing, in the Greeke is λατρεύουσα, that is, doing diuine worship vnto God, as by praier, so also by fasting. so that fasting is λατρεία, that is, an act of religion whereby we doe worship God, as we doe by praier, and not vsed only to subdew our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.

Dutiful obedience to parents.

61. *Subiect to them.*] Al children may learne hereby, that great ought to be their subiection and obedience to their Parents, when Christ him self, being God, would be subiect to his parents being but his creatures.

CHAP. III.

THE SECOND part:
The preparation that vvvas made to the manifestation of CHRIST.

John, to prepare al to Christ (as Esay had prophesied of him) baptizeth them to penance, 7 insinuating their reprobation, and the Gentils vocation, 10 teaching also and exhorting ech sort to doe their dutie. 15 That him self is not Christ, he sheweth by the difference of their vvvo baptismes: 17 and saith that Christ vvil also iudge hu baptized. 19 Johns imprisonment. 21 Christ being him self also baptizd of John, hath testimonie from heauen, 23 as he vvhoose generation re-gneth vv againe to God.

And

1



ND in the fiftenth yere of the empire of Tiberius Cæsar, Pontius Pilate being Gouvernour of Ievvrie, and Herod being Terrarch of Galilee, and Philip his brother Terrarch of Ituræa and the countrie Trachonitis, and Lysanias Tenna, † vnder the high Priests Annas and Cai-

The Gospel vpō
Imber Satur-
day in Aduent.
And on the 4
Sunday in Aduent.

2

phas: the vvord of our Lord vvas made vpon Iohn the sonne of Zacharie, in the desert. † And * he came into al the countrie of Iordan, preaching the baptisme of :: penance vnto remission of sinnes: as it is vvritten in the booke of the sayings of

:: Penance prepareth the way to Christ.

3

Esay the Prophet: † *A voice of one crying in the desert: prepare the way of our Lord, make straight his pathes. † Every valley shal be filled: and every mountain and hill shal be made low, and crooked things shal become straight: and rough waies, plaine: † and al flesh shal see the SALVATION of God.*

4

† He said therefore to the multitudes that vvent forth to be baptized of him, * Ye vipers broodes, vvho hath shewed

:: Fruits of penance be workes satisfactorie.

5

you to flee from the vvraith to come? † Yeld therefore :: fruites vvorthie of penance. and doe ye not begin to say, Vve haue Abraham to our father. For I tel you, that God is able

6

of these stones to raise vp children to Abraham. † And novv the axe is put to the roote of the trees. :: Euery tree therefore that yeldeth not good fruite, 'shal be' cut dovne, and cast

:: A man vvithout good workes is vnfruitful, and shal be cast into euerlasting fire.

7

into fire. † And the multitudes asked him, saying, Vvhat shal vve doe then? † And he ansuering, said vnto them: :: He

:: Almes counseled or enioyned for sinnes and to auoid damnation.

8

that hath tvv coares, let him giue to him that hath not: and he that hath meate, let him doe likevvise. † And the Publicans also came to be baptized, and said to him, Maister, vvhat

9

shal vve doe? † But he said to them, Doe nothing more then that vvich is appointed you. † And the souldiars also asked him, saying, Vvhat shal vve also doe? And he said to them,

10

Vexe not neither caluminate any man: and be content vvith your stipends.

11

† And :: the people imagining, and al men thinking in their harts of Iohn, lest perhaps he vv ere Christ: † Iohn answered, saying vnto al, * I in deede baptize you vvith vvater:

:: Iohn was so holy that many might by errour easily thinke he was Christ.

12

:: but there 'I hal come' a mightier then I, vv whose latchet of his shoes I am not vvorthie to vnloose, he shal baptize you in the Holy Ghost and fire. † vv whose fanne is in his hand, and

:: How say then the Heretikes that the Baptisme of Christ is of no greater vertue then Iohns?

13

he vv il purge his floore: and vv il gather the vvheat into his barne, but the chaffe he vv il burne vvith vnquencheable fire.

14

† Many other things also exhorting did he euangelize to the people.

Mt. 3, 1.

Mt. 1, 1.

Ej. 4. 40,

3.

Mt. 3, 7.

Mt. 3, 11.

Mt. 1, 8,

cōmetib

Io. 1, 26.

Mt. 1, 5.

11, 16. 19

4.

people.

†* And Herod the Tetrarch, vwhen he vvas rebuked of 19 him for Herodias his brothers' vwife, and for al the euils vvhich Herod did: †" he added this also aboue al, and shut 20 vp Iohn into prison.

†* And it came to passe vwhen al the people vvas baptized, 21 Iesvs also being baptized and praying, heauen vvas opened: † and the Holy Ghost descended in corporal shape as a doue 22 vpon him: and a voice from heauen vvas made: Thou art my beloued sonne, in thee I am vvel pleased. † And Iesvs him self 23 was beginning to be about thirtie yeres old: as it was thought, the sonne of Ioseph, vwho vvas of Heli, † vwho vvas of Mat- 24 that, vwho vvas of Leui, vwho vvas of Melchi, vwho vvas of Ianné, vwho vvas of Ioseph, † vwho vvas of Matthathias, vwho 25 vvas of Amos, vwho vvas of Naum, vwho vvas of Helli, vwho vvas of Naggé, † vwho vvas of Mahath, vwho vvas of Mat- 26 thathias, vwho vvas of Semei, vwho vvas of Ioseph, vwho vvas of Iuda, † vwho vvas of Iohanna, vwho vvas of Resa, vwho 27 vvas of Zorobabel, vwho vvas of Salathiel, vwho vvas of Neri, † vwho vvas of Melchi, vwho vvas of Addi, vwho 28 vvas of Cosam, vwho vvas of Elmadan, vwho vvas of Her, † vwho vvas of Iesus, vwho vvas of Eliézer, vwho vvas 29 of Iorim, vwho vvas of Matthat, vwho vvas of Leui, † vwho vvas of Simeon, vwho vvas of Iudas, vwho 30 vvas of Ioseph, vwho vvas of Iona, vwho vvas of Elia- cim, † vwho vvas of Melcha, vwho vvas of Menna, vwho 31 vvas of Matthatha, vwho vvas of Nathan, vwho vvas of Da- uid, †* vwho vvas of Ieffé, vwho vvas of Obed, vwho vvas 32 of Booz, vwho vvas of Salmon, vwho vvas of Naasson, † vwho vvas of Aminadab, vwho vvas of Aram, vwho vvas 33 of Efron, vwho vvas of Phares, vwho vvas of Iudas, † vwho 34 vvas of Iacob, vwho vvas of Isaac, vwho vvas of Abraham, vwho vvas of Tharé, vwho vvas of Nachor, † vwho vvas 35 of Sarug, vwho vvas of Ragan, vwho vvas of Phaleg, vwho vvas of Heber, vwho vvas of Salé, †* vwho vvas of Cai- 36 nan, vwho vvas of Arphaxad, vwho vvas of Sem, vwho vvas of Noé, vwho vvas of Lamech, † vwho vvas of Mathusalé, 37 vwho vvas of Enoch, vwho vvas of Jared, vwho vvas of Malaleel, vwho vvas of Cainan, † vwho vvas of Henos, 38 vwho vvas of Seth, vwho vvas of Adam, vwho vvas of God.

∴ Beza boldly wipeth out of this Gospel, these wordes, vwho vvas of Cainan: though al the Greeke copies both of the old Testament & of the new, haue the wordes with full cōsent. whereby we learne the intolerable fauines of the Caluinists, and their cōtempt of holy Scripture, that dare so deale with the very Gospel it self.

Mt. 14. 3.
Mar. 6.
17.
brother
Philips
Mt. 3. 13.
Mr. 1. 9.
Io. 1. 32.

ANNOT.

ANNOTATIONS CHAP. III.

20. *He added this above al.]* The fault of Princes and other great men, that can not only not abide to heare their faults, but also punish by death or emprisonment such as reprehend them for the same (specially if they warne them, as Prophets and Priests doe, from God, is exceeding great.

21. *Of Heli.]* Vvhich in S. Matthev, Iacob is father to Ioseph, and here Heli, the case vvas thus, Mathan (named in S. Matthev) of his wive called Elcha begat Iacob: and after his death, Melchi (named here in S. Luke) of the same woman begat Heli: so that Iacob and Heli vvere brethren of one mother. This Heli therefore marrying and dying vvithout issue: Iacob his brother, according to the Law married his wive, and begat Ioseph, and so raised vp seede to his brother Heli. Whereby it came to passe, that Iacob was the natural father of Ioseph, which as (S. Matthev saith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. *Euseb. li. 1. Ec. Hist. c. 7. Hiero. in c. 1. Mat. Aug. li. 2. c. 2. 3. de conf. Evang.*

The reconcil-
ation of Mat-
thew and Luke
in our Sauours
petigree.

CHAP. IIII.

Christ going into the Desert to prepare him self before his manifestation, overcommeth the tentations of the Diuel. 14 then beginning gloriously in Galilee, 16 he sheweth to them of Nazareth his commission out of Esay the Prophet, 21 insinuating by occasion the Levues his countreymens reprobation. 31 In Capharnaum his doctrine is admired, 32 specially for his miracle in the Synagogue. 38. from vvhich, going to Peters house, he sheweth there much more pover. 42 Then retiring into the vvildernesse, he preacheth aftervvard to the other cities of Galilee.

Mat. 4, 1.
Mr. 1, 12

Exult.
1, 3.

Gen. 6, 13
p. 20.
Gal. 2, 16
vs.
Gal. 9, 0,
p.



1 ND I E S V S ful of the Holy Ghost, returned from Iordan, and vvas driuen in the
2 spirit into the deserr, †: fourtie daies, and
vvas tempted of the deuil. And he did
3 eate nothing in those daies: and vvhen
they vvere ended, he vvas an hungred.
4 † And the Deuil said to him, If thou be the
sonne of God, say to this stone that it be made bread. † And
I E S V S made answer vnto him, It is vvritten, *Th*is is not in bread
5 alone shal man liue, but in every vvord of God. † And the Deuil brought
him into an high mountaine, and shewed him al the king-
6 doms of the vvhole vvorld in a moment of time: † and he
said to him, To thee vvill I giue this vvhole pover, and the
glorie of them: for to me they are deliuered, and to vvhom I
7 vvill, I doe giue them. † Thou therefore if thou vvilt adore
8 before me, they shal al be thine. † And I E S V S answering
said to him, It is vvritten, *Thou shalt adore the Lord thy God, and him*
9 *only shalt thou serue.* † And he brought him into Hierusalem,
and set him vpon the pinnacle of the temple: and he said to
him, If thou be the sonne of God, cast thy self from hence
10 downnevvard. † For: it is vvritten, that *He hath giuen his Angels*

11 The Chuches
fast of 40 daies.
(called Lér) com-
meth of this, &
is an Apostolical
Tradition.
Clem. Constit.
Apost. li. 5. c. 13.
Hier. ep. ad Mar-
cel. adu. erro. Mo-
tani. Leo ser. 6 et
9 de Quadrages.

12 See the An-
not. in S. Mat-
thew c. 4, 11.

13 If the Diuel
him self allac-
ke Scripture
against Christ,
no maruel that
Heretikes do so
against Christs
Church.

T change

charge of thee, that they preserve thee: † and that *in* their hands they shall 11
 beare thee vp, lest perhaps thou knocke thy foote against a stone. † And 12
 IESVS answering said to him, It is said, *Thou shalt not tempt the Lord*
thy God. † And al the tentation being ended, the Deuil^e depar- 13
 ted from him vntil a time.

THE third
 part: of Chri-
 stes manifes-
 ting him self
 by preachig
 and mira-
 cles, special-
 ly in Galile-
 e

∴ Our Sauour
 vsed to preach
 in their Syna-
 gogues.

† * And IESVS returned in the force of the spirit into Ga- 14
 lilee, and the fame vvent forth through the vvhole countrie
 of him. † And he taught in their synagogs, and vvas mag- 15
 nified of al.

† * And he came to Nazareth vvhether he vvas brought vp: 16
 and he entred ∴ according to his custom on the Sabboth day
 into the synagogue: and he rose vp to reade. † And the 17
 booke of Esay the Prophet vvas deliuered vnto him. And as
 he vnfolded the booke, he found the place vvhether it vvas
 vvritten, † *The spirit of the Lord vpon me, for vvich he anointed me, to euan-* 18
gelize vnto the poore he sent me, to heale the contrite of hart, † to preach to the cap- 19
tiues remission, and sight to the blinde, to dimisse the bruised vnto remission, to preach
the acceptable yere of the Lord, and the day of retribution. † And vvhen 20
 he had folded the booke, he rendred it to the minister, and
 fate dovvne. And the eies of al in the synagogue vvere bent
 vpon him. † And he began to say vnto them: That this day 21

∴ He had a
 maruelous gra-
 ce, and an ex-
 traordinarie
 force in mou-
 ing the harts
 of his hearers.

The Gospel
 vpon Munday
 in the 3^d weeke
 of Lent.

is fulfilled this scripture in your eares. † And al gaue testimo- 22
 monie to him: and they ∴ marueled in the vvordes of grace
 that proceeded from his mouth, and they said, Is not this Io-
 sephs sonne? † And he said to them, Certes you vvill say to 23
 me this similitude, *Physicion, cure thy self:* as great things as vve
 haue heard^e done in Capharnaum, doe also here in thy coun-
 trie. † And he said, Amen I say to you, that no Prophet is ac- 24
 cepted in his ovvne countrie. † In truth I say to you, * there 25
 vvere many vvindowes in the daies of Elias in Israel, vvhen
 the heauen vvas shut three yeres and six moneths, vvhen
 there vvas a great famine made in the vvhole earth: † and to 26
 none of them vvas Elias sent, but into Sarepta of Sidon, to a
 vvindow vvoman. † * And there vvere many lepers in Israel 27
 vnder Elisæus the Prophet: and none of them vvas made
 cleane but Naamâ the Syrian. † And al in the synagogue vvere 28
 filled vvith anger, hearing these things. † And they rose, and 29
 cast him out of the citie: and they brought him to the edge
 of the hil, vvhervpon their citie vvas built, that they might
 throw him dovvne headlong. † But he^e passing through the 30
 middes of them, vvent his vvay. †

† * And

Deut. 6,
 16.

Mt. 4,
 12.
 Mr. 1, 14

Mt. 13,
 54.
 Mr. 6, 1.
 Io. 4, 43

Esa. 61, 1

3 reg. 17,
 9.

4 reg. 5,
 14.

- Mat. 14,* 31 † * And he vvent dovvne into Capharnaum a citie of Ga-
13. 7, 18. 32 lilee: and there he taught them on the Sabborths. † And they
Mr. 1, 21 vvere astonied at his doctrine: becaufe his talke vvas in
 33 povver. † And in the synagogue there vvas a man hauing an
 34 vnclane Diuel, and he cried out vvith a loud voice, † saying,
 Let be, vvhat to vs and thee I E S V S of Nazareth? art thou
 come to destroy vs? I know thee vvho thou art, the SAINCT of
 35 God. † And I E S V S rebuked him, saying, Hold thy peace, & goe
 out of him. And vvhen the Deuil had throwven him into the
 36 middes, he vvent out of him, and hurted him nothing. † And
 there came feare vpon al, and they talked together one vvith
 an other, saying, Vvhat vvord is this, that in povver and ver-
 tue he commaundeth the vnclane spirits, and they goe out?
 37 † And the fame of him vvas publifhed into euery place of
 the countrie.
Mat. 8, 38 † And I E S V S rising vp out of the synagogue, entred into
14. Simons house. * And Simons vviues mother vvas holden
Mr. 1, 30 39 vvith a great feuer: and they besought him for her. † And
 standing ouer her, he commaunded the feuer, and it left her.
 40 And incontinent rising, she ministred to them. † And vvhen
 the sunne vvas dovvne, al that had diseased of sundrie mala-
 dies, brought them to him. But he imposing hands vpon
 41 euery one, cured them. † And Deuils vvent out from many,
 crying and saying, That thou art the sonne of God. And re-
 buking them he suffred them not to speake, that they knew
 42 he vvas Christ.
 † And vvhen it vvas day, going forth he vvent into a desert
 place: and the multitudes sought him, and came even vnto
 43 him: and they held him that he should not depart from them.
 † To vvhom he said, That to other cities also must I euange-
 44 lize the kingdom of God: becaufe therefore I vvas sent. † And
 he vvas preaching in the synagogs of Galilee. -

The Gospel
 vpon Thursday
 in the 3 vveeke
 of Lent. And
 vpon Saturday
 in Vvhitson-
 vveeke.

A N N O T A T I O N S

CHAP. IIII.

12. *Departed until a time.* No maruel if the diuel be often or alwaies busie vvith Christian men, The diuels ten-
 steing after he was plainly ouercome by Christ, yet did he not giue him ouer altogether, but for tations.

23. *Done in Capharnaum.* God maketh choise of persons and places where he worketh mi- Miracles at one
 racles or doeth benefites, though he might doe the same els where if it liked his wisdom. So doth place and not at
 he in doing miracles by Saints, not in al places, nor towards al persons, but as it pleaseth him. an other.

Aug. ep. 117.

T ij

10. *Passing*

Christ's body
contained in
place about
nature.

The Apostles
left their viues.

30. *Passing through the middes of them.*) Either by making him self inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which and the like his doings mentioned in the Gospel, it is euident that he can alter and order his body as he list, about the natural conditions of a body.

31. *Simons Wives mother.*) It is euident that Peter had a wife, but after his calling to be an Apostle, he leaſt her, as S. Hierom writeth in many places *ep. 14 c. 2 ad Iulianum. Li. 1 adu. Iovin.* See the Annot. *Matth. 9, 19.*

CHAP. V.

Hauiug taught the people out of Peters ſhip, 4 he ſhevveth in a miraculous taking of fiſhes, how he vvill make him the fiſher of men. 12 He cureth a leper by touching him, and ſendeth him to the Priſt in vviniſſe that he is not againſt Moyses. 15 The people flocking vnto him, he retireth into the vvilderneſſe. 17 To the Phariſees in a ſolemne aſſembly he proueth by a miracle his pouuer to remiſſe ſinnes in earth. 27 He defendeth his eating vvith ſinners, as being the Phyſician of ſoules, 33 and his not preſcribing as yet of any faſtes to his Diſciples.

The Goſpel
vpō the 4. Sun-
day after Pen-
tecōſt.



ND it came to paſſe, vvhen the multitudes preſ-
ſed vpon him to heare the vvord of God, and
him ſelf ſtoode beſide the lake of Genefareth.
†* And he ſavv tvvo ſhippes ſtanding by the 2
lake: and the fiſhers vvere gone dovvne, and
nettes. † And he going vp into "one ſhip that 3
vvas Simons, deſired him to bring it backe a litle from the
land. And ſitting, he taught the multitudes out of the ſhip.

† And as he ceaſed to ſpeake, he ſaid to Simon, Launche 4
forth into the deepe, and let looſe your nettes to make a
draught. † And Simon anſvvering, ſaid to him, Maifter, 5
labouring al the night, vve haue taken nothing: but in thy
vvord I vvill let looſe the nette. † And vvhen they had done 6
this, they incloſed "a very great multitude of fiſhes, and their
nette vvvas broken. † And they "beckened to their fellowves 7
that vvere in the other ſhip, that they ſhould come and
help them. And they came and filled both ſhippes, ſo that
they did ſinke. † Vvhich vvhen Simon Peter did ſee, he fel 8
dovvne at I E S V S knees, ſaying, Goe forth from me, becauſe
I am a ſinful man, O Lord. † For he vvvas vvholly aſtoniſhed 9
and al that vvere vvith him, at the draught of fiſhes vvwhich
they had taken. † In like maner alſo Iames and Iohn the ſon- 10
nes of Zebedee, vvho vvere Simons fellowves. And I E S V S
ſaid to Simon, Feare not: from this time novv, "thou ſhalt
be taking men. † And hauiug brought their ſhippes to land, 11
leaving al things they folovved him. †

†* And it came to paſſe, vvhen he vvvas in one of the ci- 12
ties

Mt. 4,
18.
Mar. 1,
16.

Mt. 8, 2.
Mar. 1,
40.

Luc. 14,
2.

Mt. 9, 2.
Mr. 2, 3.

Mt. 9, 9.
Mr. 2, 14

- ties, and behold a man full of leprosie, and seeing I E S V S, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me cleane. † And stretching forth the hand, he touched him, saying, I will be thou made cleane. And immediately the leprosie departed from him. † And he commaunded him that he should tel no body, but, Goe, :: *See S. Mat. Annot. c. 8, 4.* *Shev* thy self to the Priest, and offer for thy cleansing* as Moyses commaunded, for a testimonie to them.
- 15 † But the bruit of him went abroad the more. and great multitudes came together to heare, and to be cured of their
- 16 infirmities. † And he retired into the desert, and praied.
- 17 †* And it came to passe one day, and he sate teaching. *The Gospel vpō Friday in Whitsonweeke.*
- And there were Pharisees sitting and Doctors of Law that were come out of euery towne of Galilee and Ievvie and Hierusalem: and the vertue of our Lord was to heale them.
- 18 † And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him.
- 19 † And not finding on which side they might bring him in for the multitude, they vvent vp vpon the rooffe, and through the tiles let him downe with the bed into the middes, before I E S V S. † Vwhose faith when he saw, he said, Man, thy
- 21 sinnes are forgiven thee. † And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies? † Who can forgive sinnes, but only God? † And when I E S V S knewe their cogitations, answering he said to them, Vwhat
- 23 doe you thinke in your hartes? † Vwhich is easier to say, Thy
- 24 sinnes are forgiven thee: or to say, Arise, and walke? † but that you may know that the sonne of man hath power in earth to forgive sinnes (he said to the sicke of the palsey) I say to thee, Arise, take vp thy bed, and goe into thy house.
- 25 † And forthwith rising vp before them, he tooke that where
- 26 in he lay: and he went into his house, magnifying God. † And all were astonished: and they magnified God. And they were replenished with feare, saying, That we haue seen marvellous things to day. †
- 27 †* And after these things he went forth, and saw a Publican *The Gospel vpō S. Mathevvcs eue Septēb. 10.* called Leui, sitting at the Custome-house, and he said to him,
- 28 Follow me. † And leauing all things, he rose and followed
- 29 him. † and Leui made him a great feast in his house: and there was a great multitude of Publicans, and of others that were
- 30 sitting at the table with them. † And their Pharisees and Scri-

∴ Christ came not to call those, who presume of their owne iustice, and that coupt them selues to haue no neede of Christ.

∴ See S. Mat. Annot. 6, 9, 14.

bes murmured, saying to his disciples, Why doe you eate and drinke vwith Publicans and sinners? † And Iesus answere. 31
ring said to them, They that are vwhole, neede not the Physicion: but they that are ill at ease. † ∴ I came not to call the 32
iust, but sinners to penance. †
† But they said to him, * Vwhy doe the disciples of Iohn ∴ fast 33
often, and make obsecrations, and of the Pharisees in like manner: but thine doe eate and drinke? † To vvhom he said, Why, 34
can you make the children of the bridegrome fast vvhiles the bridegrome is vwith them? † But the daies vvil come: and 35
vwhen the bridegrome shal be taken avway from them, then they shal fast in those daies. † And he said a similitude also 36
vnto them, That no man putteth a peece from a new garment into an old garment: otherwvise both he breaketh the new, and the peece from the new agreeth not vwith the old. † And no bodie putteth new vvine into old bottels: other- 37
wvise the new vvine vvil breake the bottels, and it self vvil be shed, and the bottels vvil be lost. † But new vvine is to 38
be put into new bottels: and both are preserued together. † And no man drinking old, vvil new by and by. for he saith, 39
The old is better.

Mat. 9,
14.
Mar. 2,
18.
Luc. 5, 33.

AN NOT A T I O N S

CH A P. V.

Peters ship.

3. *One ship Simon.*) It is purposely expressed that there were two shippes, and that one of them was Peters, and that Christ went into that one, and sate downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the chaire of Christ, and only true preaching.

Peters fishing.

6. *A great multitude of fishes.*) Likewise by this significative miracle wrought about Peters fishing, is evidently shewed vwhat wonderful successe Peter should haue in conuerting men to Christ, both Iewes and Gentiles. as vwhen ∴ one draught, that is to say, * at one Sermon he drew into his ship, which is Christes Church, a great number of men, as he did now fishes: and 4. 4.
so continually by him self and his Successors vnto the Worlds end.

Peters coadiutors.

7. *Beckoned to their fellowes.*) Peter had so much worke that he called for helpe and ioyned vnto him the other ship, representing to vs his Copartners in the preaching of the Gospel, and the conjunction of the Synagogue and the people of Gentilitie vnto Peters ship, that is, to the Church of Christ. Ambro. li. 4. in Luc. c. ult.

Peters preeminence in fishing for mens soules.

10. *Thou shalt be taking men.*) That al this aforesaid did properly meane Peters traualles to come, in the couersion of the world to Christ, and his prerogative before al men therein, it is evident by Christs special promise made to him severally and apart in this place, that he should be made the taker of men, though to other he giueh also, as to Peters cooperators and coadiutors, the like office. Mat. 19.

Zeale of soules.

19. *Went up upon the rooffe.*) A strange diligence in procuring corporal health of and by Christ: and an example for vs of the like or greater, to obtaine saluation of him either for our selues or our frendes, and to seeke to his Church and Sacraments With what extraordinarie paine soeuer.

The intercession of others.

20. *Whose faith.*) Great is God (saith S. Ambrose) and pardoneth one sort through the merites of others. therefore if thou doubt to obtaine forgiveness of thy great offenses, ioine vnto thy self intercessors, vse the Churches helpe, which may pray for thee and obtaine for thee that which our Lord might denie to thy self. Amb. li. 5 in Luc.

24. The

Priests do remitt
sinnes.

Forfaking al,
and folovving
Christ.

In carma
S. Thoma.
Ep. 10, 11.
Hiero. in
Mat. p.
Athan. in
vit. S. An-
thonij.
Amil. cofef.
Di. 6 c. 12.
Bonau. in
vit. S. Frä-
ncij.

24. *The sonne of man in earth.*) By which act (* saith S. Cyril) it is cleere that the Sonne of man hath power in earth to remitt sinnes: which he said both for him self and vs. For he, as God being made man and Lord of the Law, forgiveth sinnes. And we also have obtained by him that wonderful grace. For it is said to his Disciples, *Whose sinnes you shal remitt, they are remitted to them.* And how should not he be able to remitt sinnes, Who gaue others power to doe the same?

25. *Leaving al folowd him.*) The * profane Iulian charged Matthev of too much lightnes, to leave al and folovv a stranger, at one vvord, but in deede hereby is seen the marvelous efficacy of Christes vvord and internal workings, that in a moment can alter the hart of a man, and cause him nothing to esteeme the things most deere vnto him. Which he did not onely then in presence, but also daily doth in the Church. For so S. Antonie, S. Francis, and others, by hearing only the vvord of our Sauour read in the Church, forsooke al and folowed him.

CHAP. VI.

For reprovving by Scripture and miracle (as also by reason) the Pharisees blindnes about the obseruation of the Sabbath, 11 they seeke his death. 12 Having in the mountaine prayed al night, he chooseth twelve Apostles. 17 and after many miracles vpon the diseased, 20 he maketh a sermon to his Disciples before the people propounding heauen to such as vvill suffer for him, 24 and vvvo to such as vvill not. 27 Yet vvithal exhorting to doe good euen to our enemies also. 29 and that the Maisters must first mend them selues. 36 finally, to doe good vvorkes, because onely faith vvill not suffice.

Mat. 12, 1
Mr. 2, 23

L. Re. 21,

L. Re. 24,
p.

Mat. 12,
10.
Mr. 3, 1.

- 1 **A**ND it came to passe on the :: Sabbath se-
cond-first, vven he passed through the
corne, his Disciples did plucke the eares, and
did eate rubbing them vvith their hands.
2 † And certaine of the Pharisees said to them,
Vvhy doe you that vvwhich is not lavvful
3 on the Sabbaths? † And I E s v s ansvvering them, said, " Nei-
ther this haue you read vvwhich Dauid did, vven him self
4 vvas an hungred and they that vvvere vvith him: † * hovv he
entred into the house of God, and tooke the loaves of Pro-
posirion, and did eate, and gaue to them that vvvere vvith him,
5 vvwhich it is not lavvful to eate * but only for Priests? † And
he said to them, That the sonne of man is Lord of the Sab-
both also.
6 † And it came to passe on an other Sabbath also, that he
entred into the synagogue, and taught. * And there vvvas a
7 man, and his right hand vvvas vvithered. † And the Scribes
and Pharisees vvatched if he vvould cure on the Sabbath:
8 that they might finde hovv to accuse him. † But he knevv
their cogitations: and he said to the man that had the vvith-
ered hand, Arise, and stand forth into the middes. And rising
9 he stode. † And I E s v s said to them, I aske you, if it be
lavvful on the Sabbaths to doe vvvel or il: to " saue a soule or
10 to destroy? † And looking about vpon them al, he said to the
man

11 S. Hierom
(ep. ad Nepo-
titan.) vvriteth
of him self,
that being at
Cōstantinople,
he asked his
maister Grego-
rie nazianzene,
the famous do-
ctor, then Bis-
hop there, what
Sabbath this
vvvas. who by
his answer de-
clared that it
was very hard
to tel, neither is
it yet knowen
to the best lear-
ned. Yet the
Protestants are
wont to say, Al
is very casie.

man, Stretch forth thy hand. And he stretched it forth: and his hand vvas restored. † And they vvere replenished vwith 11 madnes: and they communed one vwith an other vwhat they might doe to I E S V S.

The Gospel vpo
S. Bartlemewes
day.

† And it came to passe in those daies, he vvent forth into 12 the mountaine to pray, and he passed the vvhole night in the prayer of God. † * And vwhen day vvas come, he called 13 his Disciples: and he chose twelue of them (" vvhom also he named *Apostles*) † " Simon vvhom he surnamed Peter, and An- 14 drevv his brother, Iames and Iohn, Philippe and Bartholo- mevv, † Matthevv and Thomas, Iames of Alphæus and Si- 15 mon that is called Zelotes, † and Iude of Iames, and Iudas 16 Iscariote vvhich vvas the traitour. † And descending vwith 17 them he stode in a plaine place, and the multitude of his Disciples, and a very great companie of people from al Ievvie and Hierusalem: and the sea coast both of Tyre and Sidon, † vvhich vvere come to heare him, and to be healed of their 18 maladies. And they that vvere vexed of vnclane spirits, vvere cured. † And al the multitude sought to touch him, because 19 vertue vvent forth from him, and healed al. † And he lif- 20 ting vp his eies vpon his Disciples, said,

The Gospel vpo
Alholoweseue.
And for many
Martyrs.

* Blessed are ye poore: for yours is the kingdom of God. † Blessed are you that novv are an hungred: because you shal 21 be filled. Blessed are you that novv doe vveepe: because you shal laugh. † Blessed shal you be vwhen men shal hate you, 22 and vwhen they shal separate you, and vpbraide you, and abandon your name as euil, for the sonne of mans sake. † " Be glad in that day and reioyce: for behold, your revvard 23 is much in heauen. † for according to these things did their fathers to the Prophets. † But vvo to you that are riche, be- 24 cause you haue your consolation. † Vvo to you that are fil- 25 led: because you shal be hungrie. Vvo to you that novv doe laugh: because you shal mourne and vveepe. † Vvo, vwhen 26 al men shal blesse you. for according to these things did their fathers to the false-Prophets.

:: That is, to
every one iustly
asked. For that
which is vniustly
asked, may
be iustly deni-
ed. *Aug. li. i. c.
40. de Serm. Do.
in monte.*

† But to you I say that doe heare, Loue your enemies, doe 27 good to them that hate you. † Blesse them that curse you, 28 and pray for them that calumnieate you. † And he that stri- 29 keth thee on the cheeke, offer also the other. And from him that taketh avway from thee thy robe, prohibit not thy coate also. † And :: to every one that asketh thee, giue: and of him 30 that

*Mt. 10, 1
Mr. 3, 13;
6, 7.
Lu. 9, 1.*

*Mt. 5, 2.
6, 7.*

that taketh avway the things that are thine, aske not againe.
 31 f And according as you vvil that men doe to you, doe you
 32 also to them in like maner. † And if you loue them that loue
 you, vvhat thanke is to you? for sinners also loue those that
 33 loue them. † And if ye doe good to them that doe you good:
 34 vvhat thanke is to you? for sinners also doe this. † And if ye
 lend to them of vvhom ye hope to receiue: vvhat thanke is to
 you? for sinners also lend vnto sinners, for to receiue as much,
 35 † But loue ye your enemies: doe good and lend, hoping for
 nothing thereby, and your reppard shal be much, and you
 shal be the sonnes of the highest, because him self is beneficial
 36 vpo the vnkinde and the euil. † Be ye therefore merciful as also
 37 your father is merciful. † Iudge not, & you shal not be iudged.
 c ondemne not, & you shal not be cōdemned. forgive, and you
 38 shal be forgiven. † Giue, and there shal be giuen to you. good
 measure & pressed dovvne and shaken together and running
 ouer shal they giue into your bosome. For vvith the same
 measure that you do meate, it shal be measured to you againe.
 39 † And he said to them a similitude also: Can the blinde
 40 leade the blinde? doe not both fall into the ditch? † The disci-
 ple is not aboue his maister: but euery one shal be perfect, if
 41 he be as his maister. † And vvhy seeest thou the mote in thy
 brothers eie: but the beame that is in thine ovne eie thou
 42 considerest not? † Or hovv canst thou say to thy brother,
 Brother, let me cast out the mote out of thine eie: thy self not
 seeing the beame in thine ovne eie? Hypocrite, cast first the
 beame out of thine ovne eie: and then shalt thou see clerely
 to take forth the mote out of thy brothers eie. †
 43 † For there is no good tree that yeldeth euil fruites: nor
 44 euil tree, that yeldeth good fruite. † For euery tree is knowven
 by his fruite. For neither doe they gather figges of thornes:
 45 neither of a bush doe they gather the grape. † The good man
 of the good treasure of his hart bringeth forth good: and the
 euil man of the il treasure bringeth forth euil. for of the abou-
 dānce of the hart the mouth speaketh.
 46 † And vvhy cal you me, Lord, Lord: and doe not the
 47 things vvwhich I say? † Euery one that commeth to me, and
 heareth my vvords, and doeth them: I vvil shew you to
 48 vvhom he is like. † He is like to a man building a house,
 that digged deepe, and laid the foundation vpon a rokke.
 And vvhen an inundation rose, the riuier bette against that
 V house

The Gospel
vpon the first
Sunday after
Pentecost.

He buiketh
right & surely,
that hath both
faith and good
vvorkes: he buil-
deth on sand,
that trusteth to
his faith or rea-
ding or know-
ledge of the
scripture, and
doth not vvor-
ke or liue ac-
cordingly.

house, and it could not moue it: for it vvas founded vpon a
 rocke. † But he that heareth, and doeth not: is like to a man
 building his house vpon the earth vvithout a foundation:
 against the vvhich the riuer did beate: and incontinent it fell,
 and the ruine of that house vvas great.

AN NOT A T I O N S
 CHAP. VI.

Heretikes vn-
 derstand not the
 Scriptures.

8. *Neither this haue you read?*] The Scribes and pharisees boasted most of their know-
 ledge of the Scriptures: but our Sauour often sheweth their great ignorance. Euen so the Here-
 tikes that now a daies vaunt most of the Scriptures and of their vnderstanding of them, may
 soone be proued to vnderstand litle or nothing.

The Churches
 praers at the
 times of giuing
 holy Orders.

9. *Saue a soule.*] Hereby it seemeth that Christ (as at other times lightly alwayes) did not
 only heale this man in body, but of some correspondent disease in his soule.

12. *The vvholenight.*] Our Sauour instantly prayed, alone in the mount vvithout doore, al
 night long, as a preparation to the designation of his Apostles the day after: to giue example to
 the Church of praying instantly vvhen priells are to be ordered, and a lesson to vs al vvhat vve
 should doe for our ovvne necessities, vvhen Christ did so for other mens.

The name and
 dignite of Apo-
 stles.

13. *Vvhom he named Apostles.*] Here it is to be noted against our Adversaries that deceitfully
 measure to the simple the vvhole nature and qualitie of certaine sacred functions, by the primi-
 tive signification and compasse of the names or vvordes vvhereby they be called, vvith vvhom
 as a Priest is but an elder, and a Bisshop, a vvatchman or Superintendent, so an Apostle is no-
 thing but a Legate or Messenger, and therefore (as they argue) * can make no Lawes nor prescribe
 or teach any thing not exprelled in his *mandatum*. Know therefore against such deceivers, that such
 things are not to be ruled by the vulgar signification of the word or calling, but by vse and applica-
 tion of the holy Writers, and in this point by Christs ovvne expresse imposition. And so this
 vvord, *Apostle*, is a calling of Office, gouernement, authoritie, and most high dignitie giuen by
 our Maister, specially to the College of the Twelue: Whom he endued aboue that vvich the
 vulgar etymologie of their name requireth, vvith pouer to bind and loofe, to punish and pardo,
 to teach and rule his Church. Out of vvich roome and dignitie, vvich is called in the Psalme
 and in the actes, a Bisshoprike, vvhen Iudas sel, Mathias vvas chosen to supply it, and vvas num-
 bered among the rest, who vvere as foundors or foundations of our religion, as the Apostle termeth
 them. Therefore to that college this name agreeth by special imposition and prerogative, though
 afterward it vvas by vse of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to
 the Apostles successors: as also (by the like vse of Scriptures) to the first conuerters of countreis
 to the faith, or their coadiutors in that function. In vvich sense S. Paul chalengeth to be the Co-
 rinthians Apostle and nameth Epaphroditus the Philippians Apostle: as vve call S. Gregorie & his
 Disciple S. Augustin, our Apostles of England. In al vvich taking, it euer signifieth dignitie, reg-
 iment, Paternitie, Principallitie, and Primacie in the Church of God: according to S. Paul 1. Cor. 12.
He hath placed in his Church, first in deede Apostles &c. Whereby vve may see that S. Peters dignitie
 vvas a vvonderful eminent Prerogative and Soueraintie. When he vvas the head not only of other
 Christian men, but the head of al Apostles, yea euen of the College of the Twelue. And if our Ad-
 uersaries list to haue learned any profitable lesson by the vvord Apostle, more profitably and truly
 they might haue gathered, that Christ called these his principal officers, *Apostles*, or *Sens* (himself
 also specially and aboue al other being *Misus*, that is, *Sens*, and called also Apostle in the Scriptu-
 res) to vvarne vs by the nature of the vvord, that none are true Apostles, Pastors, or Preachers, that
 are not specially sent and called, or that can not shew by vvhom they be sent, and that al Here-
 tikes therefore be rather Apostates then Apostles, for that they be not sent, nor duely called, nor
 chosen to preach.

Calu. Infr
 li. 4. c. 9.

Pf. 104, 1
 Act. 1, 24
 Eph. 2, 20

Act. 14.
 1 Cor. 12.
 Eph. 4, 1
 1 Cor. 9, 1
 Phil. 2, 25

Luc. 4, 11
 Hebr. 5,

Peters preemi-
 nence.

14. *Simon.*] Peter in the numbering of the Apostles, alwayes first named and preferred before
 Andrev his elder brother and senior by calling, See *Annotat. Mt. 10, 2.*

Al perfection
 for Christ; is a
 blessing.

23. *Be glad.*] The common miseries that fall to the true preachers and other Catholike men
 for Christs sake, as pouertie, famine, mourning, and persecutions, be in deede the greatest blessings
 that can be, and are meritorious of the reward of heauen. Contrariwise, al the felicities of this
 vvorld vvithout Christ, are in deede nothing but vvo, and the entrance to euerlasting miserie.

The vanitie of
 Heretical prea-
 chers.

25. *Shal blasse you.*] This vvo pertaineth to the Heretikes of our daies, that delight to haue
 the peoples praises and blessings and shoutes, preaching pleasant things of purpose to touch itching
 eares

cares : as did the False-Prophets, vvhhen they vvere magnified and commended therfore of the carnal Iewes.

35 Lend, hoping nothing. In that vve may here seeme to be moued to lend to those vvhom vve thinke nor able nor like cuer to repay againe, it must be holden for a counsell rather then a commaundement, except the case of necessitie. but it may be taken rather for a precept, vvherein vsurie, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Law of nature and nations. And greate shame and pitee it is, that it should be so much vsed or suffered among Christians, or so couered and cloked vnder the habite of other contractes, as it is.

Against vsurie.

C H A P. VII.

He testifieth, the faith of the Centurion Who Was a Gentil, to be greater then he found among al the Iewes, and cureth his seruants absent. 11 the vvidow vses sonne he reuiueth and restoreth to her, and is renowmed thereupon. 18 To Iohns messenger he answereth vvith miracles; leaving to Iohn to preach thereby vnto them that he is Christ. 24 And after Ward he declareth, how vvorthily credis Was Iohns testimonie. 29 inueighing against the Pharisees, 31 Who vvith neither of their maners of living could be Wonne. 36 shewing also vnto them by occasion of Marie Magdalen, how he is a frende to sinners, not to maintaine them in sinne, but to forgiue them their sinnes vpon their faith and penance.

Mat. 8, 5.



- 1 N D vvhen he had fully said al his
2 vvords into the eares of the people, he en-
3 tred into Capharnaum. † And the ser-
4 uant of a certaine Centurion being sicke,
5 vvvas readie to die: vvho vvvas deere vnto
6 him. † And vvhen he had heard of I E S V S,
7 he sent vnto him the Auncients of the
8 Iewes, desiring him to come and heale his seruant. † But they
9 being come to I E S V S, besought him earnestly, saying to
10 him, That he is vvorthie that thou shouldest doe this for
11 him. for he loueth our nation: and he hathⁿ built a synagogue
12 for vs. † And I E S V S vvent vvith them. And vvhen he vvvas
13 now not farre from the house, the Centurion sent his frends
14 vnto him, saying, Lord, trouble not thy self. for: I am not vvor-
15 thy that thou shouldest enter vnder my rooffe. † for the vvchich cause
16 neither did I thinke my self vvorthie to come to thee: but
17 say the vvord, and my seruant shall be made whole. for I also
18 am a man subiect to authoritie, hauing vnder me souldiars:
19 and I say to this, goe, and he goeth: and to an other, come,
20 and he commeth: and to my seruant, doe this, and he doeth it.
21 † Vvhich I E S V S hearing, marueiled: and turning to the mul-
22 titudes that folovved him he said, Amen I say to you, neither
23 in Israel haue I found so great faith. † And they that vvwere
24 sent, being returned home, found the seruant that had been
25 sicke, vvhole.

See the An-
notations vpon
S. Matthe, c. 8, 9.

V ij † And

The Gospel vpon
the 15 Sunday
after Pentecost.
And vpon Thurs-
day in the 4
 weeke of Lent.
And for S. Mo-
nica S. Augu-
stins mother
Maij. 4.

† And it came to passe, afterward he vvent into a citie 11
that is called Naum: and there vvent vvith him his Disciples
and a very great multitude. † And vvhen he came nigh to 12
the gate of the citie, behold a dead man vvvas caried forth, the
only sonne of his mother: and she, vvvas a vvidowv: and a
great multitude of the citie vvith her. † Vvhom vvhen our 13
Lord had seen, being moued vvith mercie vpon her, he said
to her, Vveepe not. † And he came neere and touched the 14
coffin. And they that caried it, stood stil: and he said, Yong
man, I say to thee, Arise. † And he that vvvas dead, sat vp, and 15
beganne to speake. And he gaue him to his mother. † And 16
feare tooke them al: and they magnified God, saying, That
a great Prophet is risen among vs: and, That God hath visited
his people. † And this saying vvent forth into al Ievvrie of 17
him, and into al the countrie about.

† And Iohns disciples shevved him of al these things. 18
† * And Iohn called tivo of his disciples, and sent them to 19
I e s v s, saying, Art thou he that art to come: or expect vve
an other? † And vvhen the men vvvere come vnto him, they 20
said, Iohn the Baptist hath sent vs to thee, saying, Art thou he
that art to come: or expect vve an other? † (And the self same 21
houre, he cured many of maladies, and hurtes, and euil spirits:
and to many blinde he gaue sight.) † And ansvvering, he said 22
to them, Goe and report to Iohn vvhat you haue heard and
seen: * That the blinde see, the lame vvalke, the lepers are
made cleane, the deafe heare, the dead rise againe, † the poore 23
are euangelized: and blessed is he vvho soeuer shal not be
scandalized in me.

† Pauperes euan-
gelizantur, that
is, to the poore
the Gospel is
preached, and
they receiue it.

† * And vvhen Iohns messengers vvvere departed, he be- 24
gan to say of Iohn to the multitudes, Vvhat vvent you out in-
to the desert to see? a reede moued vvith the vvinde? † But 25
vvhat vvent you forth to see? a man clothed in soft gar-
ments? behold they that are in costly apparel and delicacies,
are in the house of kings. † But vvhat vvent you out for to 26
see? a Prophet? Certes I say to you, and more then a Prophet.
† this is he of vvhom it is vvritten, Behold I send mine Angel before 27
thy face, vvith shal prepare thy vvay before thee. † For I say to you, 28
A greater Prophet among the children of vvomen then Iohn
the Baptist, there is no man. but he that is the lesser in the
kingdom of God, is greater then he. † And al the people 29
hearing and the Publicans, iustified God, being baptized vvith
Iohns

Mt. 11, 2

c. 11, 2

Esa. 35,
5. 6, 1.

Mt. 11, 7

Mal. 3, 1

† Marke this
vvell concerning
Iohns apparel
and diet. See the
Annotations
vpon S. Math.
c. 3, 4.

- 30 Iohns baptisme. † But the Pharisees and the lavvyers :: des-
 31 pised the counsel of God against them selues, being not bap-
 32 tized of him. † And our Lord said, Vwherevnto then shal
 I liken the men of this generation, and vwherevnto are they
 33 like? † They are like to children sitting in the marker-place,
 34 and speaking one to an other, and saying, Vve haue piped to
 you, and you haue not daunced: vve haue lamented, and you
 35 haue not vvept. † For Iohn the Baptist came * neither eating
 bread nor drinking vvine: and you say, He hath a deuill. † The
 sonne of man came eating and drinking: and you say, Behold
 a man that is a gurmander and a drinker of vvine, a frende of
 Publicans and sinners. † And vvifedom is iustified of al her
 children.
- 36 † And one of the Pharisees desired him to eate vvith him. The Gospell vpō
 And being entred into the house of the Pharisee, he sate S. Marie Mag-
 37 downe to meate. † And behold a vvoman thar was in the citie, dalens day Iul.
 a sinner, as I he knew that he vvas set do vvne in the Pharisees 22. And vpon
 38 house, she brought an alabaſter boxe of ointment: † and stan- Thursday in
 ding behind beside his feete, she began to :: vvater his feete Passion weeke.
 vvith teates, & vviped them vvith the heares of her head, and And vpō Iimber
 39 kissed his feete, & anointed them vvith the ointmēt. † And the Friday in Sept.
 Pharisee that had bid him, seeing it, spake vvithin him self, :: A perfect pa-
 saying, This man if he vvere a Prophet, vvould know certes terne of true pe-
 vvho and vvhat maner of vvoman she is vvwhich toucheth him, nance in this
 40 that she is a sinner. † And Iesvs answering said to him, vvoman, vvho
 41 I haue somevvhat to say vnto thee. but he said, Maister, say. † A sought of Christ
 certaine creditour had tvvō debtors: one did ovve fīue hūdred vvith opē teares
 42 pence, and the other fīftie. † They hauing not vvherevvith to & other strange
 43 pay, he forgauē both. Vvwhether therfore doth loue him vvorkes of satisf-
 44 more? † Simon anſvvering said, I suppose that he to vvhom he faction and de-
 forgauē more. But he said to him, Thou hast iudged rightly. uotion, remis-
 45 † And turning to the vvoman, he said vnto Simon, Doeſt sion of her sin-
 thou see this vvoman? I entred into thy house, vvater to my nes.
 46 feete thou didſt not giue: but she vvith teates hath vvatered
 47 my feete, and vvith her heates hath vviped them. † Kisse
 thou gaueſt me not: but she ſince I came in, hath not ceaſed
 48 to kisse my feete. † Vvith oile thou didſt not anoint my
 49 head: but she vvith ointment hath anointed my feete. † For
 the vvwhich I say to thee, Many ſinnes are forgiven her, be-
 cause she hath :: loued much. But to vvhom leſſe is forgiven,
 50 he loueth leſſe. † And he said to her, Thy ſinnes are forgi-
 uen

† Not only faith
 (as you may
 perceiue) but
 loue or charitie
 obtaineth re-
 mission of sin-
 nes.

As the Pharisees did alwaies carpe Christ for remission of finnes in earth, so the Heretikes reprehend his Church that remitteth finnes by his authoritie.

uen thee. † And they that sate together at the table, began to 49 say vwithin them selues, † Vwho is this that also forgieueh finnes? † And he said to the vvoman, "Thy faith hath made so the safe, goe in peace. †

AN NOT A T I O N S
C H A P. VII.

s. Built a Synagogue. As at that time to found a Synagogue, vvvas acceptable to God, and procure the praiers of the faithful people for vvwhose vve it vvvas made: so novv much more in the nevve Testament, to build a Church, Monasterie, College, or any like vvvorke for the honour and service of God, is grateful to him and procureth the praiers of the good people for vvwhose vve such things be founded.

As Into thy house. An exceeding approbation of the extraordinary vvworkes and signes of external deuotion, vvvhich seeme to carnal men (though othervvvise faithful) to be often superfluous or not acceptable. This Simon vvvas perhaps of a good vvvil, and therefore (as diuers others did els vvwhere) inuited Christ to his house, not of curiositie or captiuousnes, as some other did: but of affectio, as it may seeme by Christs familiar talke vvwith him. Nor vvwithstanding his duties tovvvards him vvvere but ordinary, but the anointing, vvvas hing, killing, vvviiping of his feete in such sort as the vvwoman did, vvvere further signes of more then vulgar loue: such as is in deuout men or vvwomen that goe on pilgrimage and kisse deuoutly the holy memories of Christ and his Saints. Vvvhich is no more but an exteriour exprelling of their affection, and that they loue much, as euery vulgar christian man doth not.

so Thy faith. The remission of her finnes being attributed before to charitie, is novv also said to come of her faith. Vvherby you may knowv that it commonly procedeth of both, and of hope also, though but one named. Because vvwhen there be diuers causes concurring to one effect, the scriptures commonly name but one, and that especially vvvhich is most proper to the purpose and time, not excluding the other. And therefore his vvworking miracles vpon any person, is attributed to the faith of them on vvvhom or at vvwhose desire they be done. Because he vv wrought his miracles to induce al men to beleue in him, and therefore specially required faith at their hands, and namely before other things, vvwhether they did beleue that he vvvas able to doe that vvvhich they asked at his hands: vvwithout vvvhich it had ben rather a inockerie and tentation of him, then a true desire of benefite at his hands.

C H A P. VIII.

Going ouer al Galilee vvwith hu traine, 4 he preacheth to the Iewes in parables: because of their reprobation: 9 but to hu Disciples manifestly: because he vv wil not for the Iewes incredulity haue hu coming frustrate: 19 signifying also that vv we are hu kinne (though vv we be Gentils) and not hu carnal brethren the Iewes. 22 To vv Whom also (signified by the Gerasens) after the tempest in hu sleepe (that is, in hu death) and caulme in hu resurrection, he cometh: but they preferring their temporals before hu ptesence, he leaueh them againe. 41 Likevvvise coming to cure the Iewes (vvwho vv were borne vvwhen the Gentils sickened, about Abrahams time) he is ptesented vvwith the faith of the Gentils, and then the Iewes die, but them also in the end he vv wil restore.



ND it came to passe afterward, and he made 1 his journey by cities and tovvnes preaching and euangelizing the kingdom of God: and the Twelue vvwith him, † and 2 some vvwomen that had been cured of vvicked spirits and infirmities, * Marie vvvhich is called Magdalene, . out of vvvhom seuen deuils vvvere gone forth.

Mr. 16,
9.

*o alie
mulie*

*Mt. 13, 1.
Mt. 4, 1.*

Ff. 6, 9.

3 forth, † and Ioane the vvife of Chusa Herods procurator, and Susan, and ^cmany others that ^ddid minister vnto him of their substance.

4 † And * vvhen a very great multitude assembled, and haste-
5 ned out of the cities vnto him, he said by a similitude. † The
6 sovvver vvvent forth to sovv his seede. and vvhiles he sovveth,
7 some fel by the vvay side, and vvvas troden vpon, and the
8 foules of the aire did eate it. † And other some fel vpon the
9 rocke: and being shot vp, it vvithered, because it had not
10 moisture. † And other some fel among thornes, and the thorn-
11 es grovvng vp vvithal, choked it. † And other some fel vpon
12 good ground: and being shot vp, yelded fruite an hundred
13 fold. Saying these things he cried, He that hath cares to heare,
14 let him heare.

15 † And his disciples asked him vvhat this parable vvvas. † To
16 vvhom he said, To you it is giuen to knowv the myserie of
17 the kingdō of God, but to the rest in parables, :: that * seeing
18 they may not see, and hearing may not vnderstand. † And the
19 parable is this: The seede, is the vvord of God. † And they
20 besides the vvay: are those that heare, then the deuil cōmeth,
21 and taketh the vvord out of their hart, lest beleueing they be
22 sauēd. † For they vpon the rocke: such as vvhen they heare,
23 vvith ioy receiue the vvord: and these haue no rootes: be-
24 cause :: for a time they beleuee, and in time of tentation they
25 reuolt. † And that vvwhich fel into thornes, are they that haue
26 heard, and going their vvayes, are choked vvith cares and
27 riches and pleasures of this life, and render not fruite. † And
28 that vpon good ground: are they vvwhich in a good and very
29 good hart, hearing the vvord, doe reteine it, and yeld fruite
30 in patience. ¶

31 † And no man lighting a candel doth couer it vvith a vessell,
32 or put it vnder a bed: but setteth it vpon a cādelsticke, that they
33 that enter in, may see the light. † For there is not any thing se-
34 crete, that shal not be made manifest: nor hid, that shal not be
35 knowen, & come abroad. † See therefore how you heare. For he
36 that hath, to him shal be giuen: and vvho soeuer hath not, that
37 also vvwhich he thinketh he hath, shal be taken avvay frō him.

38 † And * his mother and brethren came vnto him: and they
39 could not come at him for the multitude. † And it vvvas told
40 him, Thy mother and ^dthy brethren stand vvithout, desirous
41 to see thee. † vvho ansvering said to them, My :: mother and

The Gospell vpon
the Sunday of
Sexagesimae.

:: See the An-
notations vpon
S. Matthevv. c.
13, 14.

:: Against the
Heretikes that
say, faith once
had can not be
lost, and that he
vvwhich now
hath not faith,
newer had.

:: He did not
here disdainful-
ly speake of his
mother, but
teacheth that

my

our spiritual
kinred is to be
preferred be-
fore carnal co-
gnation. *Hilar.*
in 12 Mat.

my brethren, are they that heare the vvord of God and doe it.

† * And it came to passe one day: and he vvent vp into 22
a boate, and his disciples, and he said to them, Let vs strike
ouer the lake. And they launched forth. † And vvhen they 23
vvere sailing, he slept: and there fel a storme of vvinde into
the lake, and they c^e vvere filled, and vvere in danger. † And 24
they came and raised him, saying, Maister, vve perishe. But
he rising, rebuked the vvinde and the tempest of vvater: and
it ceased, and there vvvas made a calme. † And he said to them, 25
Vvhere is your faith? Who fearing, manueiled one to an other,
saying, Vvho is this (trovv ye) that he commaundeth both
the vvindes and the sea, and they obey him? † * And they 26
failed to the countrie of the Gerasens vvwhich is ouer against
Galilee.

† And vvhen he vvvas come forth to the land, there mette 27
him a certaine man that had a deuil novv a very long time,
and he did vveare no clothes, neither did he tarie in house,
but in the monumets. † And as he savv I E s v s, he fel dovne 28
before him: and crying out vvith a great voice, he said,
Vvhat is to me and thee I E s v s sonne of God most high? I be-
seech thee doe not torment me. † For he commaunded the vn- 29
cleane spirit to goe forth out of the man. For many times he
caught him, and he vvvas bound vvith chaines, and kept
vvith feters: and breaking the bondes vvvas driuen of the de-
uill into the deserts. † And I E s v s asked him saying, Vvhat 30
is thy name? But he said, Legion. because many deuils vvvere
entred into him. † And they besought him that he vvould 31
not commaund them to goe into the depth. † And there vvvas 32
there a heard of many svvine feeding on the mounraine: and
they desired him, that he vvould permit them to enter into
them. And he permitted them. † The deuils therfore vvent 33
forth out of the man, and entred into the svvine: and the
heard vvith violence vvent headlong into the lake, and vvvas
stified. † Which vvhen the svvincheards savv done, they fled: 34
and told into the citie and into the tovvnnes. † And they vvent 35
forth to see that vvwhich vvvas done: and they came to I E s v s,
and found the man, out of vvho the deuils vvvere gone forth,
sitting at his fecte, clothed, and vvvel in his vvittes, and they
vvvere afraid. † And they also that had seen, told them how he 36
had been made whole from the legion. † And al the multitude 37
of the countrie of the Gerasens besought him to depart from
them:

Mr. 8, 23 |
Mar. 4, 35

c comple-
bantur,

Mr. 8, 28 |
Mr. 5, 1.

∴ See the An-
notations vpon
5. Mathevv c. 8,
24.

them: for they vvere taken vvith great feare. And he going
 38 vp into the boate, returned. † And the man out of vvhom the
 deuils vvere departed, desired him that he might be vvith
 39 him. But I E S V S dimissed him, saying, † Returne into thy
 house, and tel hovv great things God hath done to thee. And
 he vvent through the vvhole citie, preaching hovv great
 things I E S V S had done to him.

Mat. 9, 18
 Mar. 5,
 22.

40 † And it came to passe: vvhen I E S V S vvvas returned, the
 41 multitude receiued him. and al vvere expecting him. † And
 * behold there came a man vvwhose name vvvas lairus, and he
 vvvas Prince of the Synagogue: and he fel at the feete of I E S V S,
 42 desiring him that he vvould enter into his house, † because he
 had an only daughter almost twelue yeres old, and she vvvas
 a dying. And it chaunced, vvhiles he vvent, he vvvas thronged
 of the multitudes.

43 † And there vvvas :: a certaine vvoman in a fluxe of bloud
 from twelue yeres past, vvwhich had bestovved al her substāce
 44 vpon Physicians, neither could she be cured of any: † she
 came behind him, and touched the hemme of his garment:

:: See the Anno-
 tations vpon S.
 Matthew c. 9,
 19.

45 and forthvvith the fluxe of her bloud stinted, † And I E S V S
 said, Vvho is it that touched me? And al denying, :: Peter
 said, and they that vvwere vvith him, Maister, the multitudes
 throng and presse thee, and doest thou say, Vvho touched

:: It is an euident
 signe of prerog-
 ative, that Pe-
 ter only is na-
 med so often as
 cheefe of the
 company. Mar.
 1, 36. Mat. 10, 29.
 Luc. 9, 32. Mar.
 16, 7. 1 Cor. 12, 1.

46 me? † And I E S V S said, Some bodie hath touched me. for
 47 I knovv that there is vertue proceded from me. † And the
 vvoman seeing, that she vvvas not hid, came trembling, and
 fel dovvne before his feete: and for vvhat cause she had tou-
 ched him, she shevved before al the people: and hovv forth-
 48 vvith she vvvas made vvhole. † But he said to her, Daughter,
 thy faith hath made the safe, goe thy vvay in peace.

49 † As he vvvas yet speaking, there cōmeth one to the Prince
 of the synagogue, saying to him, That thy daughter is dead,
 50 trouble him not. † And I E S V S hearing this vvord, ansvvered
 the father of the maide, Feare not: :: beleeue only, and
 51 she shal be safe. † And vvhen he vvvas come to the house, he
 permitted not any man to enter in vvith him, but Peter, and
 Iames, and Iohn, and the father and mother of the maide.

:: See the Anno-
 tations vpon S.
 Marke c. 5, 36.

52 † And al vvept, and mourned for her. But he said, Vveepe not,
 53 the maide is not dead, but sleepeth. † And they derided him,
 54 knovving that she vvvas dead. † But he holding her hand cried
 55 saying, Maide arise. † And her spirit returned, and she rose

X incon-

incontinent. And he bade them giue her to eate. † And her parentes vvere astonied, vvhom he commaunded to tel no man that vvhich vvas done.

AN NOT A T I O N S
CHAP. VIII.

Holy women
that folowed
Christ.

29. *Thae did minister.*] It vvas the custome of the Iewes that vvhomen of their substance did minister meate and drinke and cloth to their teachers, going about vvith them. vvhich because it might haue been scandalous among the gentiles, S. Paul maketh mention that he vved it not. And they ministered to our Lord of their substance for this cause, that he vvhoſe ſpiritual benefites they escaped, might reape their carnal things.

The brethren
of Christ.

30. *Thy brethren.*) These brethren of our Lord, vvere not the ſonnes of the B. Virgin M A R I E the mother of God, as Heluidius vvickedly taught: neither are they to be thought (as ſome others ſay) the ſonnes of Ioseph by an other wife: for (as S. Hierom vvriteth) not only our Lady vvas a virgin, but by reason of her, Ioseph also: that our Sauour might be borne of a virginal matrimonie. But they are called his brethren (according to the vsual speech of the Scriptures) because they vvere his coſins, either the ſonnes of Iosephs brother, or (as the more receiued opinion is) the ſonnes of our Ladies ſiſter called Marie of Iames, which Iames therefore is also called the brother of our Lord.

A. third place
after this life.

31. *Her spirit returned.*) This returning of the ſoules againe into the bodies of them whom CHRIST and his Apostles raised from death (ſpecially Lazarus who had been dead ſoure daies) doth evidently proue a third place againſt our aduerſaries, that ſay, every one goeth ſtraight to Heauen or to Hel. for it can not be thought that they vvere called from the one or the other, and therefore from ſome third place.

CHAP. IX.

He Tvvelve also now preaching every Where and Working miracles, 6 Herod and al do Wonder much. 10 After vvhich, he taketh them and goeth into the vvildernesse: Where he cureth and teacheth, feeding 5000 vvith five loaves. 18 Peter confeſſing him to be Christ. 31 he on the other ſide foretelleth his Paſſion, and that al miſt in time of perſecution ſollow him therein. 27 Vvherunto to encourage vs the more, 37 he giueth in his Transfiguration a ſight of the glorie, vvhich is the reward of ſuffering. 47 The next day he caſteth out a diuel vvhich his Diſciples could not. 48 Vvhom amidſt theſe vvonders he forevvarneth againe of his ſcandalous Paſſion. 49 And to cure their ambition, he ſelleth them, that the moſt humble he eſteemeth moſt: 49 bidding them alſo, not to prohibi any that is not againſt them. 51 Yea and reward ſuch as be againſt them Schiſmatically, to ſhew mildnes for al that. 57 Of following him, three examples.

The Goſpel vv⁶
Thursday in
Whitſoweke.



¶ To commaund
Diuels and diſe-
aſes either of
body or ſoule,
is by nature pro-
per to God onely:
but by Gods
gift, men alſo
may haue the
ſame, euen ſo to
forgiue ſinnes.

AND calling together the tvvelve Apostles, he gaue them ¶ vertue and powver ouer al deuils, and to cure maladies. † And he ſent them to 2 preach the kingdom of God: and to heale the ſicke. † And he ſaid to them, Take nothing 3 for the vvay, neither rod, nor ſkrippe, nor bread, nor money, neither haue tvvwo coates. † And into vvhatſoeuer houſe you 4 enter, tarie there, and thence doe not depart. † And vvhoſoeuer ſhal not receiue you, going forth out of that citie, ſhake

Mt. 10, 1
Mr. 3, 13
6, 8.

shake of the dust also of your feete :: for a testimonie vpon them. † And going forth they vvent a circuite from to vne to to vne euangelizing and curing euery vvhere. ¶

:: A great fault to reiect the true preachers, or not to admit them into house for needful haibour and sustenance.

Mat. 14, 1
Mar. 6,
14.

7 † And * Herod the Tetrarch heard al things that vvere done by him: and he staggered because it vvas said of some, That Iohn vvas risen from the dead. † but of other some, That Elias hath appeared: and of others, that a Prophet one of the old ones vvas risen. † And Herod said, Iohn I haue beheaded: but vvho is this of vvhom I heare such things? And he sought for to see him.

Mat. 14,
13.
Mar. 6,
31.
Lo. 6, 5.

10 * † And * the Apostles being returned, reported to him vvhatsoever they did: and taking them he retired apart into a desert place, vvwhich belongeth to Beth-saida. † Which the multitudes vnderstāding, folowved him: & he receiued them, and spake to them of the kingdom of God, and them that had need of cure he healed. † And the day began to dravv towards an end. And the Twelue comming neere, said to him, Dimisse the multitudes, that going into to vvnes and villages here about, they may haue lodging, and finde meates: because
13 here vve are in a desert place. † And he said to them, Giue you them to eate. But they said, We haue no more but fise loaves and tvvv fishes: vnles perhaps vve should goe and bie meates
14 for al this multitude. † And there vvere men almost fise thousand. And he said to his disciples, Make them sit dovne by
15 companies fiftie and fiftie. † And so they did. And they made
16 al sit dovne. † And taking the fise loaves and the tvvv fishes, he looked vp vnto heauen, and c:: blessed them: and he brake, and distributed to his disciples, for to set before the multitudes. † And :: they did al eate, and had their fill. And there vvas taken vp that vvwhich remained to them, tvvvelue baskets of fragments.

:: Here you see that he blessed the things, and not only gaue thanks to God. See Annot.

Marci. c. 8, 7.
:: The miraculous prouidence, of God to vvward such as folow Christ into deserts, prisons, banishment, or vvither soeuer.

Εὐχαριστίας
ἀντιθέσεις:

Mat. 16,
13.
Mar. 8,
27.

18 † * And it came to passe: vvhen he vvas alone praying, his disciples also vvere vvith him: and he asked them saying,
19 Vvhom doe the multitudes say that I am? † But they answered, and said, Iohn the Baptist: and some, Elias: but some, that
20 one of the Prophets before time, is risen. † And he said to the, But vvhom say ye that I am? Simon Peter answering, said,
21 The CHRIST of God. † But he rebuking them, commaunded that
22 they should tell this to no man, † saying, That the sonne of man must suffer many things, and be reiected of the Auncients and cheefe Priests and Scribes, and be killed, and the

third day rise againe.

† And he said to al, If any man vvil come after me, let him 23
denie him self, and take vp his crosse daily, and solovv me.
† For he that vvil saue his life, shal lose it: for he that shal lose 24
his life for my sake, shal saue it. † for vvhat profit hath a man 25
if he gaine the vvhole vvorld, and lose him self, and cast
avvay him self? † For he that shal be ashamed of me and of 26
my vvordes, him the Sonne of man shal be ashamed of,
vvhen he shal come in his maiestie, and his fathers, and of the
holy Angels. † And I say to you assuredly, There be some 27
standing here that shal not tast death, til they see the king-
dom of God.

The TRANS-
FIGURA-
TION.

† * And it came to passe after these vvordes almost eight 28
daies, and he tooke Peter and Iames and Iohn, and vvvent into
a mountaine to pray. † And vvhiles he prayed, the shape of 29
his countenance vvvas altered: and his raiment vvwhite and gli-
stering. † And behold tvvo men talked vvith him. And 30
they vvvere Moyfes and Elias, † appearing in maiestie. And 31
they told his decease that he should accomplishe in Hierusa-
lem. † But Peter and they that vvvere vvith him, vvvere hea- 32
uie vvith sleepe. And avvaking, they savv his maiestie, and
the tvvo men that stooode vvith him. † And it came to passe, 33
vvhen they departed from him, Peter said to I e s v s, Maister,
it is good for vs to be here: and let vs make three tabernacles,
one for thee, and one for Moyfes, and one for Elias: not
knowing vvhat he said. † And as he spake these things, 34
there came a cloud, and ouershadovved them: and they fea-
red, vvhen they entered into the cloude. † * And a voice vvvas 35
made out of the cloude, saying, This is my beloued sonne,
heare him. † And vvhiles the voice vvvas made, I e s v s vvvas 36
found alone. And they held their peace, and told no man in
those daies any of these things vvwhich they had seen.

Mt. 17, 1
Mr. 9, 1.

† * And it came to passe the day folovving, vvhen they 37
came dovvn from the mountaine, there mette him a great
multitude. † And behold a man of the multitude cried out, 38
saying, Maister, I beseeche thee, looke vpō my sonne because
he is mine only one. † and loe, the spirit taketh him, and he 39
sodenly crieth, and he dasheth him, and teareth him that he
someth, and vvith much a doe departeth renting him. † And 40
I desired thy disciples to cast him out, and they could not.
† And I e s v s answering said, :: O faithles and peruerse 41
genera

2. Pet. 1,
17.

Mt. 17,
14.
Mar. 9,
17.

:: Incredulitie
hindereth the
effect of Exor-
cismes, and

generation, how long shal I be vvith you and suffer you?
 42 bring hither thy sonne.† And vvhen he came to him, the deu-
 43 dafhed, and tore him. And I E s v s rebuked the vnclane
 44 spirit, and healed the lad: and rendred him to his father.† And
 45 al vvhere astonied at the might of God: and al merueiling at
 46 al things that he did, he said to his disciples, † Lay you in your
 hartes these vvordes, for it shal come to passe that the Sonne
 of man shal be deliuered into the hands of men. † But they
 did not knovv this vvord, and it vvas couered before them,
 that they perceiued it not. And they vvere afraid to aske him
 of this vvord.

other miracu-
lous power
giuen to the
Church.

Mr. 18, 1

Mat. 9,

34.

46 † * And there entred :: a cogitation into them, vvwhich of
 47 them should be greater. † But I esvs seeing the cogitations of
 48 their hart, tooke a childe and set him by him, † and said to
 them, Whosoever receiueh this childe in my name, receiueh
 me: and vvhofoeuer receiueh me, receiueh him that sent me.
 For he that is the lesser among you al, he is the greater.

:: Desire of pre-
minence is an
humane infir-
mitye oftē euen
among the
good. Against
which, Christ
teacheth humil-
ity, but forbid-
derh not Super-
iority.

Mr. 9,

38.

49 † * And Iohn ansvvering said, Maister, vve savv a certaine
 50 man casting out deuils in thy name, and vve prohibited him,
 :: Prohibit not. for he that is not against you, is for you.

:: There be so-
me that folow
not Christ pre-
cisely in life and
doctrine, of
whom we may
make our aduā-
tage to the pro-
pagation of
Christes ho-
nour and reli-
gion, whe they
doe any thing
for the aduāce-
ment thereof, of
what intention
soever they doe
it. Philip. 1, 15.

them as
Elias al-
o did?

51 † And it came to passe, vvholes the daies of his assumption
 vvere accomplifhing, and he fixed his face to goe into Hierusa-
 52 lem. † And he sent messengers before his face: and going they
 53 entred into a citie of the Samaritans to prepare for him. † And
 they receiued him not, because his face vvas to goe to Hie-
 54 rusalem. † And vvhen his disciples Iames and Iohn had seen it,
 they said, Lord vvilt thou vve say that fire come dovvn
 55 from heauen and consume them? † And turning, he rebu-
 ked them, saying, You knovv not of vvhat spirit you are.
 56 † The sonne of man came not to destroy soules, but to saue.
 And they vvent into an other tovvne.

Mr. 8,

5.

57 † And it came to passe as they vvalked in the vvay, a cer-
 58 taine man said to him, * I vvil folovv thee vvither soever
 thou goest. † I E s v s said to him, :: The foxes have holes,
 59 and the foules of the aire nestes: but the sonne of man hath
 not vvhere to repose his head. † But he said to an other, Fo-
 lov v me. And he said, Lord, permit me first to goe, and to
 60 burie my father. † And I E s v s said to him, Let the dead bu-
 rie their dead: but goe thou, set forth the kingdom of God.
 61 † And an other said, I vvil folovv thee Lord, but permit me

:: This man
would haue
folowed him
for temporal
commodities,
and therefore
was not suffe-
red.

first to take my leaue of them that are at home. † I E S V S said 62 to him, " No man putting his hand to the plough, and looking backe, is apt for the kingdom of God.

ANNOTATIONS

CHAP. IX.

- The Transfiguration. 27. *Til they see.*) To the Apostles, that had to preach the kingdom of God and to suffer so much miserie for the same in this world, he vvil shew his glorie, and giue them a tast of his owne ioyful state and of his Saints in heauen, calling thither Moyses and Elias, that the Law and Prophets might be witnesse of the same: See the annotation vpon S. Matthev C. 17. 2.
- Schismatikes. 53. *Facto goeto Hierusalem.*) The Samaritans vv ere Schismatikes from the Ievves, and had a Schismatical temple in mount Garizim, of purpose to dray men thither from Gods temple in Hierusalem, vvhere only vv as the true and as it vv ere the Catholike seruice and Sacrifice vnto God. Therefore they did not gladly receiue our Sauour, because they perceiued he vv as going to Hierusalem. *10. 4. 9. 1 Re. 18. 17. Tob. 1.*
- Desire of reuenge. 53. *He rebuked them.*) Not iustice nor al rigorous punishment of sinners is here forbidden, nor Elias said reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular reuenge, or vvithout discretion, & regard of their amendment, and example to others. Therefore S. Peter vsed his pouer vpon Ananias and Sapphira, vvhen he strooke them both dovvne to death for defrauding the Church. *Ad. 1.*
- The Churches seueritie. 62. *No man looking backe.*) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember vvith delight the pleasures and eases of this vvorld, for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully folow Christ. In vvich case a man should euer looke forvvard tovvards heauen, and neuer backeward to the vvorld.

CHAP. X.

He sendeth yet 72 more to preach to the Iewes, With power also of miracles, 13 crying Wo to the cities impenitent. 17 As their returne he agniseth the great power he gaue them, but yet teacheth them not to be proud thereof. 21 and praiseth God for his grace, 23 his Church also for her happy state. 25 To one of the Scribes he sheweth, that the loue of God and of his neighbour wil bring him to life euerm-lasting, 29 teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie. 34 To Nicodima he sheweth that Nicaries Contemplatiue life is the better.

The Gospel vpon S. Markes day and S. Lukes.

As the twelue Apostles did represent the higher degree of the clergie, called Bishops: so these seuentie two beare the figure of the inferiour clergie, called Priests. Beda.



AND after this our Lord designed also other seuentie two: and he sent them two and two before his face into every citie and place vvithther him self vvould come. † And he said to them, The haruest truly is much: but the vvorkemen fevv. Desire therefore the lord of the haruest, that he send vvorkemen into his haruest. † Go: behold I send you as lambes among vvolfes. † Carie not purse nor skrip, nor shooes: and salute no body by the vvay. † Into vvhatsoeuer house you enter, first say, Peace to this house. † and if the sonne of peace be there

11. Tim.
5, 18.

7 there, your peace shal rest vpon him: but if not, it shal re-
turne to you. † And in the same house tarie you, eating
and drinking such things as they haue. * For the vvorkeman
is vvorthie of his hire. Remoue not from house to house.
8 † And into vvhat citie soeuer you enter, and they receiue you,
9 eate such things as are set before you: † and cure the sicke
that are in it, and say to them, The kingdom of God is come
nigh vpon you. †

10 † And into vvhat soeuer citie you enter, and they receiue
11 you not, going forth into the streates thereof, say, † The dust
also of your citie that cleaueth to vs, vve doe vvipe of against
you. yet this knovv ye that the kingdom of God is at hand.

12 † I say to you, it shal be :: more tolerable for Sodom in that
13 day, then for that citie. † Vvo to thee Corozáim, vvo to thee

Beth-saida: for if in Tyre and Sidon had been vvrought the
miracles that haue bene vvrought in you, they had done pe-
nance sitting :: in sacke cloth and ashes long agoe. † But it shal

14 be more tolerable for Tyre and Sidon in the iudgement, then
15 for you. † And thou Capharnaum that art exalted vnto heauē:

16 thou shalt be thrust dovvne euen vnto hel. † :: He that hear-
eth you, heareth me: and he that despiseth you, despiseth me.

And he that despiseth me, despiseth him that sent me.

17 † And the Seuentie. r. vvo returned vvith ioy, saying, Lord,
18 the Devils also are subiect to vs in thy name. † And he said

19 to them, I savv Satan as a lighrening fal from heauen. † † Be-
hold, I haue giuen you povver to treade vpon serpents, and

scorpions, and vpon al the povver of the enemie, and nothing
20 shal hurt you. † But yet reioyce not in this, that the spirits

are subiect vnto you: but reioyce in this, that your names are
vvritten in heauen. †

21 † In that very houre he reioyced in spirit, and said, I con-
fesse to thee O Father, Lord of heauen and earth, because thou

hast hid these things from the vvise and prudent, and hast re-
vealed them to litle ones. Yea Father, for so hath it vvel

22 pleased thee. † Al things are deliuered to me of my father.
And no man knowveth vvho the Sonne is, but the Father:

and vvho the Father is, but the Sonne, and to vvhom the
23 Sonne vvil reueale. † And turning to his Disciples, he said,

24 Blessed are the eies that see the things that you see. † For I
say to you, that many Prophets and Kings desired to see the

things that you see, and savv them not: and to heare the
things

:: Differences
of paines and
damnation in
Hel according
to the differen-
ces of demer-
its. Aug. li. 5. c.
5. cont. Iulian.

:: True penance
not onely to
lead a new life,
but to punish
the body by
such things as
here be recor-
ded, for the il
life past.

:: It is al one to
despise Christ,
and to despise
his Priests and
Ministers in the
the Catholick
Church: to re-
fuse his do-
ctrine, & theirs.

The Gospell vpo
the 12 Sunday
after Pascecost.

things that you heare, and heard them not,

† And behold a certaine lavvyer stoode vp, tempting him 25
and saying, Maister, by doing of vvhat thing shal I possesse
life euerlasting? † But he said to him, In the lavv vvhat is 26
vvritten? howv readest thou? † He ansvvering said, *Thou shalt* 27
love the Lord thy God vvith thy vvhole hart, and vvith thy vvhole soule, and
vvith al thy strength, and vvith al thy minde: and thy neighbour as thy self.
† And he said to him, Thou hast ansvvered right, this doe and 28
thou shalt liue. † But he desirous to iustifie him self, said to 29
I E S V S, And vvho is my neighbour? † And I E S V S taking 30

113. Augustin
saith that the
Apostle (1. Cor.
9.) according to
this place did
supererogate,
that is, did more
then he needed
or was bound to
doe, when he might
haue required
al duties for
preaching the
Gospel, but
would not, *vide*
op. Monach. c. 1.
Whereof it cometh,
that the
Workes which
we doe more
then precept, be
called Workes
of Supererogation:
& whereby it is also
evident against the
Protestants, that
there be such
Workes. See *Opus-
tatum li. 6. conf.*
Parmen. how
aply he applyeth
this parable to
S. Pauls counsel
of virginittie (1
Cor. 7) as to a
Woike of Supereroga-
tion.
b The Gospel
vpon the Assump-
tion of our
Lady Aug. 15.

it, said, A certaine man vvent dovvne from Hierusalem into
Iericho, and fel among theeues, vvho also spoiled him, and gi-
uing him vvoundes vvent avway leauing him "halfe-dead.
† And it chaunced that a certaine Priest vvent dovvne the 31
same vvay: and seeing him, passed by. † In like maner also a 32
Leuite, vvhen he vvvas neere the place, and savv him, passed by.
† But a certaine Samaritane going his iourney, came neere 33
him: and seeing him, vvvas moued vvith mercie. † And going 34
vnto him, bound his vvoundes, povvring in oile and vvine:
and setting him vpon his ovvne beast, brought him into an
inne, and tooke care of him. † And the next day he tooke forth 35
tvo pence, and gaue to the host, and said, Haue care of him:
and vvhatsoever thou shalt :: supererogate, I at my returne
vvil repay thee. † Vvwhich of these three in thy opinion vvvas 36
neighbour to him that fel among theeues? † But he said, He 37
that did mercie vpon him. And I E S V S said to him, Goe, and
doe thou in like maner. †

† b And it came to passe as they vvent, and he entred into a 38
certaine tovne: and a certaine vvoman named Martha, re-
ceiued him into her house, † and she had a sister called Ma- 39
rie. vvho sitting also at our Lords fecte, heard his vvord. † But 40
Martha vvvas busie about much seruice. vvho stoode and
said, Lord, hast thou no care that my sister hath left me alone
to serue? speake to her therefore, that she help me. † And our 41
Lord ansvvering said to her, Martha, Martha, thou art careful,
and art troubled about very many things. † But one thing is 42
necessarie. " Marie hath chosn the best part vvwhich shal not
be taken avway from her. †

Deu. 6, 5

Leu. 19,
18.

:: Super-
erogaris.
πρὸς δὲ
πλεονεξίαν.

ANNOT.

ANNOTATIONS

CHAP. X.

21. *To little ones*.) By this place every vulgar artificer may not presume that God hath revealed all truth to him, and therefore refuse to be taught of the learned. For Christ did not afterward endeavor fishers and vulgar men nor any other with the gifts of wisdom and tongues, without their industry, study, and teaching, though at the beginning, of great providence he did it, that it might be cleere to the world, that all Nations were converted to him, not by persuasion of cunning Orators or subtil Disputers, but by the plaine force of his grace and truth, vvhich S. Augustine counteth greater then all other miracles. Further we are taught by this place, that the poore humble obedient children of the Church know by their faith the high mysteries of Christes Diuinity, and his presence in the B. Sacrament, and such like: rather then Arius, Caluin, and other like proud Scribes and Pharisees.

The humble vnlearned Catholike knoweth Christ better then the proud learned Heretike.

22. *Thū doe.*) Not by faith only, but by keeping Gods commandements we obtaine life euermlasting: not onely by beleeuing, but by doing. The heretikes say that it is impossible to keepe this commaundement of louing God with all our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requisite in this life. 3. reg. 14. 8. 2. Par. 15. 15. Pf. 118. 10. Eccles. 47. 9. 10. 4 Reg. 20. 3. 5. Luc. 1. 5. And if it were impossible to keepe it, and yet by Christ proposed for the meane to obtaine life euermlasting, he had mocked this Lawyer and others, and not taught them.

The commaundements possible to be kept.

23. *Halfe dead.*) Here is signified man wounded very sore in his vnderstanding and free-will, and all other povers of soule and body, by the sinne of Adam: but yet that neither vnderstanding, nor free-will, nor the rest, were extinguished in man or taken away. The Prielt and Leuite, signifie the Law of Moyses: this Samaritane, is Christ the Prielt of the newe Testament: the oile and wine, his Sacraments: the host, the priests his ministers. Vwhereby is signified, that the Law could not recover the spiritual life of mankind from the death of sinne, that is, iustifie man: but Christ onely, vvho by his passion and the grace and vertue thereof ministred in and by his Sacraments, iustifieth, and increaseth the iustice of man, healing and abling free-will to doe all good vvorkes.

The parable of the wounded man, explicated.

24. *Marie the best part.*) Two notable exāples, one of the life Actiue, in Martha: the other of the life Contēplatiue, in Marie: representing vnto vs, that in holy Church there should be alwayes some to serue God in both these seuerall sorts. The life contēplatiue is here preferred before the actiue. the Religious of both sexes are of that more excellent state. and therefore our Protestants haue wholly abandoned them out of their common wealth, which the true Church neuer wanted. But to say truth, they haue neither Martha nor Marie. our Lord geue them grace to see their miserie. If ours were not answerable to their profession, or were degenerated, why haue they no new ones? if our Churches Votaries vowed vnlawfull things, Chastitie, Pouertie, Obedience, Pilgrimage: What other Votaries or lawfull vowes haue they? For, to offer voluntarily by vow (besides the keeping of Gods commandements, wherevnto we are bound by precept and promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is an acte of soueraine vvorth his belonging to God onely: and there was neuer true religion without such vowes and Votaries. If there be none in their whole Church that professe contemplation, or that vow any thing ar to God voluntarily, neither in their bodies nor in their goods: God and the world know they haue no Church nor religion at all.

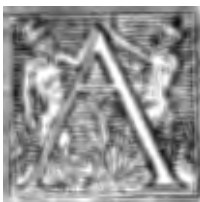
The Contēplatiue or Religious life, better then the Actiue and secular.

Vowes and votaries.

CHAP. XI.

He teacheth a forme of prayer, 5 and exhorteth to pray instantly, 11 assuring that so God wil giue vs good things. 14 The Leuite blaspheming hu casting out of Devils, and asking for a miracle from heauen, 17 he defendeth hu doing: 22 foretelling also the Devils expulsion by him out of the world (that is, the vocation of the Gentils) 24 and hu reentrie into their nation, 27 With their reprobation though he be of their flesh, 29 and also their final most worthy damnation. 31 Againe, to the Pharisees and Scribes he crieth we, as authors of the said reprobation now as hand.

Y AND



ND it came to passe, vvhhen he vvas in a certaine place, praying, as he ceased, one of his Disciples said to him, Lord teach vs to pray, as Iohn also taught his Disciples.

† And he said to them, * Vvhen you pray, 2 say, FATHER, sanctified be thy name. Thy kingdom come, † Our daily bread giue vs this day, † and forgive vs 3 our sinnes, for because our selues also doe forgive euery one that is in debt to vs. 4 And lead vs not into temptation. † And he said to them, Vvhich of 5

The Gospel In Maioribus litanijs on S. Mar- kes day, and in the Rogation daies. And in a votive Masse against the Pa- gans.

you shal haue a frende, and shal goe to him at midnight, and shal say to him, Frende, lend me three loaues, † because a frende 6 of mine is come out of his way to me, and I haue not what to set before him: † & he from vvithin ansvvering saith, Trouble 7 me not, novv the doore is shut, and my children are vvith me in bed: I can not rise and giue thee. † And if he shal perse- 8 uère knocking, I say to you, although he vvil not rise and giue him because he is his frende, yet for his importunitie he vvil rise, and giue him as many as he needeth. † * And I say 9 to you, Al ke, and it shal be giuen you: seeke, and you shal finde: knocke, and it shal be opened to you. † For euery one 10 that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shal be opened. † And vvwhich of you 11 if he aske his father bread, vvil he giue him a stone? or a fish, vvil he for a fish giue him a serpent? † Or if he aske an egge, 12 vvil he reach him a scorpion? † If you then being naught, 13 knovv hovv to giue good giftes to your children, hovv much more vvil your father from heauen giue the good spi- rit to them that aske him? †

The Gospel in a votive Masse for sinnes.

† * And he vvas casting out a deuil, and that vvas dumme. 14 And vvhen he had cast out the deuil, the dumme spake: and the multitudes marueiled. † * And certaine of them said, In 15 Beel-zebub the prince of Deuils he casteth out Deuils. † And 16 other tempting, asked of him a signe from heauen. † But he 17 seeing their cogitations, said to them, Euery kingdom deu- ided against it self, shal be made desolate, and house vpon house, shal fall. † And if Satan also be deuided against him 18 self, hovv shal his kingdom stand? because you say that in Beel-zebub I doe cast out Deuils. † And if I in Beel-zebub 19 cast out Deuils: your children, in vvhom doe they cast out? therfore they shal be your iudges. † But if I in the 20

† This finger, is the spirit of God, Mt. 12, 28.

Mt. 6, 9.

Mt. 7, 7.

Mt. 12,

22.

Mt. 3, 12

C OI N S
C OI N S

God

God doe cast out Deuils: surely the kingdom of God is come
 21 vpon you. † Vvhen the strong armed keepeth his court:
 22 those things are in peace that he possesseth. † But if a stronger
 then he, come vpon him and ouercome him: he vvil take
 avvay his vvhole armour vvherein he trusted, and vvil dis-
 23 tribute his spoiles. † He that is not vvith me, is against me:
 24 and he that gathereth not vvith me, scattereth. † Vvhen the
 vncleane spirit shal depart out of a man, he vvandereth
 through places vvithout vvater, seeking rest. And not fin-
 ding, he saith, I vvil returne into my house vvhence I de-
 25 parted. † And vvhen he is come, he findeth it svvept vvith a
 26 besome, and trimmed. † Then he goeth and taketh seuen
 other spirits vvorse then him self, and entring in they dwell
 there. And the last of that man be made vvorse then the
 first.
 27 † ^b And it came to passe: vvhen he said these things, a cer-
 taine vvoman lifting vp her voice out of the multitude said
 to him, "Blessed is the vvombe that bare thee, and the pappes
 28 that thou didst sucke. † But he said, :: Yea rather, blessed are
 they that heare the vvord of God, and keepe it. -†
 29 † And the multitudes running together, he began to say,
 * This generation, is a vvicked generation: it asketh a signe,
 and a signe shal not be giuen it but ^a the signe of Ionas the
 30 Prophet. † * For as Ionas vv as a signe to the Niniuites: so
 31 shal the Sonne of man also be to this generation. † * The
 Queene of the South shal rise in the iudgement vvith the
 men of this generation, and shal condemne them: because
 she came from the endes of the earth to heare the vvisedom
 32 of Salomon. and behold, more then Salomon here. † The
 men of Niniee shal rise in the iudgement vvith this gene-
 ration, and shal condemne it, * because they :: did penance
 at the preaching of Ionas. and behold, more then Ionas
 here.
 33 † * No man lighteth a candel, and putteth it in secrete,
 neither vnder a busshel: but vpon a candlesticke, that they
 34 that goe in may see the light. † * The candel of thy body, is
 thine eie. If thine eie be simple, thy vvhole body shal be
 35 lightsome: but if it be naught, thy body also shal be darke-
 36 some. † See therfore that the light vv which is in thee, be not
 darkened. † If then thy vvhole body be lightsome, hauing
 no part of darkenesse: it shal be lightsome vv wholly, and as a

^b The Gospel
 vpon Assump-
 tion eue, and in
 a Votive of our
 Lady betwene
 Candlemas and
 Easter, and be-
 twene Pêrecost
 and Aduent.

^a The said mo-
 ther of God, in
 that also was
 blessed that she
 was the tem-
 poral meanes &
 minister of the
 Incarnatiō, but
 much more
 blessed, in that
 she continued
 the perpetual
 keeper of his
 vvord. Beda.
 Aug. tract. 19.
 in Ioan.

^a μετάνοιαν,
 Marke that the
 great penance
 of the Niniuites
 (Ionæ 3) is here
 exprest by
 this Greeke
 vvord. See An-
 not. Mat. 2. 2.
 The Gospel
 for a Confessor
 that is Bis'hop.

nonissi-
 ma sunt

Mr. 12,
 29.

Ion. 2, 2.
 3 Reg.
 10, 1.

Ion. 3, 5.

Mr. 5, 15
 Mat. 4,
 21.
 Mr. 6,
 22.

bright candel it shal lighten thee. ¶

† And vwhen he vvas speaking, a certaine Pharisee desired 37
him that he vvould dine vvith him. and he going in sate
dovvne to eate. † And the Pharisee began to thinke vvithin 38
him self and to say, Vvhy he vvas not vvashed before dinner.
† And our Lord said to him, * Novv you Pharisees doe make 39
cleane that on the out side of the cuppe and of the platter:
but that of yours vvwhich is vvithin, is ful of rapine and in-
quittie. † Fooles, did not he that made that on the outside, 40
make that also that is on the inside? † But yet ^c that that re- 41
maineth, giue almes, & behold al things are cleane vnto you.
† But vvo to you Pharisees, because you tithe minte and 42
revve and euery herbe: and passe ouer iudgement and the
charitie of God. but these things you ought to haue done,
and not to omit those. † Vvo to you Pharisees, because 43
you loue the first chaires in the synagogs, and salutations in
the market place. † Vvo to you, because you are as monu- 44
ments that appeare not, and men vvalking ouer, are not
vvare.

† And one of the Lavvyers ansvvering saith to him, Maister, 45
in saying these things, thou speakest to our reproche also.
† But he said, " Vvo to you Lavvyers also: because you lode 46
men vvith burdens vvwhich they can not beare, and your selues
touch not the packes vvith one of your fingers. † Wo to you 47
that :: build the monumētts of the Prophets: and your fathers
did kil them. † Surely you doe testifie that you consent to the 48
vvorkes of your fathers: because they in deede did kil them,
and you build their sepulchres. † For this cause the vvisedō al- 49
so of God said, I vvill send to them Prophets and Apostles, and
of them they vvill kil and persecute. † that the bloud of al the 50
Prophets that vvas shed from the making of the vvorld, may
be required of this generation, † * from the bloud of Abel 51
vnto the * bloud of Zacharie that vvas slaine betvvene the
altar and the temple. Yea I say to you, it shal be required of
this generation. ¶ † Vvo to you Lavvyers, because you haue 52
taken avway the key of knowvledge: your selues haue not
entred, and those that did enter you haue prohibited. † And 53
vwhen he said these things to them, the Pharisees and the
Lavvyers began vehemently to vrge him, and to stoppe his
mouth about many things, tlying in waite for him, & seeking 54
to catch something of his mouth, that they might accuse him.

ANNOT

The Gospel for
many Martyrs.

:: Not the build-
ing of the Pro-
phets monu-
ments is con-
demned, but
their imitation
of their fathers
that slew the
Prophets. *Am-
br.*

Mt. 23.
25.

c Quod
superest,
ta viv-
ta,

Gen. 4, 8
2. Par.
14, 12.

ANNOTATIONS CHAP. XI.

Bede upon this place. 27. *Blessed is the wombe.*) Let vs also (saith Venerable Bede) lift vp our voice vvith the Catho- Our B. Lady.
like Church, of vvhich this vvoman vvvas a figure: let vs lift vp our hartes among the people, and say
to our Sauour, Blessed be the vvombe that bare thee, and the pappes vvvhich thou didst sucke. for
blessed in deede is the mother vvvhich bare the King that ruleth heauen and earth for euer.

28. *The signe of Ionas.*) Of al miracles, his Resurreccion, after he had been according to his body, The signe of
in the graue, according to his soule, in Hel three daies, vvvas the greatest, and most conuinceth the
Incredulous Iewes: and therefore a greater or more euident then that, he saith he vvill not giue
them.

31. *Giue almes.*) The great force of almes is here and in diuers places of holy vvrite signified. The force of
In one place, they extinguih sinne: in an other, they redeeme sinnes: in an other, they deliuer from almes.
death: in an other, to them giuen or omitted, our iudgement to heauen or hel is attributed: and
here they make cleane and fauise for the Iewes former offenses, for (as S. Augustine saith c. 70
Enchiridij) almes deedes profite not a man that hath a vvill to continue in his sinnes, but they are
to be done for a propiciation to God of former offenses. Now vv how vvell the Protestants like this
doctrin so euidently set forth in Scripture, let the indifferent iudge, and how vvell it agreeth vvith
their onely faith.

48. *Go to you Lawyers.*) These vvwere Doctours of Moyse Law, othervvise called Scribes. Shal we The Lawyers
therefore crie out against al Lawyers now, or ought the name of Lawyer be odious vvith vs, becau- and Priests of
se of these naughty Lawyers among the Iewes: much lesse ought the name of Priests to be odious the old Testa-
(as Heretikes would haue it) becaue of the Iewes Priests that vvwere so busy against our Sauour. went.

CHAP. XII.

*He prepareth his Disciples against persecutions to come upon them at their publishing of
his doctrine. 13 With desuiding the brethren inheritance he wil not medle, but
exhorteth them against auarice, 22 and his Disciples (by this occasion) against
solicitude so much as of necessities, 28 yea counseling them to geue al in almes,
35 and to be ready as a knocke: 41 namely admonishing Peter and other Prelats
to see to their charge: 49 and al, not to looke bus for persecution, 54 The
Iewe he reprehendeth for that they wil not see this time of grace, 58 Whereas it
is so horrible to die without reconciliation.*

Mt. 10,
26.
Mar. 4,
12.



1 ND when great multitudes stooode about him,
so that they trode one an other, he began to
say to his Disciples, Take good heede of the
leauen of the Pharisees, vvvhich is hypocrisie.
2 †* For nothing is hid, that shal not be reuea-
3 led: nor secrete, that shal not be knowven. † For the things
that you haue said in darknesse, shal be said in the light: and
that vvvhich you haue spoken into the eare in the chambers,
4 shal be preached in the house-toppes. † And I say to you
my frendes, Be not afraid of them that kil the body, and after
5 this haue no more to doe. † But I vvill shevv you vvhom
ye shal feare: :: feare him vvho after he hath killed, hath
6 powver to cast into hel, yea I say to you, feare him. † Are not
fue sparowes sold for tivo farthings: and one of them is not
7 forgotten before God? † Yea the heares also of your head are

:: The feare of
Hel also is pro-
fitable: contra-
rie to the pro-
testants, teaching
securitie of sal-
uation, and that
feare of Hel
maketh men
hypocrites.

Y iij al

al numbered. Feare not therefore: you are more vworth then many sparovves. †* And I say to you, " Euery onethat con- 8
fesseth me before men, the Sonne of man also vvil confesse
him before the Angels of God. † But he that denieth me be- 9
fore men, shal be denied before the Angels of God. †* And 10
:: euery one that speaketh a vvord against the sonne of man,
it shal be forgiuen him: but he that shal blaspheme against
the holy Ghost, to him it shal not be forgiuen. †* And 11
vvhen they shal bring you in to the synagogs and to ma-
gistrates and potestates, be not careful in vvhat maner, and
vvhat you shal ansvver, or vvhat you shal say. † For the ho- 12
ly Ghost shal teach you in the very houre vvhat you must
say.

† And one of the multitude said to him, Maister, speake to 13
my brother that he deuide the inheritaunce vvith me. † But 14
he said to him, Man, " vvho hath appointed me iudge or de-
uider ouer you? † And he said to them, See and bevvare of al 15
auarice: for not in any mans aboundance doth his life consist,
of those things vvwhich he possesseth. † And he spake a simi- 16
litude to them, saying, A certaine riche mās field yelded plen-
tie of frutes. † and he thought vvithin him self, saying, 17
:: Vvhat shal I doe, because I haue not vvhither to gather my
frutes? † And he said, This vvil I doe, I vvil destroy my 18
barnes, and vvil make greater: and thither vvil I gather al
things that are grovven to me, and my goods, † and I vvil 19
say to my soule, Soule, thou hast much goods laid vp for
many yeres, take thy rest, eate, drinke, make good cheere.
† But God said to him, :: Thou foole, this night they require 20
thy soule of thee: and the things that thou hast prouided,
vvhose shal they be? † So is he that laieth vp treasure to him 21
self, and is not " riche to God vvard.

† And he said to his Disciples, * Therefore I say to you, :: Be 22
not careful for your life, vvhat you shal eate: nor for your
body, vvhat you shal doe on. † The life is more then the 23
meate, and the body is more then the raiment. † Consider 24
the rauens, for they sovv not, neither doe they reape, vvich
neither haue storehouse nor barne, and God feedeth them.
Hovv much more are you of greater price then they? † And 25
vvhich of you by caring can adde to his stature one cubite?
† If then you be not able to doe so much as the least thing, 26
for the rest vvhy are you careful? † Consider the lilies hovv 27
they

:: See Annot.
Mt. 12, 32.

:: Give it to the
poore, that
shouldest thou
do, saith S. Basil.

:: A goodly
warning for al
riche men.

:: He forbid-
deth not cope-
rent prouidēce,
but to much
carefulness. See
Annot. vpon S.
Matth. c. 6, 25.

Mt. 10,
32.
Mar. 8,
38.

Mt. 11,
33.
My. 3, 28
Mt. 10,
19.
Mar. 13,
11.

Mt. 6, 25

they growv : they labour not, neither doe they spinne . But
 I say to you, Neither Salomon in al his glorie vvas araid
 28 as one of these. † And if the grasse that to day is in the field,
 and to morovv is cast into the ouen, God so clotheth : hovv
 29 much more you O ye of litle faith! † And you, doe not seeke
 vvhat you shal eate, or vvhat you shal drinke : and^c be not
 30 lifted vp on high. † For al these things the nations of the
 vvorld doe seeke. but your father knowveth that you haue
 31 neede of these things. † But seeke first the kingdom of God,
 32 and al these things shal be giuen you besides. †^b Feare not
 :: litle flocke, for it hath pleased your father to giue you a
 33 kingdom. † Sel the things that you possesse, and giue almes.
 * Make to you purses that vveare not, treasure that vvasteth
 not, in heauen: vvither the theefe approcheth not, neither
 34 doth the mothe corrupt. † For^a vvhere your treasure is, there
 35 vvil your hart be also. †^b Let your :: loynes be girded,
 36 and candles burning in your handes, † and you like to men
 expecting their lord, when he shal returne from the mariage:
 that vvhen he doth come and knocke, forthvvith they may
 37 open vnto him. † Blessed are those seruants, vvhom vvhen
 the Lord commeth, he shal finde vvatching. Amen I say to
 you, that he vvil gird him self, and make them sit dovvn,
 38 and passing vvil minister vnto them. † And if he come in
 the second vvatch, and if in the third vvatch he come, and so
 39 finde, blessed are those seruants. † * And this knowv ye, that
 if the housholder did knowv vvhat houre the theefe vvould
 come, he vvould vvatch verely, and vvould not suffer his
 40 house to be broken vp. † Be you also ready : for at vvhat
 houre you thinke not, the Sonne of man vvil come. †
 41 † And Peter said to him, Lord, dost thou speake this pa-
 42 rable to vs, or likevvise to al? † And our Lord said, Vvho
 (thinkest thou) is a faithfull stevvard and vvise, vvhom the
 lord appointeth ouer his familie, to giue them in season
 43 their measure of vvheate? † Blessed is that seruant, vvhom
 44 vvhen the lord commeth, he shal finde so doing. † Verely
 I say to you, that ouer al things vvwhich he possesseth, he shal
 45 appoint him. † But if that seruant say in his hart, My lord is
 longa comming : and shal begin to strike the seruants and
 46 handmaides, and eate and drinke, and be drunke : † the lord
 of that seruant shal come in a day that he hopeth not, and at
 an houre that he knowveth not, and shal deuide him, and
 shal

1 c μ α μ η ν α μ
 181 f i d i .

Mr. 6,
 20.

Mr. 24,
 43.

b The gospel for
 S. Paulinus Iun.
 22. And for a
 Cōfessor that is
 not a Bishop.

c It was litle at
 the beginning, &c
 is stil in cōpari-
 son of al the re-
 probate : but in
 itself very great,
 as in the parable
 of the great tree
 that grew of
 the litle mus-
 tard seed. Mt. 13.

b The gospel for
 a Cōfessor that
 is not a Bishop.
 :: To gird our
 loines, is to
 keepe chastitie
 and cōtinencie.
 Gregor. ho. 12.

shal appoint his portion vvith the infidels. And that ser- 47
 uant that knevv the vvil of his lord, and prepared not him
 self, and did not according to his vvil: shal be beaten vvith
 many stripes. † But he that knevv nor, and did things vvor- 48
 thie of stripes: shal be beaten vvith fevv. And euery one to
 vvhom much vvvas giuen, much shal be required of him: and
 to vvhom they committed much, more vvil they demanda
 of him. † I came to cast fire on the earth: and vvhat vvil I, but 49
 that it be kindled: † But I haue to be baptized vvith a baptisme: 50
 and hovv am I straitened vntil it be dispatched? † * Thinke 51
 you that I came to giue :: peace on the earth? No, I tel you,
 but separation. † For there shal be from this time, siue in one 52
 house deuided: three against tvv, and tvv against three.
 † There shal be deuided, the father against the sonne, and the 53
 sonne against his father, the mother against the daughter, and
 the daughter against the mother, the mother in lavv against
 her daughter in lavv, and the daughter in lavv against her
 mother in lavv.

† * And he said also to the multitudes, When you see a 54
 cloude rising from the vvest, by and by you say, A shoure
 commeth, and so it commeth to passe: † and vvhen the south 55
 vvinde blowing, you say, That there vvil be heate: and it
 commeth to passe. † Hypocrites, the face of the heauen and of 56
 the earth you haue skil to discerne: but this time hovv doe
 you not discerne? † And vvhy of your selues also iudge you 57
 not that vvwhich is iust? † * And :: vvhen thou goest vvith thy 58
 aduersarie to the Prince, in the vvay endeouour to be deliue-
 red from him: lest perhaps he dravv thee to the iudge, and the
 iudge deliuer thee to the exactour, and the exactour cast thee
 into prison. † I say to thee, thou shalt not goe out thence, vntil 59
 thou pay the very last mite.

Mt. 10,
34.

Mt. 16, 21

Mt. 5, 25.

∴ He meaneth
 the naughtie
 peace that is be-
 twene vvorld-
 lings & sinners,
 the agreement
 that is in infide-
 lity, in Heresie,
 or in any other
 vvickednes. he
 came to breake
 this peace. See
 Annot. Matth.
 6, 10, 34.

∴ See Annot.
 Mt. 5, 25.

AN NOT A T I O N S.

CHAP. XII.

Open confessio
 of our faith.

2. *Every one that confesseth.* A Catholike man is bound to confesse his faith, being called to
 accompt or examined by Iew, Heathen, or Heretike, concerning the same. Neither is it ynough
 to keepe Christ in his hart, but he must also acknowledge him in his wordes and deedes. And to
 deny Christ, or any article of the Catholike faith, for shame or feare of any worldly creature, hath
 no lesse punishment, then to be denied, refused, and forsaken by Christ at the houre of his death
 before al his Angels: Which is another maner of presence and Consistorie, then any Court or
 Session that men can be called to for their faith, in this world.

u. 22

11. *Be not careful.*] That the poore vnlearned Catholike should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretikes, nor to give a reason of his beleefe, and therefore must suffer or say any thing rather then come before them: our Maister giueth them comfort, promising that the Holy Ghost shall euer put into their hartes at the time of their appearance, that which shall be sufficient for the purpose, not that every one which is counted before the Aduersaries of faith, should alwaies be endued with extraordinary knowledge to dispute and confute, as the Apostles and others in the primitive Church were: but that God will euer giue to the simple that trusteth in him, sufficient courage and wordes to confesse his beleefe. For such an one called before the Commissioners, saith ynough and defendeth him self sufficiently, when he answereth that he is a Catholike man, & that he will liue and die in that faith which the Catholike Church throughout all Christian countries hath and doth teach, and that this Church can giue them a reason of all the things which they demand of him. &c.

12. *Who hath appointed?*] Christ refused to meddle in this temporal matter, partly because the demand proceeded of couetousnes and ill intention, partly to giue an example to Clergie men, that they should not be withdrawn by secular affaires and controuersies from their principal function of praying, preaching, and spiritual regiment: but not wholly to forbid them all actions pertaining to worldly busines, specially where and when the honour of God, the increase of religion, the peace of the people, and the spiritual benefite of the parties doe require. In which cases S. Augustin (as Possidonius writeth) was occupied often vvhole daies in ending worldly controuersies, and so he writeth of him self also, not doubting but to haue reuward therefor in heauen.

13. *Riches to God vward.*] He is riche towards God, that by his goods bestowes vpon the poore, hath store of meritis, and many almesmens prayers procuring mercie for him at the day of his death and iudgement, which is here therefore called treasure laid vp in heauen, where the barnes be large ynough. The necessitie of vvhich almes is by Christ him self here shewed to be so great, and so acceptable to God, that rather then they should lacke the fruite thereof, they should sel all they haue and giue to the poore.

14. *Where your treasure is.*] If the riche man withdrawn by his worldly treasure, can not see his hart vpon heauen, let him send his mony thither before him, by giuing it in almes vpon such as will pray for him, and his hart will folow his purse thither.

The holy Ghost teacheth every vnlearned Catholike to giue sufficient reason of his faith.

The dealing of Clergie men in worldly affaires.

Meritorious vvorke.

Almes.

CHAP. XIII.

He threateneth the Iewes to be sone forsaken vnles they doe penance, 10 and conuinceth them for maligning him for his miraculow good doing on the Sabbath. 18 but his kingdom (the Church) as contemptible as it seemeth to them now in the beginning, shall spread ouer al the World, 20 and conuert al, 23 and what an hartfore it shall be to them at the last day, to see them selues excluded from the glorie of this kingdom, and the Gentils admitted in their place. 31 foretelling that it is not Galilee that he feareth, but that obstinate and reprobate Hierusalem will nedes murder him, as also his messengers afore and after him.



1 ND there were certaine present at that
2 very time telling him of the Galilaens,
3 vvhose bloud Pilate mingled vwith their
4 sacrifices. † And he answering said to them,
5 Thinke you that these Galilaens were sin-
ners more then al the Galilaens that they
suffred such things? † No, I say to you: but vnles you
penance, you shall al like wise perishe. † As those eightene vpon
vvhom the toure fel in Siloe, and slew them: thinke you
that they also were detters aboue al the men that dwell in
Hierusalem? † No, I say to you: but if you haue not penance,
you shall al like wise perishe.

Or as it is vterred in other places, do penance, *matthevs. 23* the which in the new Testament signifieth perfect repentance. See Annotations Mat. 3, 2, 21, 21.

Z And

Nisi
penitentiam
faciatis,

The Gospel on
the Ember Sa-
rurday in Sept.

† The figtree
vvith only lea-
ues & no fruite,
is the Iewes syn-
agogue, & euery
other people
or persō which
hath faith and
faire wordes,
and no good
workes.

† And he said this similitude, A certaine man had † a figtree 6
planted in his vineyard, and he came seeking for fruite on it,
and found not. † And he said to the dresser of the vineyard, 7
Loe it is three yeres since I come seeking for fruite vpon this
figtree: and I finde not. Cut it dovvne therfore: vvhereto
doth it also occupie the ground? † But he ansuering saith to 8
him, Lord, let it alone this yere also, vntil I digge about it, and
dung it. and if happily it yeld fruite: but if not, hereafter thou 9
shalt cut it dovvne.

† And he vvas teaching in their synagoge on the Sab- 10
boths. † And behold a vvoman that had a spirit of infirmite 11
eightene yeres: and she vvas crooked neither could she looke
vppvvard at al. † Whom vvhen I E S V S sawv, he called her 12
vnto him, and said to her, Woman, thou art deliuered from
thy infirmite. † And he imposed hands vpon her, and forth- 13
vvith she vvas made straight and glorified God. † And the 14
Archsynagoge ansuering (because he had indignation that
I E S V S had cured on the Sabboth) said to the multitude, Sixe
daies there are vvherein you ought to vvorke. in them ther-
fore come, and be cured: and not in the Sabboth day. † And 15
our Lord ansuering to him, said, Hypocrite, doth not euery
one of you vpon the Sabboth loose his oxe or his asse from
the manger, and leadeth them to vvater? † But this daughter 16
of Abraham vvhom Saran hath bound, loe, these eightene
yeres, ought not she to be loosed from this bond on the Sab-
both day? † And vvhen he said these things, al his aduersaries 17
vvere ashamed: and al the people reioyced in al things that
vvere gloriously done of him. †

† He said therfore, * Vvherevnto is the kingdom of God 18
like, and vvherevnto shal I esteeme it like? † It is like to a 19
mustard seede, vvhich a man tooke and cast into his garden,
and it grevv: and became a great tree, and the foules of the
aire rested in the boughes thereof. † And againe he said, * Like 20
to vvhat (shal I esteeme the kingdom of God? † It is like to 21
leauen, vvhich a vvoman tooke and hid in three measures of
meale, til the vvhole vvas leauened. † And he vvnt by cities 22
and to vvnes teaching, and making his iourney vnto Hieru-
salem.

† And a certaine man said to him, Lord, be they fevv that 23
are sauēd? * But he said to them, † † Striue to enter by the 24
narrowv gate: because many, I say to you, † shal seeke to enter,
and

† See Annota.
Matth. 13, 31.

† Christians in
their liues must
seeke the strait
way, but in reli-
gion the ancient
common way.

Mr. 13,
31.
Mr. 4,
30.

Mr. 13,
33.

Mr. 7, 13

- 25 and shal not be able. † But vvhen the good man of the house shal enter in, and shut the doore, and you shal begin to stand vvithout, and knocke at the doore, saying, Lord open to vs: and he ansvvering shal say to you, I knowv you not vvhence
- 26 you are: † then you shal begin to say, Vve did^c cate before
- 27 thee and drinke, and in our streates didst thou teach. † And he shal say to you, I knowv you not vvhence you are, depart
- 28 from me al ye vvorkers of iniquitie. † There shal be vweeping and gnawing of teeth: vvhen you shal see Abraham and Isaac and Iacob, and al the Prophets in the kingdom of God,
- 29 and you to be thrust out. † And there shal come from the East and the Vvest and the North and the South: and shal sit
- 30 dovne in the kingdom of God. † And behold, they are :: last that shal be first, and they be first that shal be last.
- 31 † The same day there came certaine of the Phatisees, saying to him, Depart and get the hence, because Herod vvil kil thee.
- 32 † And he said to them, Goe, and tel that foxe, Behold I cast out deuils, and perfite cures this day and to morovv, and the third
- 33 day I am consummate. † But yet I must vvalke this day and to morovv and the day folovving, because it^c cannot be that a
- 34 Prophet perish out of Hierusalem. † * Hierusalem, Hierusalem vvhich killest the Prophets, and stonest them that are sent to thee, howv often vvould I gather thy childre as the bird doth
- her brood vnder her vvings, and :: thou vvouldst not?
- 35 † Behold your house shal be left desert to you. And I say to you, that you shal not see me til it come vvhen you shal say, Blessed is he that commeth in the name of our Lord.

:: The Gentile comming into Gods fauour later, are preferred before the Iewes which were first.

:: The Iewes lost their preeminence, by their owne free will, & not by Gods causing: who ceased not to call and crie vpon them, and they would not heare. Whereby free Will is plainly proued.

AN NOT A T I O N S

CHAP. XIII

2. *These Galileans.* It is Gods mercie that he straight punisheth not al offenders, but some fevv for a vvarning to all: as that for Schisme he striketh not al such as haue forsaken the Church and the lawfull Priests, as he did Coré and his complices: that for spoile of Churches he reuengeth not al, as he did Heliodorus: and al that vow and reuoke their gifts to God, as Ananias and Sapphira. Some few therefore for their iust deserts, be so handled for example, to prouoke al others guilty of the same crimes to doe penance. Which if they doe not in this life, they shal all assuredly perish in the next World. *Optatus li. i. cont. Parmen. sub finem.*

Some punished for example.

16. *This daughter.* We may see that many diseases which seeme natural, doe procede of the Diuel by Gods permission, either for sinne, or for probation: and both those kindes Christ specially cured, for that no natural medicines could^d cure them, and specially because he came to dissolue the workes of Satan both in body and soul.

Diseases not natural.

24. *By the narrow.* Our Lord is not contrarie to him self in that he ansvvereth, the gate to be strait, and fevv to be saved, whereas els vvhere he said, that many shoulde come from the East and Vvest &c. and ioi With Abraham in the kingdom of heauen, Mat. 8, 11. For though they be few in

Z ij respect

c Non capit
iun v. d. i.
Xlvi
Mt. 23,
37.

respe& of the vvicked of al sortes, yet they be many in them selues and in the societie of Angels, the vvheate comes are scarce seen at the threshing, vvhen they are medled With the chaffe: but vvhen the il are remoued, the vvhole barne of heauen shal be filled. *So saith S. Aug. Ser. 12 de verb. Do. 24. Shal I seeke*) Many vvould be saued and looke to be saued, but can not, because they vvill not take paines to enter in at so strait a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this world, and suffer persecution and losse of their goods and liues for Christs sake.

Penance.

26. Eate before thee.) It is not ynough to feede vvith Christ in his Sacraments, or to heare his vvord in the Church, to chal&ge heauen thereby, vnlesse vve liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Donatistes, that had the very same seruice and Sacraments *Cont. lit. which the Catholike Church had, but yet seuered them selues from other Christian countries by Petil. li. 1* Schisme. *6. 55.*

Schisme.

CHAP. XIII.

By occasion of dining With a Pharisee, 2 after that he hath againe confounded them for maligning him for his miraculow good doing on the Sabbath, 7 he teacheth them humilitie, seeing their ambition, 12 and in their vvorkes to seeke retribution not of men in this Worlde, but of God in the World so come: 16 foretelling also that the Iewes for their worldly excuses shal not tast of the Supper, but the Gentils in their place. 25 Yea that so far must men be from al Worldlines, that they must earnestly bethinke them before they enter into this Church, and be ready to forgoe all: 34 specially considering they must be the salts of others also.

The Gospel vpon
the 16 Sunday after
Pentecost.



ND it came to passe vvhen I E S V S entred in-
to the house of a certaine Prince of the Phari-
sees vpon the Sabbath to eate bread, and they
vvatched him. † And behold there vvvas a cer-
taine man before him that had the drop sic.
† And I E S V S ansvvering, spake to the Lavvyers and Phari-
sees, saying, Is it Lavvful to cure on the Sabbath? † But they
held their peace. but he taking him, healed him, and sent him
avvay. † And ansvvering them he said, Vvhich of you shal
haue an asse or an oxe fallen into a pit: and vvill not incont-
inent dravv him out on the Sabbath day? † And they could
not ansvver him to these things.

† And he spake to them also that vvvere inuired a parable, 7
marking howv they chose the first seats at the table, saying to
them, † When thou art inuited to a mariage, sit not dovvn in
the first place, lest perhaps a more honorable then thou be
inuited of him: † and he that bade thee and him, come and
say to thee, Giue this man place: and then thou begin vvith
shame to take the last place. † But vvhen thou art bidden,
goe, sit dovvn in the lovvest place: that vvhen he that inui-
ted thee, commeth, he may say to thee, Frende, sit vp higher:
then shalt thou haue glorie before them that sit at table vvith
thee. † because euery one that exaltrerh him self, shal be
humbled; and he that humbleth him self, shal be exalted. †

And

- 12 † And he said to him also that had inuited him, Vvhen thou makest a dinner or a supper, call not thy frendes, nor thy brethrē, nor kinsmen, nor thy neighbours that are riche: lest perhaps they also inuite thee againe, and recompense be made to thee. † But vvhen thou makest a feast, call the poore, feeble,
- 13 lame, and blinde, † and thou shalt be blessed, because they haue not to recōpense thee: for :: recompense shal be made
- 14 thee in the resurrection of the iust. † Vvhen one of them that sate at the table vvith him, had heard these things, he said to him, Blessed is he that shal eat bread in the kingdom of God.
- 15 :: Reward for charitable deedes, and that they may be done for reward, against our Aduerariies,
- 16 † But he said to him, A certaine man made a great supper, and called many. † And he sent his seruant at the houre of supper to say to the inuited, That they should come, because now all things are ready. † And they began all at once to make excuse. The first said to him, :: I haue bought a farme, and I must needs goe forth and see it, I pray thee hold me excused.
- 17 :: The Gospel vpo the 2 Sunday after Pentecost.
- 18 † And an other said, I haue bought five yoke of oxen, and I goe to proue them, I pray thee, hold me excused. † And an other said, I haue married a vvife, and therefore I can not come. † And the seruant returning told these things to his Lord. Then the maister of the house being angrie, said to his seruant, Goe forth quickly into the streates and lanes of the citie, and the poore and feeble and blinde and lame bring in hither. † And the seruant said, Lord, it is done as thou didst commaunde, and yet there is place. † And the lord said to the seruant, Goe forth into the waies and hedges: and
- 19 compel them to enter, that my house may be filled. † But I say to you, that none of those men that vvere called, shal tast my supper. †
- 20 † And great multitudes vvvent vvith him: and turning, he said to them, † * If any man come to me and hateth not his
- 21 father and mother, and vvife and children, and brethren and sisters, yea and his ovne life besides: he can not be my
- 22 disciple. † And he that doth not beare his crosse and come after me: cannot be my disciple. † For, vvwhich of you minding to build a toure, doth not first sit dovne and reckon the charges that are necessarie, vvwhether he haue to finish it:
- 23 † lest, after that he hath laid the foundation, and is not able to finish it, al that see it, begin to mocke him, † saying, That
- 24 this man began to build, and he could not finish it? † Or
- 25 The Gospel for a Martyr that is a Bishop. And for S. Basil Jun. 14. :: No creature so deere vnto vs, vvwhich vve must not hate or forsake, if it hindervs, and in that respect that it hindereth vs from Christ, or his Church, & our Salvation.

Mr. 10,
7.

vvhath king about to goe to make vvarre against an other king, doth not first sit downe and thinke vvhether he be able vwith ten thousands to meete him that vwith twentie thousands commeth against him. † Othervvise vvholes he³² is yet farre of, sending a legacie he asketh those things that belong to peace. † So therfore euery one of you that doth³³ not renounce al that he possesseth, cannot be my disciple. †

∴ He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renounce al that euer he hath, rather then forsake the Catholike faith.

† * Salt is good. But if the salt leese his vertue, vvherevvith³⁴ shal it be seasoned? † It is profitable neither for the ground, nor for the dunghil, but it shal be cast forth. He that hath eares to heare, let him heare. †

Mat. 5, 13.
Mar. 9.
50.

ANNO T A T I O N S. CHAP. XIII.

Free-vvil.

23. *Compel them.*) The vehement persuation that God vseth both externally by force of his vvord and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their owne Willes, but that he can alter and mollifie an hard hart, and make him vvilling that before vvould not. S. Augustine also referreth this compelling to the penal lawes which Catholike Princes do iustly vse against Heretikes and Schismatikes, proving that they who are by their former professiō in Baptisme subiect to the Catholike Church, and are departed from the same after Sectes, may and ought to be compelled into the vnitie and societie of the vniuersal Church againe. and therefore in this sense, by the two former partes of the parable, the Iewes first, and secondly the Gentils, that neuer beleued before in Christ, vvere inuited by faire fvvete meanes onely: but by the third, such are inuited as the Church of God hath power ouer, because they promised in baptisme, and therefore are to be reuoked not onely by gentle meanes, but by iust punishment also.

ep. 50 pen
lo post prin
cip. & q.
204. & li
cont. q.
Gaudens.
c. 25.

Heretikes: may by penal lawes be compelled to the Catholike faith.

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiuing penitent sinners, he sheweth what ioy shalbe in heauen for the conuersion of one sinner, 11 and for the younger sonne, which is the Gentils: 25 the elder (to wit the Iewes) in the meane time disdaineth thereof, and refusing to come into his Church.

The Gospel vv^o the 3 Sunday after Pentecost.



∴ This man, is our Saviour Christ: Whose care & trauaile in searching & reducing sinners to repentance, al spiritual men specially should follow.

ND there approched Publicans and 1 sinners vnto him for to heare him. † And 2 the Pharisees and the Scribes murmured saying, That this man receiueh sinners, and eateth vvith them. † And he 3 spake to them this parable, saying, † * Vvhat ∴ man of you hauing an hundred sheepe: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that vvwhich vvvas lost vntil he finde it? † And vvhen he hath found 5 it,

Mat. 18,
12.

6 it, laieth it vpon his shoulders reioycing: † and comming
home calleth together his frendes and neighbours, saying to
7 them, Reioyce vwith me, because I haue found my sheepe that
vvas lost? † I say to you, that euen so there shal be ioy in
heauen vpon one sinner that doth penance, then vpon nine-
8 tie nine iust that neede not penance. † Or vvhat :: vvoman
hauing ten grotes: if she leese one grote, doth she not light a
candle, and svveepe the house, and seeke diligently, vntil she
9 finde? † And vvhen she hath found, calleth together her
frendes and neighbours, saying, Reioyce vwith me, because
10 I haue found the grote vvwhich I had lost? † So, I say to you,
there shal be ioy before the Angels of God vpon one sin-
ner that doth penance. ¶

:: This vvoman
is the catholike
Church, vvho
also cōtinually
seeketh her lost
children.

11 † And he said, A certaine man had tivo sonnes: † and the
12 yonger of them said to his father, Father, giue me the portion
of substance that belongeth to me. And he deuided vnto
13 them the substance. † And not many daies after the yonger
sonne gathering al his things together vvvent from home into
a farre countrie: and there he vvaisted his substance, liuing
14 riotously. † And after he had spent al, there fel a fore famine
15 in that countrie, and he began to be in neede. † And he vvvent,
and cleaued to one of the citizens of that countrie. And he
16 sent him into his farme to feede svvine. † And he vvould
faine haue filled his bellie of the huskes that the svvine did
17 eate: and no bodie gaue vnto him. † And returning to him
self he said, Hovv many of my fathers hirelings haue aboun-
18 dance of bread: and I here perish for famine? † I vvill arise,
and vvill goe to my father, and say to him, Father, I haue sin-
19 ned against heauen and before thee: † I am not novv vvor-
thie to be called thy sonne: make me as one of thy hirelings.
20 † And rising vp he came to his father. And :: vvhen he vvas yet
farre of, his father savv him, and vvvas moued vvith mercie,
21 and running to him fel vpon his necke, and kissed him. † And
his sonne said to him, Father, I haue sinned against heauen &
before thee, I am not novv vvorthie to be called thy sonne.
22 † And the father said to his seruants, Quickly bring forth
the first stole, and doe it on him, and put a ring vpō his hand,
23 and shoes vpon his feete: † and bring the fatted calfe, and kil
24 it, and let vs eate, and make merie: † because this my sonne
vvas dead, and is reuiued: vvas lost, and is found. And they
25 began to make merie. † But his elder sonne vvas in the field.

The Gospell vpō
Saturday in the
2 weeke of
Lent.

The prodigal
sonne, is a para-
ble, both of the
Gentils conuer-
sion, & also of
euery dissolute
sinner penitently
returning to
God.

:: Gods won-
derful and ten-
der mercie to-
ward penitent
sinners.

and

and vvhhen he came and drevv nigh to the house, he heard musicke and dauncing: † and he called one of the seruants, 26 and asked vvhat these thinges should be. † And he said to 27 him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. † But he had 28 indignation, and vvould not goe in. His father therefore going forth began to desire him. † But he ansvvering said to his 29 father, Behold, so many yeres doe I serue thee, and I neuer transgressed thy commaundement, and thou didst neuer giue me a kiddy to make merie vvith my frendes: † but after that 30 thy sonne, this that hath deuoured his substance vvith whoores, is come, thou hast killed for him the fatted calfe. † But he 31 said to him, Sonne, thou art alvvayes vvith me, and al my thinges are thine. † But it behoued vs to make merie and be 32 glad, because this thy brother vvas dead, and is reuiued, vvas lost, and is found. -†

A N N O T A T I O N S

C H A P. XV.

Ioy in heauen
for every peni-
tent.

7. *Then vpon ninety nine iust.*) Neither God, nor the Saints in heauen, nor men in earth do for al that esteeme more of penitent sinners, then they do of them that conuinevv iust and godly: though by the sudden motion and present affection of ioy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conuersion of every sinner is exceeding acceptable to God, and giveth his Saints new cause of ioy and thanks giuing to God in another kinde then for the continuance of the iust.

The Angels and
Saints know
our hartes.

10. *Before the Angels.*) The Angels and other celestial spirits in heauen, do reioyce at every sinners conuersion: they know then and haue care of vs, yea our hartes and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the blessed soules of Saints there is no difference in this case, the one being as highly exalted as the other and as neere God, in whom and by whom onely they see and know our affaires, as the other. *Mt. 111*

The B. Sacramēt
and Sacrifice of
the Altar.

23. *The fatted calfe.*) This feasting and festiuitie (saith S. Augustine li. 2. qu. *Euang. c. 33 to. 4.*) are now celebrated throughout the vvhole vvorld the Church being dilated and spread: for, that calfe in the body and blood of our Lord is both offered to the Father, and also feedeth the vvhole house. And as the calfe signifieth the B. Sacrament of the body and blood of Christ, so the first stole may signifie our innocencie restored in baptisme, and the rest, other graces and giftes giuen vs in the other Sacraments.

C H A P. XVI.

He teacheth the riche to procure heauen vvith their riches. 16 And being therefore derided of the covetous Pharisees (vvho saw temporal riches promised in the letter of the Law) he sheweth that now is come the preaching of the kingdom of God, howbeit the Law for al that in no iote shal be frustrat. 19 foretelling them also, that the covetous Levites shal be denied of their father Abraham, when poore Lazarus (the penitent Gentil) shal rest in his bosome.

AND

The Gospell vpon
the 8 Sunday af-
ter Pentecost.

Mat. 16-
40v

Mat. 20-
11as

Mat. 6,
4-

Mat. 11,
2.

Mat. 5,
8.

Mat. 5,
1, 19, 9.

Mat. 10,
1, 1. Cor.

7, 11.



- 1 ND he said also to his Disciples, There was a
certaine riche man that had a^c bailife: & he was
2 il reported of vnto him, as he that had vvaisted
his goods. † And he called him, and said to
him, Vvhat heere I this of thee? render account
of thy^c bailifhip: for now thou canst no more be bailife.
3 † And the bailife said vvithin him self, Vvhat shal I doe, be-
cause my lord taketh avway from me the bailifhip? digge I
4 am not able, to begge I am ashamed. † I know vvhat I vvill
doe, that vvhen I shal be remoued from the bailifhip, they
5 may receiue me into their houses. † Therefore calling toge-
6 ther euery one of his lords detters, he said to the first, How
much doest thou owe my lord? † But he saith, An hundred
pipes of oile. And he said to him, Take thy bil: and sit
7 downe, quickly vvrite fiftie. † After that he said to an
other, But thou, how much doest thou owe? Vvho
8 said, An hundreth quarters of vvheat. He said to him, Take
thy bil, and vvrite eightie. † And the lord praised the bailife
of iniquitie, because he had done vvifely: for the children of
9 this vvorld, are vvifer then the children of light in their ge-
neration. † And I say to you, Make vnto you frendes of the
10²² mammon of iniquitie: that vvhen you faile, they may re-
ceiue you into the eternal tabernacles. † † He that is faithful
11 in litle, is vniust in the greater also. † If then you haue not
been faithful in the vniust mammon: vvith that vvwhich is the
12 true vvho may credit you? † And if you haue not been faith-
ful in other mens: that vvwhich is yours, vvho vvill giue you?
13 † * No seruant can serue two maistets, for either he shal hate
the one, and loue the other: or cleaue to one, and contemne
the other. You can not serue God and mammon.
14 † And the Pharisees vvwhich vvere couetous, heard al these
15 things: and they derided him. † And he said to them, You are
they that iustifie your selues before men, bur god knowveth
your hartes, because that vvwhich is high to men, is abomina-
16 tion before God. † * The lawv and the prophets, vnto Iohn.
from that time the kingdom of God is euangelized, and euery
17 one doth force to vvard it. † * And it is easier for heauen and
18 earth to passe, then one tittle of the lawv to fall. † * Euery one
that dimitteth his vvife, and marieth another, committeth
aduoutrie: and he that marieth her that is dismissed from her
husband

22: māmon (saith
S. Hierom q. 6,
ad Alga.) in the
Syriake tongue
signifieth ri-
cles,

Mammon of ini-
quities, because
they are often il
gotten, or il be-
stowed, or oc-
casion of euil,
or at the least
worldly & false
& not the true
heauely riches,

Aa husband

husband, committeth aduourie.

The Gospel vpō
Thursday in the
2 weeke of Lēt.

† There vvas a certaine riche man, & he vvas clothed vwith 19
purple and silke: and he fared every day magnifically. † And 20
there vvas a certaine begger called Lazarus, that lay at his
gate, full of sores: † desiring to be filled of the crommes, that 21
fel from the riche mans table, but the dogges also came, and
licked his sores. † And it came to passe that the begger died, 22
and vvas caried " of the Angels into " Abrahams bosome. And
the riche man also died: and he vvas buried in hel. † And lif- 23
ting vp his eies, vwhen he vvas in torment, he saw Abraham
a farre of, :: and Lazarus in his bosome: † and he crying said, 24
Father Abraham, haue mercie on me, and send Lazarus that he
may dippe the tippe of his finger into vvater, for to coole my
tongue, because I am tormented in this flame. † And Abra- 25
ham said to him, Sonne, remember that thou didst receiue
:: good things in thy life time, and Lazarus likevvise euil: but
now he is comforted, and thou art tormented. † And beside 26
al these things, betvvene vs and you there is fixed " a great
chaos: that they vvwhich vvil passe from hence to you, may
not, neither goe from thence hither. † And he said, Then, fa- 27
ther, I beseeche thee that thou vvouldest send him vnto my
fathers house, for I haue siue brethren, † for to testifie vnto 28
them, " lest they also come into this place of torment. † And 29
Abraham said to him, :: They haue Moyfes and the Pro-
phets: let them heare them. † But he said, No, father Abraham, 30
but if some man shal goe from the dead to them, they vvil
doe penance. † And he said to him, If they heare not Moy- 31
ses and the Prophets, neither if one shal rise againe from the
dead, vvil they beleue. †

:: Lazarus in
Abrahams bo-
some, and rest:
but both in hel,
and not in the
kingdom of
heauen before
Christ. Hiero.
ep. 1. Epitaph.
Nepos.

:: To be in con-
tinual pleasures,
ease, wealth,
peace, and pro-
perity in this
world, is peri-
culous, & a signe
of paines in the
next. S. Hiero.

:: Abraham had
knowledge of
things in earth
which were not
in his time, as
that they had
Moyfes and the
Prophets booke
which he neuer
saw. Augu-
st. de cura pro-
mor. c. 14.

εχάσμε
a horri-
ble dis-
tance.

AN NOT A T I O N S

CHAP. XVI.

Good vvorkes.

8. *The lord praise. l.* This mans deceiuing his waister is not praised, nor vve vvarranted by his fact
to gaine vniually for to haue vvherevvith to giue almes: but his prudence, in that he prouided so
substantiall for him selfe vvilest his maisters goods vvare in his handes, is commended, not for a
vertue, but for a vvorldly pollicie: and proposed as an example of the careful prouision that rich
men (who are Gods stewards in earth) should make for their soules, against they be put out of
their bailihip and be called to account, vvwhich is the day of their death: and for a condemnation
of faithfull mens folly and negligence, that being assured they shal out of their offices, and vvell
knowing they might gaine saluation by their money, haue so little regard thereof.

Almes merito-
rious.

9. *They may receiue.* A great comfort to al great almes-men, and a vvonderful force and vertue
in almes, vvwhich beside the merite of the vvork of mercie, vvwhich (as in other places of Scripture Mat. 23,
is said) purgeth sinne and gaineth heauen, procureth also not ouely the praies of their beadimen
in earth

in earth, but their patronage in heauen also. Whereby also the prayers of Saints for the liuing, and namely for them to whom they were beholding in their life, are proued. Yea and that they be in such fauour with God, that they may and doe receiue their frendes which were once their benefactors, into their mansions in heauen, no lesse then the farmers whom the ill steward pleased, might receiue their friend into their earthly houses. Which also insinuateth to vs, that almes bestowed specially vpon holy men, vvhoby their merites and prayers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in needeth, though that be of exceeding great merite also. See al this in these Doctors folowing. Hiero. qu. 6. ad Algaſi. 10. 1. Ambros. in Luc. Auguſt. ſer. 11 de verb. Do. 6. 1. Gregor. moral. li. 21. c. 14. Auguſt. 2 q. Euang. qu. 24. Chryſ. ho. 33 ad po. Antioch. 10. 1.

18. And marrieth.) The good of Mariage through out all nations and men, is in issue and fidelitie of chasteite, but among the people of God it consisteth also in holines of Sacrament: Whereby it cometh to passe that it is a heinous crime to marry againe, though there be a diuorce made, so long as the parties liue. Aug. de bono coniug. c. 24. 10. 6. See the Annotations vpon Marke 10. 11.

22. Of the Angels.) Angels carie good mens soules to heauen now, as they did then his to Abrahams boſome. See the reuward of pouerty, affliction, and penitence; and on the contrarie, the end and reuward of vvealth ioyned with vnnmercifulnes. Note also here, that at the day of euery mans death there is a particular iudgement, and therefore the soule sleepeſh not nor hangeth in suspense til the general iudgement.

23. Abrahams Boſome.) The Boſome of Abraham Is the resting place of al them that died in perfect state of grace before Christs time, heauē before being shut from men: It is called in Zacharie, a lake vniuersall vwater, and sometimes a prison, but most commonly of the Diuines Limbus patrum, for that it is thought to haue been the higher part or brimme of Hel, the places of punishment being far lower then the same, vvhich therefore be called Infernum inferum. * the lower hel. Where this mansion of the fathers stood, or whether it be any part of Hel, S. Augustine doubteth: but that there was such a place, he nor no Catholike man euer doubted: as al the fathers make it most certaine, that our Saviour descending to Hel, went thither specially, and deliuered the said fathers out of that mansion. Iren. li. 4. c. 19. Euseb. Demonſt. Euang. li. 10. c. 3 sub fine. Nazian. oras. 3 de Pasch. Chryſost. 10. 1 in demonſt. Quod Christus sit Deus paulo post inisium. Epiph. in heres. 46. Tassian. Ambros. de myst. Pasch. c. 4. Hiero. in 9 Zacharia. Auguſt. ep. 99 & li. 20 de Ciuit. c. 13. Paulinus in Panegyrica Celsi. Cyrillus in Jo. li. 11. c. 16 ad illud, Inclinato capite. Gregor. li. 6. ep. 179. vvhich truth and place though of al the ancient vriters confessed and proued by this and other Scriptures: yet the Aduersaries deny it (as they do Purgatorie) most impudently.

26. A great chaos.) A great distance betwixt Abrahams boſome and the inferiour hel. Some iudge Purgatorie to be placed there, from vvhence (no doubt) Christ al deliuered some at his descending to hel, for, these in Abrahams boſome were not in paines: and S. Augustine saith the Scriptures be plaine that he tooke some out of the places of punishment, and yet none out of the hel of the damned. What other place then can that be but Purgatorie?

28. Let the y also.) If the damned had care of their frendes alieue how & for what cause soeuer, much more haue the Saints and ſaued perſons. And if those in hel haue meanes to expresse their cogitations and desires, and to be vnderstood of Abraham so far distant both by place and condition, much rather may the liuing pray to the Saints and be heard of them: betwixt earth (that is to say) the Church militant and heauen, being continual passage of soules, and * Angels ascending and descending by Iacobs ladder. Men must not for al that be curious to searche how the soules of the deceased expresse their mindes, and be heard one of an other, and so fall to blasphemie, as Caluin doth, asking whether their eares be so long to heare so far of, and wickedly measuring al things by mortal mens corporal grosse maner of vttering conceits one to an other. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue, teeth, and eares: though for the better expreſſing of the damned case, Christ vouchſaued to vtter it in termes agreeing to our capacitie.

The Saints do pray for vs.

Mariage after diuorce vnlawfull.

Vnnmercifull men.

Abrahams boſome. Limbus patrum.

Christ descended into Hel, and deliuered the fathers.

Purgatorie.

Saints do heare our prayers and haue care of vs.

Caluins blasphemie.

CHAP. XVII.

So damnable is it to be author of a Seisme, that We must rather forgive it is neuer so often.

1 We must be fruent in faith, 7 and humble wisthal, knowing that We are bound to God, and not he to vs. 11 The nine leues are vngateful after that he hath cared their leproſie: but the one Samaritan (the one Catholike Church of the Gentils) far other-wise. 20 The Pharisees asking, When cometh this kingdom of God (of whose approaching they had now heard so much) he teacheth that God must reigne within vs: 22 and warneth vs after hu Tassian neuer to goe out of hu Catholike Church for any new ſecrete coming of Christ that Heretikes ſhal pretend, but onely to expect his second coming in gloria, 26 preparing our ſilues vnto it, because it ſhal come vpon many vnprouided, 31 ſpecially through the perſecution of Antichrist a litle before it.

∴ Not of mere
necessitie, for
then it were no
fault: but pra-
supposing the
great wicked-
nes of men, it is
impossible but
there shal be
scandals & ther-
fore it follow-
eth, *Vvoo to him
by whom they
come.*



ND he said to his Disciples, It is ∴ impos-
sible that scandale should not come: but
vvo to him by vvhom they come. † It is
more profitable for him, if a mil-stone be
put about his necke, and he be cast into
the sea, then that he scādalize one of these
litle ones. † Looke vvel to your selues,
* If thy brother sinne against thee, rebuke him: and if he doe
penance, forgiue him. † And if he sinne against thee seuen
times in a day, and seuen times in a day be conuicted vnto
thee, saying, It repenteth me, forgiue him.

† And the Apostles said to our Lord, Increase faith in vs.
† And our lord said, * If you had faith like to a mustard seede,
you might say to this mulberie tree, be thou rooted vp, and be
transplanted into the sea: and it vould obey you. † And
vvhich of you hauing a seruant plovving or keeping cattle,
that vvil say to him returning out of the field, Passe quickly,
sit dovne: † and saith not to him, Make ready supper, and
gird thy self, and serue me vvhiles I eate and drinke, and after-
ward thou shalt eate and drinke? † Doth he giue that ser-
uant thanks, for doing the things vvhich he commaunded
him? † I trovv not. So you also, vvhhen you shal haue done 10
all things that are commaunded you, say, Vve are ∴ vnprofita-
ble seruants: vve haue done that vvhich vve ought to doe.

THE fourth
part of this
Gospel, The
cōming of
Christ into
Iewrie, to-
wardes his
Passion.

The Gospel vpo
the 13 Sunday af-
ter Pentecost.

† And it came to passe, as he vvent vnto Hierusalem, he 11
passed through the middes of Samaria and Galilee. † And 12
vvhhen he entred into a certaine tovvne, there mette him ten
men that vvere lepers, vvhoo stood a farre of: † and they lif-
ted vp their voice, saying, I E s v s maister, haue mercie on vs.
† Vvhom as he savv, he said, Goe, * shevv your selues to the 14
Priests. And it came to passe, as they vvent, they vvere made
cleane. † And one of them as he savv that he vvas made 15
cleane: vvent backe vwith a loud voice magnifying God,
† and he fel on his face before his feete, giuing thanks: and 16
this vvas a Samaritane. † And I E s v s ansvvering said, Vvere 17
not ten made cleane? and vvhether are the nine? † There vvas 18
not found that returned, and gaue glorie to God, but this
stranger. † And he said to him, Arise, goe thy vvaies: 19
because ∴ thy faith hath made thee safe. †

∴ And yet we
see here it vvas
not only faith,
but also his
thankfulness &
returne to giue
glorie to God.

† And being asked of the Pharisees, Vvhhen commeth the 20
kingdom of God? he ansvvered them and said, The kingdom
of God

Mr. 18, 7
Mar. 9,
42.

Mr. 18,
21.

Mat. V,
20.

Leh. 1, 1,
2.

- 21 of God commeth not vvith obseruation: † neither shal they say, Loe here , or loe there. for loe :: the kingdom of God is vvithin you. vvhiles aske and loe for a temp kingdō in ppe and gloe their k & Meſſias now amōg whose ſpirit kingdō is vv in al the faith that haue do nō ouer ſinn
- 22 † And he ſaid to his Diſciples, The daies vvil come vvhen you ſhal deſire to ſee one day of the Sonne of man: and you
- Mr. 24, 23. Mar. 13, 21. 23 ſhal not ſee. † * And they vvil ſay to you, Loe here and loe there. :: Goe not, neither doe ye ſolovv after. † For euen as the lighkening that lighteneth from vnder heauen , vnto
- 24 thoſe partes that are vnder heauen , ſhineth : ſo ſhal the
- 25 Sonne of man be in his day. † But firſt he muſt ſuffer many things and be reiectēd of this generation. † And as
- Gen. 7, 5 26 it came to paſſe in the * daies of Noē, ſo ſhal it be alſo in
- 27 the daies of the Sonne of man. † They did eate and drinke, they did marie vvives and vvēre giuen to marriage euen vntil the day that Noē entred into the aike : and the floud came, and deſtroyed them al. † Likevvife as it came to paſſe in the
- 28 * daies of Lot: They did eate and drinke, bought and ſould,
- 29 planted, and builded: † and in the day that Lot vvēnt out from Sodome, it rained fire and brimſtone from heauen, and
- 30 deſtroyed them all: † according to theſe things it ſhal be
- 31 in the day that the Sonne of man ſhal be reuealed. † In that houre he that ſhal be in the houſe-toppe, and his veſſel in the houſe, let him not goe dovvne to take them vp: and he that
- 32 is in the field, in like maner let him not returne backe. † Be
- Gen. 15, 26. 33 mindeſul of * Lots vvife. † Vvhoſoeuer ſeeketh to ſaue his life, ſhal loſe it: and vvhoſoeuer doth loſe the ſame, ſhal
- 34 quicken it. † I ſay to you, in that night there ſhal be tvvo in one bed: the one ſhal be taken, and the other ſhal be left:
- 35 † tvvo vvomen ſhal be grinding together: the one ſhal be taken, and the other ſhal be left: tvvo in the field: the one
- 36 ſhal be taken, and the other ſhal be left. † They anſvvering
- 37 ſay to him, Vvhere Lord? † Vvho ſaid to them, Vvhereſoeuer the body ſhal be, thither vvil the eagles alſo be gathered together.

A N N O T A T I O N S

C H A P. XVII.

10. *Unprofitable ſervants.*) If our Sauour had ſaid that the keeping of Gods cōmaundements had bene vnprofitable and not available to our felices, then might the Proteſtants haue truly argued thereby that our vvorkes deſerue not heauen or any revvard at Gods hand: but ſo he ſaid not, but that our ſervice is to God vnprofitable, who calleth for it as duty, and not as a thing needeful

How we vnprofitable profitable ſervants.

or profitable to him self. And though here our Maister teach vs so humbly to conceiue of our owne doing: toward him, yet him self els vvher calleth not his seruants vnprouisable vvhen they haue done their labour, but ipeake thus, *Good and faithfull seruants, because thou vvasst faithfull in a litle, I will place thee ouer much: enter into the ioy of thy Lord.* Yea of such as serue him in the grace of the new Testament, he affirmeth that he wil not now name them seruants but frendes, yea and take them for his owne children, and as his frendes and sonnes he counteth of vs and our vvorkes towards heauen, though vve in humilitie and truth must confesse alwaies that vve be to him vnprouisable seruants. Yea and S. Paul faith plainly, that by cleausing our selues from sinful vvorkes, we shal be profitable vessels to our lord. *1 Timor. 2. 21.*

Confession to the Priest.

14. To the priests. This leprosie signifyeth sinne, vvich though God may and can heale vvithout any mans meanes, yet he doth it not ordinarily but by the Priests ministration: therefore let no man despise Gods ordinance nor say that it is ynough to confesse to God though he neuer come at the priest. *li. de visis. infirm. apud August.*

16. As they vuent. A man may sometimes be so contrite and penitent, that his sinne is forgiven before he come to the Priest, but then also he must notwithstanding goe to the Priest, as theie lepers did: specially whereas we are neuer sure how contrite we are, and because there is no true contrition, but vvith desire also of the Sacrament in time and place.

CHAP. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist sevv vvil so thinke) vvil as length come. 9 We must also pray vvith humility, because vve knowv not vvith the Pharisee if we be iust, but vve knowv vvith the Publicane that vve be sinners. 15 He vvil haue children to be brought to him, and al to be as children. 18 What is to be done to get life everlasting. 22 What also, to get perfection, 28 and vvhat reuward they shal haue that leaue al, yea or any part, for his sake. 31 he foretelleth of his Passion must particularly, 33 and entering into Iericho, cureth one blinde man.

∴ Vve should pray alwaies by faith, hope, and charitie, and by vvorking the thinges that be acceptable to God: though special times of vocal praiers in the Canonical houres be assigned for the stirring of vs vp to God through external signes of deuotion.



ND he spake also a parable to them that it behoueth alwaies to pray, & not to be weary, taying, there was a certaine iudge in a certaine citie, vvich feared not God, and of man made no account. † And there vvvas a certaine vviddow in that citie: and she came to him, saying, Reuenge me of mine aduersarie. † And he vvould not of a long time. but 4 aftervvard he said vvithin him self, Although I feare not God, nor make account of man: † yet because this vviddow is importune vpon me, I vvil reuenge her, lest at the last she come and defame me. † And our Lord said, Heare vvhat the 6 iudge of iniquitie sayeth. † And vvil not God reuenge his 7 elect that crie to him day and night: and vvil he haue patience in them? † I say to you that he vvil quickly reuenge 8 them. But yet the Sonne of man comming, shal he finde trovv you, faith in the earth?

The Gospel vpō the 10 Sunday after Pentecost.

† And he said also to certaine that trusted in them selues 9 as iust, and despised others, this parable: † Tvv men vvvent 10 vp into the Temple to pray: the one a Pharisee, and the other a Publicane. † The Pharisee standing, praied thus vvith 11 him

him self: God, I giue thee thanks that I am not as the rest of men, extorcioners, vniust, aduouterers, as also this Publicane.

12 † I fast twise in a weeke: I giue tithes of al that I possesse. of fasting, i-
thing, or any
good worke, is
naught: though
the workes the
sclues be very
good.

13 † And the Publicane standing a farre of vould not so much as lift vp his eies to vvard heauen: but he knocked his breast, saying, God be merciful to me a sinner. † I say to you, this so doe the
priests and peo-
ple at the holy
Altar knocke
their breasts, &
say with the hū-
ble Publicane,
Deus propitius.
August. p. 11
conc. 1.

14 man vvent dovne into his house iustified more then he: because every one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. †

15 † * And they brought vnto him infants also, that he might touche them. Vvhich thing vwhen the Disciples saw, they In matters of
faith & religion
we must be as
humble & obe-
dient to the Ca-
tholike Church
as yong childre
to their parents,
not saith only
but also keeping
the commaunde-
ments purchase
life euerlasting.
See annot. Mat.
19, 16.

16 rebuked them. † But Iesus calling them together, said, Suffer children to come vnto me, and forbid them not, for the kingdom of heauen is for such. † Amen I say to you, Vvhosoever receiueh not the kingdom of God as a childe, shal not enter into it.

17 † * And a certaine Prince asked him, saying, Good maister, by doing vvhath, shal I possesse euerlasting life? † And Iesus said to him, Vvhy doest thou call me good? None is good

18 but only God. † Thou knowest the commaundements: This is not a
commaundmet
or precept, but
counsel: vvhich
the religious do
follow. See An-
not. Mat. 19.

19 *Thou shalt not kill, Thou shalt not commit aduoutrie, Thou shalt not beare false witness, Thou shalt not scale, Honour thy father and moither.* † Vvho said, The Apostles
among other
things left their
wiues also, as
S. Hierom no-
teth out of this
place. li. i. adu.
louin.

20 Al these things haue I kept from my youth. † Vvhich Iesus hearing, said to him, Yet one thing thou lackest: Sel al that euer thou hast, and giue to the poore, and thou shalt haue

21 treasure in heauen: and come, folovv me. † He hearing these things, vvas stroken sad: because he vvas very riche. † And

22 Iesus seeing him stroken sad, said, Howv hardly shal they that haue money, enter into the kingdom of God? † For it is

23 easier for a camel to passe through the eie of a needle, then for a riche man to enter into the kingdom of God. † And they

24 that heard, said, And vvhoe can be saued? † He said to them, The things that are impossible vwith men, are possible vwith

25 God. † And Peter said, Loc, vve haue left al things, and haue folovved thee. † Vvho said to them, Amen I say to

26 you, There is no man that hath least house, or parents, or brethren, or vwife, or children for the kingdom of God, † and shal not receiue much more in this time, and in the

27 vvoid to come: life euerlasting. † * And Iesus tooke the Twelue, and said to them, Behold vve goe vp to Hierusalem, and al things shal be consummat

Mat. 19,
5. Mr.
p. 13.

Mat. 19,
5. Mr.
p. 17.

Mat. 20,

Mat. 20,
7. Mr.
p. 31.

of fasting, i-
thing, or any
good worke, is
naught: though
the workes the
sclues be very
good.

so doe the
priests and peo-
ple at the holy
Altar knocke
their breasts, &
say with the hū-
ble Publicane,
Deus propitius.
August. p. 11
conc. 1.

In matters of
faith & religion
we must be as
humble & obe-
dient to the Ca-
tholike Church
as yong childre
to their parents,
not saith only
but also keeping
the commaunde-
ments purchase
life euerlasting.
See annot. Mat.
19, 16.

This is not a
commaundmet
or precept, but
counsel: vvhich
the religious do
follow. See An-
not. Mat. 19.

The Apostles
among other
things left their
wiues also, as
S. Hierom no-
teth out of this
place. li. i. adu.
louin.

Life euerlast-
ing the reward
for leaving or
losing willing-
ly our goods for
Christs sake.

The Gosp. vpo
the Sunday of
Quinquagesime.

summate vvhich vvere vvritten by the Prophets of the sonne of man. † For he shal be deliuered to the Gentiles, and shal be 32 mocked, and scourged, and spit vpon: † and after they haue 33 scourged him, they vvill kil him, and the third dáy he shal rise againe. † And they vnderstoode none of these things, 34 and this vvord vvas hid from them, and they vnderstoode not the things that vvere said.

† And it came to passe, vvhen he drevv nigh to Iericho, a 35 certaine blinde man sate by the vvay, begging. † And vvhen 36 he heard the multitude passing by, he asked what this should be. † And they told him that I E S V S of Nazareth passed by. 37 † And he cried saying, I E S V S sonne of Dauid, haue mer- 38 cie vpon me. † And they that vvent before, rebuked him, 39 that he should hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me. † And I E S V S stan- 40 ding, commaunded him to be brought vnto him. And vvhen he vvas come neere, he asked him, † saying, Vvhat vvilt 41 thou that I doe to thee? but he said, Lord, that I may see. † And I E S V S said to him, Do thou see, thy faith hath made 42 thee vvhole. † And forthvvith he savv, and folovved him, ma- 43 gnifying God. And al the people as they savv it, gaue praise to God. †

AN NOT A T I O N S

CHAP. XVIII.

The Church
erecth not in
faith.

¶ Shal he finde faith? The Luciferians and Donatists vsed this place to excuse their fall from the Church, as our Aduersaries now doe, saying that it vvás decayed in faith, vvhen they forsooke it. To vvhom vve answer as S. Hierom and S. Augustin answered them, that Christ saith not that there should be no faith least in earth: but by this maner of speache insinuateth, that at the later day in the great persecution of Antichrist faith should be more rare, and the faithfull among so many wicked not so notorious: specially that perfect faith containing deuotion, trust, and affection toward God, Which our Maister so praised in certaine vpon vvhom he wrought miracles, and by force vvhereof mountaines might be moued, vvich is rare euen vvhen the Church flourisheth most.

*Hier. cont.
Lucif. c. 4.
Aug. de
vinit. Ec. c.
15. Et de
verb. Dei
Ser. 16.*

CHAP. XIX.

In Iericho he lodgeth in the house of Zachari a Publicane, and against the murmuring Iewes openeth the reasons of his so doing. 11 He shewveth, that the last day should not be yet, 15 and what then in the iudgement he vvill doe both to vs of his Church as vvell good as bad, 47 and also to the reprobate Iewes. 29 Being now come to the place of his Passion, he entreath (weeping and foretelling the destruction of blinde Hierusalem) vvith triumph as their Christ 45 He shewveth his zeale for the house of God, and teacheth therein every day. 47 The rulers vvould destroy him, but for feare of the people.

AND

1 **A**ND entering in, he vwalked through Ieri-
 2 cho. † And behold a man named Za-
 3 chæus: and this vvas a Prince of the Publi-
 cans, and he riche. † And he sought to see
 I E S V S vvhat he vvas, and he could not for
 the multitude, because he vvas litle of sta-
 4 ture. † And running before, he" vvent vp into a sycomore
 tree that he might see him: because he vvas to passe by it.
 5 † And vvhen he vvas come to the place, I E S V S looking
 vp, savv him, and said to him, Zachæus, come dovne in hast:
 6 because this day I must abide in thy house. † And he in hast
 7 came dovne, and receiued him reioycing. † And vvhen al
 savv it, they murmured, saying that he turned in, to a man that
 8 vvas a sinner. † But Zachæus standing, said to our Lord,
 Behold the halfe of my goods, Lord, I giue to the poore: and if
 I haue defrauded any man of any thing, " I restore fourefold.
 9 † I E S V S said to him, That this day saluation is made to this
 10 house: because that he also is the sonne of Abraham. † * For
 the Sonne of man is come to seeke and to saue that vvch
 vvas lost. ¶

The Gospel vpo
 the Dedication
 of a Church.

Zachæus.

11 † They hearing these things, he added and spake a parable,
 for that he was nigh to Hierusalem, and because they thought
 that forthvvith the kingdom of God should be manifested.
 12 † He said therefore, * A cerraine noble man vvent into a farre
 13 countrie to take to him self a kingdom, and to returne. † And
 calling his ten seruants, he gaue them ten poundes, and said to
 14 them, Occupie til I come. † And his citizens hated him: and
 they sent a legacie after him, saying, Vve vvil not haue this
 15 man reigne ouer vs. † And it came to passe after he returned,
 hauing receiued his kingdom: and he commaunded his ser-
 uants to be called, to vvhom he gaue the money: that he
 might knowvv how much euery mā had gained by occupying.
 16 † And the first came, saying, Lord, thy pound hath gotten ten
 17 poundes. † And he said to him, Vvel fare thee good seruant,
 because thou hast been faithful in a litle, thou shalt haue
 18 povver ouer :: ten cities. † And the second came, saying, Lord,
 thy pound hath made fiue poundes. † And he said to him,
 19 And be thou ouer fiue cities. † And an other came, saying,
 20 Lord, loe here thy pound, vvch I haue had laid vp in a nap-
 21 kin. † For I feared thee, because thou art an austere man: thou
 takest vp that thou didst not set dovne, and thou reapest

The Gospel for
 a confessor that
 is not a Bishop,
 and namely for
 S. Lewis the
 king of France,
 August. 25.

11 Marke here a-
 gainst the aduer-
 saries, that the
 rewards of these
 two good ser-
 uants be diuers
 & vnequal, ac-
 cording to the
 diuersitie or in-
 equality of their
 gaires, that is,
 their merites,
 and yet one re-
 ceiueth the pe-
 ny (Mt. 20, 9.)
 as well as the
 other, that is,
 heauen or life
 cuerlasting.

Bb that

Mt. 18,
 12.

Mt. 25,
 14.

weeke.

See annotations
Matth. 27, 29,
&c.T H A fifth
part of the
Gospel, Of
the Holy
weeke of his
Passion in
Hierusalem.PALME SVN-
D A Y.

that vvhich thou didst not sovv. † He saith to him, By thine 21
ovvne mouth I iudge thee, naughtye seruant. Thou didst
know that I am an austere man, taking vp that I set not
dovvne, and reaping that vvhich I sovvved not: † and vwhy 23
didst thou not giue my money to the banke, and I comming
might certes vwith vsurie haue exacted it? † And he said to 24
them that stood by, Take the pound avway from him, and
giue it to him that hath the ten poundes. † And they said to 25
him, Lord, he hath ten poundes. † But I say to you, that to 26
euery one that hath shal be giuen: and from him that hath
not, that also vvhich he hath shal be taken from him. †

† But as for those mine enemies that vvould not haue me 27
reigne ouer them, bring them hither: and kil them before
me.

† And hauing said these things, he vvvent before ascending 28
to Hierusalem. † And it came to passe * vvhen he vvvas come 29
nigh to Bethphagé and Bethania vnto the mount called
Oliuet, he sent tvvvo of his Disciples, † saying, Goe into the 30
tovvne vvhich is ouer against, into the vvhich as you enter,
you shal finde the colt of an asse tied, on vvhich no man euer
hath sitten: loose him, and bring him. † And if any man aske 31
you, Vwhy loose you him? You shal say thus to him, because
our Lord needeth his seruice. † And they that vvvere sent, 32
vvvent their vvaies, and found as he said to them, the colt
standing. † And vvhen they loosed the colt, the ovvners there- 33
of said to them, Vwhy loose you the colt? † But they said, 34
because our Lord hath neede of him. † And they brought 35
him to I E S V S. And casting their garments vpon the colt,
they set I E S V S therevpon. † And as he vvvent, they spred 36
their garments vnderneath in the vvay. † And vvhen he ap- 37
proched novv to the descent of mount- Oliuet, al the multi-
tudes of them that descended, began vvith ioy to praise
God vvith a louder voice, for al the miracles that they
had seen, † saying, Blessed is he that commeth king in the 38
name of our Lord, peace in heauen, and glorie on high. † And 39
certaine Pharisees of the multitudes said to him, Maister, re-
buke thy disciples. † To vvhom he said, I say to you, That if 40
these hold their peace, the stones shal crie. † And as he drevv 41
neere, seeing the citie, he vvvept vpon it, saying, † Because if 42
thou also hadst knowven, and that in this thy day, the things
that pertaine to thy peace: but novv they are hid from thine

cies

Mr. 21, 1
Mr. 11, 1
Io. 12, 15his disci-
ples,

43 eies. † For the daies shal come vpon thee: and thy enemies shal compasse thee vwith a trenched, and inclose thee
 44 about, and straiten thee on euery side, † and beate thee flat to the ground, and thy children that are in thee. and they shal not leaue in thee a stone vpon a stone: because thou hast not knouen the time of thy visitation.

* Mt. 21.

12. Mr.

11, 15.

MYNDAY

Ej. 56, 7

Ier. 7, 11

45 † * And entering into the temple, he began to cast out the
 46 sellers therein and the biers, † saying to them, It is vwritten, *That my house is the house of prayer.* But you haue made it a denne of theenes.
 47 † And he vvas teaching daily in the temple. And the cheefe Priests and the Scribes and the Princes of the people fought
 48 to destroy him: † and they found not vwhat to doe to him. For al the people vvas suspense, hearing him.

† This was fulfilled 40 yeres after the death of Christ by Titus & Vespasianus, vvhien besides incredible miseries of famine and other distresses, there perished eleue hundred thousand, and were taken captiues 27000, the siege beginning in the very same feast & greatest solennitie of Easter when they put Christ to death. *Euseb. li. 3. hist. c. 6. 7. 8. Iosaph. li. 1 & 11.*

AN NOT A T I O N S CH A P. XIX

¶ *Went up.* Not onely inuward deuotion of faith and charitie tovvards Christ, but external offices of seeing, folowving, touching, receiuing, harbouring him, are recommended to vs in this example: euen so our manifold exteior deuotion tovvards his Sacraments, Saionts, and seruants, be grateful: specially the endeour of good people not onely to be present at Masse or in the Church, but to be neere the B. Sacrament, and to see it vwith al reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.

External deuotion.

¶ *I restore fourefold.* That vvhich vve giue of our ouvne, is almes and satisfaction for our sinnes: but that vvhich vve restore of il gotten goods by Extortion, Vsurie, Simonic, Bribrie, Theft, or otherwise, that is called here Restoring. And it is of duty and not of free almes, and must be rendered not to vvhom vve list, but to the parties annoyed if it be possible, othervvise it must be bestowed vpon the poore, or other good vses, according to the aduise of our superiour & such as haue charge of our soules. But that he yelded fourefold, that vvas more then he vvas bound, but very satisfactorie for his former sinnes also. And herevvhich vve may note, that it is not the giuing of a peny, grote, or crovyne, of a riche mans superfluitie, that is so much recommended to sinners for redeeming their faultes: but this large bestoyving vpon Christ, to sell al and giue it in almes, to giue the moytie of our goodes, to render foure times so much, for that vvhich is wrongfully gotten, that extinguieth heth sinnes. The poore vvidowes brasle peny vvas very grateful, because it vvas al or much of that he had: but the riche mans pound of his superfluitie, though it be good, yet is nothing so grateful.

Restitution.

Satisfaction.

L. 4, 21, 3.

CH A P. XX.

To the lewes he auoucheth his power by the vvirtues of Iohn vvho vvas a man sent of God.

9 and foretelleth in a parable their reprobation most vvorthy (vwith the vocation of the Gentils in their place) 17 and consequently their irreparable damnation that shal ensue thereof. 20 He defeateth their snare about paying tribute to Caesar: 27 he answereth also the inuention of the Sadduces against the Resurrection. 40 And so hauing put them al to silence, 41 he turneth and poseth them, because they imagined that Christ should be no more but a man: 45 bidding al to bevvare of the Scribes (authors of the lewes schisme from him) being ambitious and hypocrites.

Bb ij AND

weeke.

T W E S D A Y.

:: See Annot.
Mat. c 21, 23.:: See the mar-
ginal annotati-
ons Marc. 12.

AND it came to passe : in one of the daies 1
vvhhen he vvas teaching the people in the
temple and euangelizing , the cheefe
Priests and the Scribes vvith the auncients
assembled, † and spake saying to him, 2
:: Tel vs, in vvhat pover doest thou these
things? or, vvho is he that hath giuen
And I E S V S ansvvering, said to them, 3
I also vvil aske you one vvord. Ansvver me, † The baptisme 4
of Iohn was it from heauē, or of men? † But they thought vvith- 5
in them selues, saying, That if vve say, From heauen: he vvil
say, Vvhy then did you not beleeeue him? † But if vve say, Of 6
men: the vvhole people vvil stone vs: for they are certaine
that Iohn is a Prophet. † And they ansvvered that they 7
knevv not vvhen it vvas. † And I E S V S said to them, 8
Neither doe I tel you in vvhat pover I doe these things.

† And he began to say to the people this parable, * A cer- 9
taine :: man planted a vineyard, & let it out to husbandmen:
and he vvas from home a long time. † And in time he sent 10
to the husbandmen a seruant, that they should giue him of
the fruit of the vineyard. Vvho beating him, sent him avvay
emptie. † And againe he sent an other seruant. But they bea- 11
ting him also and reprochfully abusing him, sent him avvay
emptie. † And againe he sent the third: vvho vvounding 12
him also, cast him out. † And the lord of the vineyard said, 13
Vvhat shal I doe? I vvil send my beloued sonne: perhaps
vvhen they shal see him, they vvil reuerence him. † Vvhom 14
vvhen the husbandmen sawv, they thought vvithin them
selues, saying, This is the heire, let vs kil him, that the heritage
may be ours. † And casting him forth out of the vineyard, 15
they killed him. Vvhat therefore vvil the Lord of the vineyard
doe to them? † He vvil come, and vvil destroy these husband- 16
men, and vvil giue the vineyard to others. Vvwhich they
hearing, said to him, God forbid. † But he beholding them 17
said, Vvhat is this then that is vvritten, *The stone vvwhich the builders*
reiected, the same is become into the head of the corner ? † Euery one that 18
falleth vpon this stone, shal be quashed: and vpon vvhom
it shal fall, it shal breake him to powder. † And the cheefe 19
Priests and Scribes sought to lay handes vpon him that
houre: and they feared the people. for they knevv that he
spake this similitude to them.

† * And

Mr. 21,
23. Mr.
11, 27, ;Esd. 5, 1.
Mt. 21,
33. Mr.
12, 1.Pf. 117,
22.

Mt. 22,

15. Mr.

12, 13.

Mr. 22,

23. Mr.

11, 18.

Deu. 25,

5.

Gen. 3, 6.

Mt. 22,

24. Mr.

12, 36.

Jf. 10, 9,

1.

20 †* And watching, they sent spies which should feine them
 selues iust: that they might take him in his talke, and deliuer
 21 him to the principaltie and powver of the President. † And
 they asked him, saying, Maister, vve knovv that thou speakest
 and teachest rightly: and thou dost not accept person, but
 22 teachest the vway of God in truth. † Is it lawfull for vs to
 23 giue tribute to Cæsar, or no? † But considering their guile,
 24 he said to them, Vvhy tempt you me? † Shevv me a penie.
 Vvhose image hath it and inscription? They answering said,
 25 Cæsars. † And he said to them, Render therfore the things
 that are Cæsars, * to Cæsar: and the things that are Gods, to
 26 God. † And they could not reprehend his vvord before the
 people: and marueiling at his answer, they held their peace.
 27 †* And there came certaine of the Sadducees, vvhic^h de-
 28 nie that there is a resurrection, and they asked him, † saying,
 Maister, Moyse gaue vs in vvriting, * If a mans brother die
 hauing a vvife, and he haue no children, that his brother take
 29 her to vvife, and raise vp seede to his brother. † There vvere
 therfore seuen brethren: and the first tooke a vvife, and died
 30 vvithout children. † And the next tooke her, and he died
 31 vvithout children. † And the third tooke her. In like maner
 32 also al the seuen, and they left no seed, and died. † Last of al
 33 the vvoman died also. † In the resurrection therfore, vvwhose
 vvife shal she be of them? sithens the seuen had her to vvife.
 34 † And Iesvs said to them, The children of this vvorld
 35 marrie, and are giuen in mariage: † but they that " shal be
 counted vvorthie of that vvorld and the resurrection from
 36 the dead, neither marrie, nor take vvives, † neither can they
 die any more, for they are " equal to Angels: and they are the
 sonnes of God, seeing they ate the sonnes of the resurrectiō.
 37 † But that the dead rise againe, Moyse also shewed, beside
 the bush, as he calleth the Lord, *The God of Abraham, and the God of*
 38 *Isaac, and the God of Iacob.* † For God is not of the dead, but of the
 39 liuing. for al liue to him. † And certaine of the Scribes answer-
 40 ring, said to him, Maister, thou hast said vvell. † And further
 they durst not aske him any thing.
 41 † But he said to them, * Howv say they that Christ is the
 42 sonne of Dauid? † and Dauid him self saith in the booke of
 43 psalmes, *The Lord said to my Lord, Sit on my right hand,* † til I put thine ene-
 44 mies, the foote stools of thy feete? † Dauid then calleth him Lord: and
 howv is he his sonne?

So dutie
 must be do
 to Princes, t
 our duty t
 God be not
 glected. See
 not. Mat. c.
 15.

The gre
is ualagias
 is importu
 also this mu
They that
 made vvorth
 to wit, by t
 grace of G
 and so they
 in deede w
 thie. as als
 in the next c
 pter verse
 &c. 1. Theff. 1, 5

† And al the people hearing him, he said to his Disciples, 45:
† * Bevvare of the Scribes, that vvil vvallke in robes, and loue 46
salurations in the marker-place, and the first chaires in the sy-
nagogs, and the cheefe roomes in feastes. † vvwhich de- 47
uoure vviddovves houfes: feining long praier. These shal re-
ceiue greater damnation.

Mr. 23
6. Mr.
12, 138.

A N N O T A T I O N S
C H A P. XX.

To be wortheie according to the Scriptures, and signifyeth that mans vvorkes done by Christs grace do condignely or vvorthly deserue eternal loy. as Sap. 3. *God proued them, and found them vvorthy of him self.* and Mat. 10. *He that louth his father more then me, is not vvorthy of me.* and Colof. 1. *That you may vvallke vvorthly of God, and most plainly Apoc. 3. They shal vvallke vvith me in vvHITE, because they are vvorthly,* as of Chrill (c. 1) *Thou art vvorthy o Lord to receiue glorie &c.* And that, to be counted vvorthie, and to be vvorthie, is here al one, it is plaine, by the Greeke vvord, vvwhich S. Paul vseth so, as the ad- uerlaries ovvne English Testaments do testifie, reading thus Hebre. 10. *Of how much sorer punish- ment shal he be vvorthie, vvwhich &c.* & it must needes so signifie, because men for finnes are not on- ly counted, but are in deepe vvorthie of punishment, as them selues do graunt. They do greatly cherefore forget them selues, and are ignorant in the Scriptures, and knowv not the force nor the valure of the grace of God, vvwhich doth not onlv make our labours grateful to God, but vvorthie of the reward vvwhich he hath provided for such as loue him. See the Annot. 2 Theff. 1, 5.

καταξιωθῆναι.
ἀξιωθῆναι.

The new
Testament
an. 1580.

The dignitie of
Saints,

16. *Equal to Angels.* Saints of our kinde, now in their soules, and after their resurrection in body and soule together, shal be in al things equal to Angels: and for degree of blisse, many Saints of greater merite shal be above diuers Angels: as S. Iohn Baptist, the Apostles, and others, and our B. Lady above al the orders of holy spirits in dignitie and blisse. and no maruel, our nature by Chrill being so highly exalted above al Angels.

C H A P. XXI.

He commendeth the poore vviddovv for her vvow mites, above al. 5 Having said that the Temple shal be quite destroyed, 7 he foretelleth first many things that shal goo before, 20 then a signe also vvhen it is neere, after vvwhich shal come the destru- tion it self in most horrible maner, vvithout hope of restitution, until al Nations of the Gentils be gathered into his Church in the very end of the vvorld. 25 And then vvhat signes shal come of the last day, terrible to the vvorld. 28 but com- fortable to vs of his Church, 34 so that vs be alvvayes vvatchful.



N D beholding, he savv them that did cast 1
their giftes into the treasure, riche persons.
† And he savv also a certaine poore vviddovv 2
casting tvv brasse mites. † And he said, Vere- 3
ly I say to you, that this poore vviddovv hath
cast more then al. † For al these of their abundance have 4
cast into the giftes of God: but she of her penurie, hath cast
in al her living that she had.

† And certaine saying of the temple that it vvvas adorned 5
vvith

Mr. 12,
14.

weeke.

Mt. 24,
1. Mar.
13, 1.
T V E S -
D A Y
night.

- 6 vvith goodly stones and donaries, he said, † These things
 vvhich you see, * the daies vvil come vvherein :: there shal
 not be left a stone vpon a stone that shal not be destroyed.
 7 † And they asked him, saying, Maister, When shal these things
 be: and vvhat shal be the signe vvhen they shal begin to
 8 come to passe? † Vvho said, See you be not seduced. for :: ma-
 ny vvil come in my name, saying that I am he: and the time
 9 is at hand, goe not therfore after them. †^b And vvhen you
 shal heare of vvarres and seditions, be not terrified: these
 things must first come to passe, but the end is not yet by and
 10 by. † Then he said to them, Nation shal rise against na-
 11 tion, and kingdom against kingdom. † And there shal be
 great earth- quakes in places, and pestilences and famines, and
 12 terrours from heauen, and there shal be great signes. † But
 before al these things they vvil :: lay their hands vpon you:
 and persecute you deliuering you into synagogs and pris-
 sons, drawing you to kings and presidents for my name.
 13 † and it shal happen vnto you for testimonie. † Lay vp
 14 this therfore in your hartes, not to premeditate howv you shal
 15 answer. † For I vvil giue you mouth and vvifedom, vvhich
 al your aduersaries shal not be able to resist and gaine say.
 16 † And you shal be deliuered vp of your parents and bre-
 thren, and kinsmen & frendes: and they vvil put to death of
 17 you. † And you shal be odious to al men for my name:
 18 † and a heate of your head shal not perish. † In your patience
 19 you shal possesse your soules. †
 20 † And vvhen you shal see Hierusalem compassed about
 vvith an armie: then knowv that the desolation thereof is at
 21 hand. † then they that are in levvrie, let them flee to the
 mountaines: and they in the middes thereof, let them depart:
 22 and they in the countries, let them not enter into it. † for
 these are the daies of vengeance, that al things may be ful-
 23 filled that are vvritten. † But vvto to them that are vvith childe
 and that giue sucke in those daies. for there shal be great af-
 24 fliction vpon the land, and vvrrath on this people. † And
 they shal fall by the edge of the svword: and shal be led cap-
 tiue into al nations. and Hierusalem shal be troden of the
 Gentiles: til the times of nations be fulfilled.
 25 † * And there shal be signes in the sunne and the moone
 and the starres: and vpon earth distresse of nations, for the
 26 confuson of the sound of sea and vvaues, † men vvith-
 ring

¶ This was ful-
filled 40 yeres
after the death
of Christ, the 19
of August, being
the very mo-
neth and day
where in the
Babylonians
burnt it: from
the first build-
ing thereof by
Salomō 1130 ye-
res, from the re-
edifying there-
of vnder Cyrus,
639 yeres. *Isap.
de bel. Iud. li. 1
cap. 10.*

¶ Many false
prophets & He-
retikes. See An.
Mt. 24. Mr. 13.
b The Gospel
for many Mar-
tyrs.

¶ Great per-
secutiō of Catho-
like men.

Ex. 32,
7. Iord.
3, 15.

The Gospel vpō
the 1 Sunday in
Aduent

ring for feare and expectation, vvhathal come vpon the
vvhole vvorlde. for the povvers of heauē shal be moued: and 27
then they shal see the Sonne of man comming in a cloude
vvith great povver and maiestie. † But vvhen these things 28
begin to come to passe, looke vp and lift vp your heades:
because your redemption is at hand. † And he spake to them 29
a similitude. See the figtree and al trees: † Vvhen they novv 30
budde forth fruite out of them selues, you knowv that sum-
mer is nigh. † So you also vvhen you shal see these things 31
come to passe, knowv that the kingdom of God is nigh.
† Amen I say to you, that this generation shal nor passe, til al 32
be done. † Heauen and earth shal passe: but my vvordes shal 33
nor passe. †

† And looke vvell to your selues, lest perhaps your hartes 34
be ouercharged vvith sursetting and drunkēnesse and cares of
this life: and that day come vpon you sodenly. † For as a 35
snare shal it come vpon al that sit vpon the face of al the
earth. † Vvatch therefore, praying at al times, that you may 36
be accounted vvorthie to escape al these things that are to
come, and to stand before the Sonne of man.

† And the daies he vvvas teaching in the temple: but the 37
nighres going forth, he abode in the 33 mount that is called
Oliuet. † And al the people in the morning vvent vnto him 38
in the temple to heare him.

33 Solitarieesse
or eremitage (as
S. Gregorie Na-
zian. saith) is a
goodly thing.
this doth the
mount Carmel
of Elias teach,
Iohns desert, &
that mount vu-
to which Iesvs
often retired, &
was quietly a-
lone With him
self. Ser. 26 de a-
more pauperum.

συναγωγῆς
ἐξουσίας
See An-
not. c. 104
15.

A N N O T A T I O N S C H A P. XXI.

4. *Of her penurie.* To offer or giue almes of our superfluities, is not so acceptable nor merito-
rious, as to bestow some of that which is of our necessarie prouision, and which we may hardly
spare from our selues: for, that proceedeth of greater zeale, vvill, and intention, which be more
respected of God then the substance of the gift.

C H A P. XXII.

*Judas doth sell him to the Iewes. 7 After the old Paschal, 19 he giueth to his disciples the
bread of life in a mystical sacrifice of his body and blood, for an everlasting comemora-
tion of his Passion. 21 He soberly admonisheth the traitour. 24 Against their
ambitious contention he sheweth them that the maioritie of any among them in
this vvorld is for their seruice, as his owne also vvvas: 28 and howe he vvill exalt
them al in the vvorld to come: 31 foretelling Peter the singular priuilege of his faith
newer failing, 33 and his three negations: 35 and howe they shal al now be put to
their shiftes. 39 And that night, after his prayer With sweateing of blood, 43 he is
taken of the Iewes men, Judas being their captain: yet shewing them both by mi-
racle and vvord, that they could doe nothing vnto him but by his owne permission.
54 Then in the cheefe Priestes house he vvithste denied of Peter, 63 shamefully
abused of his keepers, 66 and in the morning impiously condemned of their Councel,
for confessing him self to be the Sonne of God.*

A N D

weeke.

*Mr. 26, 1**Mr. 14, 1*

1

2

3

4

5

6

*Mr. 26,**1. Mr.**14, 12.*

7

8

9

10

11

12

13

14

15

16

17

18

P

*Mr. 26,**26. Mr.**14, 22.**1. Cor. 11,**24.*

19

20

*Mr. 26,**21. Mr.**14, 20.**10, 13, 18*

21

22



ND the festiual day of the Azymes approached, vvhich is called Pasche: † and the cheefe Priests and the Scribes sought how they might kil him: but they feared the people. † And Satan entred into Iudas that vvas surnamed Iscariote, one of the Twelue. † And he vvent, and talked with the Priests and the Magistrates, how he might betray him to them. † And they vvcre glad, and bargained to giue him money. † And he promised. And he sought opportunitie to betray him apart from the multitudes.

† * And the day of the Azymes came, vvherein it vvas necessarie that the Pasche should be killed. † And he sent Peter and Iohn, saying, Goe and prepare vs the Pasche, that vve may eate. † But they said, Vvhere vvilt thou that vve prepare it? † And he said to them, Behold, as you enter into the citie, there shall meete you a man carying a pitcher of vvater: solovv him into the houte into vvvhich he entreth, † and you shall say to the good man of the house, The Maister saith to thee, Vvhere is the inne vvhere I may eate the Pasche vvith my Disciples? † And he vvill shew you a great refectorie adorned: and there prepare. † And they going, found as he said to them, and prepared the Pasche.

† And vvhen the houre vvas come, he sate dovvn, and the twelue Apostles vvith him. † And he said to them, "Vvith desire I haue desired to eate this Pasche vvith you before I suffer. † For I say to you, that from this time I vvill not eate it, til it be fulfilled in the kingdom of God. † And "taking the chalice he gaue thanks, and said, Take and deuide among you, † for I say to you, That I vvill not drinke of the generation of the vine, til the kingdom of God doe come.

† * And taking bread, he gaue thanks, and brake: and gaue to them, saying, "THIS IS MY BODY "VVHICH IS GIVEN FOR YOU. "Doe this "for a commemoration of me. † In like maner the chalice also, after he had supped, saying, "THIS IS THE CHALICE "THE NEVV TESTAMENT IN MY BLOVD, "VVHICH SHALL BE SHED FOR YOU.

† * But yet behold, the hand of him that betraierh me, is vvith me on the table. † And the Sonne of man in deede

The PASSION according to S. Luke in these two chapters, is the Gospel at Masse vpon Tenebre Wenef-day.

TENEBRE Wenef-day.

MAVNDY Thursday.

:: The Greeke is here so plaine, that there was very blood in the chalice, shed for vs, that Beza saith it is a corruption in the grecke. See the Annota. vpon this place.

Cc goeth

weeke.

goeth according to that vvhich is determined: but yet vvo to that man by vvhom he shal be betrayed. † And they began 23 to question among them selues, vvhich of them it should be that should doe this.

† * And there fel also a cōrention betvvene them, vvhich 24 of them seemed to be greater. † And he said to them, The 25 kinges of the Gentiles ouerrule them: and they that haue powver vpon them, are called beneficial. † But you not so: 26 but he that is the greater among you, let him become as the younger: & he that is the leader, as the waiter. † For which is grea- 27 ter, he that sitteth at the table, or he that ministrereth? is not he that sitteth? but I am in the middes of you, as he that ministrereth: † & you are they that haue remained vwith me in my tētations. 28 † And I dispose to you, as my father disposed to me, a kingdō: 29 † that you may eate & drinke vpon my table in my kingdom, 30 & may sit vpon thrones, iudging the twelue tribes of Israel.

∴ Straight after the former louing checke & admonition, he promisseth to them al that haue bene partakers with him of his miseries in this life, greater preeminence in heauen, then any Potentate can haue in this world, & therefore that they neede not be careful of dignitie or Supremacie.

† And our Lord said, " Simon, Simon, behold Satan hath 31 required to haue you for to sift as vvheate: † B V T I 32 H A V E P R A I E D F O R T H E E, that thy faith faile not: and thou once conuicted, confirme thy brethren. † Vvho 33 said to him, Lord, vwith thee I am readie to goe both into prison and vnto death. † And he said, * I say to thee, Peter, the 34 cocke shal not crow to day, til thou denie thrise that thou knowest me. † And he said to them, Vvhen I sent you 35 * vvithout purse and skrippe and shoes, did you lacke any thing? But they said, Nothing. † He said therefore vnto them, 36 But novv he that hath a purse, let him take it, likewise also a skrippe: and he that hath not, let him sel his coate, and bie a svword. † For I say to you, that yet this that is vvritten, must 37 be fulfilled in me, *And vvith the vvicked vvvas he reputed.* For those things that are concerning me, haue an end. † But they said, 38 Lord, Loe tvvo svwordes here. But he said to them, It is ynough. † * And going forth he vvent according to his custome into mount-Oliuet. And his Disciples also folovved him. † And vvhen he vvvas come to the place, he said to 40 them, Pray, lest ye enter into tentation. † And he vvvas pulled avway from them a stones cast: and kneeling he praied, 41 † saying, Father, if thou vvilt, transerre this chalice from me. 42 But yet not my vvil, but thine be done. † And there appeared 43 to him an Angel from heauen, strengthening him. And being in an agonie, he praied the longer. † And his svveat became 44

T H V R S D A Y
night.

Mt. 20,
25.
Mr. 10,
42.

Mt. 26,
34. Mr.
14. 30.

Mt. 10,
9. Lu.
10. 4.

Es. 53, 12

Mt. 26,
36. Mr.
14. 32.
Io. 18, 1,

as

- 45 as droppes of bloud triking dovvne vpon the earth. † And
 46 vvhē he vvas risen vp from praier, and vvas come to his
 Disciples, he found them sleeping for pensifenes. † And he
 said to them, Vvhy sleepe you? arise, pray, lest you enter into
 rentation.
- 47 † As he vvas yet speaking, behold a multitude: and he that
 vvas called Iudas, one of the Twelue, vvent before them, and
 48 appoched to I E S V S, for to kisse him. † And I E S V S said
 to him, Iudas with a kille doest thou betray the sonne of man?
- 49 † And they that vvere about him, seeing vvhat vvould be,
 50 said to him, Lord, Shal vve strike vvith the svord? † And
 one of them smote the seruant of the high Priest: and cut of
 51 his right eare. † But I E S V S ansvvering, said, Suffer ye thus
 farre. And vvhen he had touched his eare, he healed him.
- 52 † And I E S V S said to them that vvere come vnto him, the
 cheefe Priests, and magistrates of the temple, and auncients,
 As it vvore to a theefe are you come forth vvith svordes and
 53 clubbes? † Vvhen I vvas daily vvith you in the temple, you
 did not lay handes vpon me, but this is your houre, and the
 povver of darkenesse.
- 54 † And apprehending him, they led him to the high Priests
 55 house: but Peter folovved a farre of. † And a fire being kin-
 dled in the middes of the court, & they sitting about it, Peter
 56 vvas in the middes of them. † Vvhom vvhen a certaine
 vvenche savv sitting at the light, and had beheld him, she
 57 said, This fellovv also vvas vvith him. † But he denied him,
 58 saying, Vvoman, I knovv him not. † And after a vvhile an
 other man seeing him, said, And thou art of them. But Peter
 59 said, O man I am not. † And after the space as it vvore of one
 houre, a certaine other man affirmed, saying, Verely this
 60 fellovv also vvas vvith him. for he is also a Galilæan. † And
 Peter said, Man I knovv not vvhat thou sayest. And inconti-
 61 nent as he vvas yet speaking, the cocke crevv. † And our
 Lord turning looked, on Peter. And Peter remembered the
 vvord of our Lord, as he had said, That before the cocke
 62 crowv, thou shalt thrise denie me. † And Peter going forth
 a doores, vvept bitterly.
- 63 † And the men that held him, mocked him, beating him.
 64 † And they did blindfold him, and smote his face. And they
 asked him saying, Prophecie, vvho is it that smote thee?
- 65 † And blaspheming many other things they said against him.

wceke.

† And vvhhen it vvas day, there assembled the auncients of 66 the people and cheefe Priests and Scribes, and they brought him into their councel, saying, † If thou be Christ tel vs. And 67 he said to them, If I tel you, you vvil not beleue me: † if also 68 I as ke, you vvil not ansvver me, nor dimisse me. † But from 69 hence forth the Sonne of man shal be sitting on the right hand of the povver of God. † And they al said, Art thou 70 then the sonne of God? Vvhø said, You say that I am. † But they said, Vvhat neede vve testimonie any further? For 71 our selues haue heard of his ovvne mouth.

A N N O T A T I O N S

C H A P. XXII.

The old Paschal ceaseth and a new is instituted.

15. *With desire I haue desired.*] This great desire he had to eate this Paschal lambe, was not for it self, vvhich he had celebrated many yeres before: but because he meant immediately after the Paschal of the Law vvas sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his owne body, by vvhich the old Paschal should end and be fulfilled, and in which the old Testament and Law ceasing, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was in this one supper.

Two cuppes or chalices at Christs last supper.

17. *Taking the chalice.*] This chalice according to the very euidence of the text it self also, is not the second part of the Holy Sacrament, but that solemne cuppe of wine vvhich belonged as a libament to the offering and eating of the Paschal lambe. Which being a figure specially of the holy Chalice, vvas there drunken by our Sauour, and giuen to the Apostles also, with declaration that it should be the last cuppe of the Law, not to be drunken any more, till it should be drunken new in the kingdom of God, that is to say, in the celebration of the B. Sacrament of his blood of the new Testament. And by this place it seemeth very like that the Wordes in S. Matthew, *I wil not drinke of the fruite of the vine &c.* Were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.

The real presence.

19. *This is my body.*] Although sense tel thee it is bread, yet it is the body, according to his wordes. let faith confirme thee, iudge not by sense. after the wordes of our Lord let no doubt rise in thy minde. Cyril. myslag. 4. *Of the veritie of flesh and blood there is left no place to doubt: by the profession of our Lord him self and by our faith it is flesh and blood in deede. Is not this truth? To them be it vntune, Which deny I E S V S C H R I S T to be true God.* Hilari. li. 8 de Trinit.

Christ sacrificed his body and blood in Sacrament at his supper.

19. *Which is giuen.*] As the former wordes make and proue his body present, so these wordes plainly signifie, that it is present, as giuen, offered or sacrificed for vs: and being vttered in the present tence, it signifieth not onely that it should afterward be giuen or offered on the Crosse, but that it vvas then also in the Sacrament giuen and offered for vs. Whereby it is inuincibly proued that his Body is present as an host or Sacrifice: and that the making or consecrating thereof must needs be Sacrificing. And therefore the holy Fathers in this sense call it a Sacrifice. *Assom. orat. 1 de resur. Leo ser. 7 et 8 de Pass. Hefsebius li. 2 in Leuit. c. 8. Grego. ho. 37 in Euang. et Dial. li. 4. c. 39. Cyrillus Hiero. myslag. 5. Dionys. Eccl. hier. c. 3. Ignat. ep. 3. ad Smyrn. Iustinus dial. cum Tryph. circ. med. Iren. li. 4. c. 32 Cyril. A. et 34. Tertul. de cult. fem. et ad vxor. li. 2. Cypr. ep. ad Cecil. et de Can. Do. Euseb. Demonst. euang. li. 1. c. 10 lex. anan. Nazian. orat. 1. cont. Iulianu. Chrysost. ho. 83 in 26 Mat. et li. 6 de Sacerd. Ambros. li. 4 de Sacram. c. 6 et li. 1 them. 11.*

The Sacrifice of the Altar.

Offic. c. 48. Hiero. in ep. ad Hedib. q. 2. et ad Euagr. ep. 126 to 3. August. in psal. 33 conc. 1. et alibi saepe. Græci omnes in 9 Hebr. et Primasius. Conc. Nic. 1. can. 14. Ephes. ad Nestor. Constantinop. 6 can. 32. Nicen. 2 aet. 6 to 3. Lateran. Constant. Flor. Trid.

The Apostles are made Priests, & the Sacrament of holy Orders instituted.

19. *Doee this*] In these wordes the holy Sacrament of Order is instituted, because povver and commision to doe the principal act and worke of Priestthod, is giuen to the Apostles: that is, to doe that vvhich Christ then did concerning his body: Which was, to make and offer his body as a sacrifice for vs and for all that haue neede of Sacrifice, and to giue it to be eaten as Christs body sacrificed, to al faithful. For as the Paschal lambe was first sacrificed, and then eaten: so vvas his body: and thus to doe he bere giueth commision and authoritie to the Apostles, and to al Priests which

be

be their successors in this matter. *Dionys. ad. Hierar. 4. 1. Item. li. 4. c. 12. Cyr. ep. ad Casil. Chrys. ho. 17 in ep. ad Hebr. Ambros. in Ps. 118. & in c. 10 ad Hebr.*

19. *For a commemoration.*] This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a lively representation, exemplar, and forme of his Sacrifice vpon the crosse. Of which one oblatio[n] on the crosse, not only all other sacrifices of the Law were figures, but this also: though this in a more high, high, mystical, and maruelous sort then any other, for in them Christs death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts, but in this of the new Testament, his body visibly sacrificed on the crosse, in and by the self same body sacrificed and immolated in Sacrament and vnder the shapen of bread and wyne, is most neerely & perfectly resembled: and therefore this is most properly commemorative, as most neerely expressing the very condition, nature, efficacy, sort, and substance of that on the crosse. For which the holy fathers call it the very self same sacrifice (though in other manner) which was done on the crosse, as it is the self same thing, that is offered in the Sacrament, and on the crosse. Whereby you may see the puerilitie of the Protestants or their ignorance, that thinke it therefore not to be Christs body, because it is a memorie of his body or a figure of his body vpon the crosse: nor to be a true sacrifice, because it is a commemorative sacrifice. For as the thing that more lively, neerely, and truly resembleth or representeth, is a better figure then that which shadoweth it a far off: so this his body in the Sacrament, is more perfectly a figure of Christs body & sacrifice, then any other. Christ him self the Sonne of God is a figure and character of his fathers person, being yet of the self same substance. And Christs body transfigured on the holy Mount, was a figure and resemblance of his person glorified in heaven. euen so is his body in the Sacrament to a faithful man that knoweth by his beleefe grounded on Christs owne word, that in the one forme is his body, in the other his blood, the most perfect representatiō of his death that can be. As for the sacrifice, it is no lesse a true Sacrifice, because it is commemorative of Christs Passion: then those of the old Testament were the lesse true, because they were prefigurative, for that is the condition annexed to all Sacrifice of every Law, to represent Christs Passion.

20. *The new Testament in my blood.*] Moyses tooke the blood of the first sacrifice that was made after the geuing of the Law Exod. 24. and with blood confirmed the covenant and compact betwixt God and his people, and so dedicated the old Testament, which without blood (saith S. Paul) was not dedicated. Moyses put that blood also into a standing peece, and sprinkled all the people &c. with the same, & said these formal wordes, *This is the blood of the covenant &c.* or (as it is read in S. Paul) *of the Testament which God hath deliuered vnto you.* Vnto all which, Christ in this action about the second part of this his sacrifice, in euery of the Euangelists most cleerely aludeth, expelling that the new Testament is begonne and dedicated in his blood in the Chalice, no lesse then the old was dedicated, begonne, and ratified in that blood of calues contained in the goblet of Moyses, with which his owne blood he sprinkled inuwardly his Apostles as the first fruits of the new Testament, imitating the wordes of Moyses, and saying, *This is the Chalice the new Testament &c.* Which the other Euangelists spake more plainly, *This is my blood of the new Testament.* By all which it is most certaine, that Christs blood in the Chalice, is the blood of Sacrifice, and that in this sacrifice of the altar, consisteth the external religion and proper seruice of the new Testament, no lesse then the soueraine worship of God in the old Law did consist in the sacrifices of the same. For though Christs sacrifice on the Crosse and his blood shed for vs there, be the general price, redemption, and satisfaction for vs all, and is the last and perfectest sealing or confirmation of the new Law and Testament: yet the seruice and Sacrifice which the people of the new Testament might resort vnto, could not be that violent action of the Crosse, but this on the Altar, which by Christs owne appointment is and shal be the eternal office of the new Testament, and the continual application of all the benefites of his Passion vnto vs.

20. *Which / shal be / shed.*] It is much to be obserued that the relation, which, in these wordes is not governed or ruled (as some would perhaps thinke) of the new wine blood, but of the vyord for vs, must needs signifie, the Chalice, which is most plaine by the Greeke, which taketh away all euasions and shifts from the Protestants, both against the real presence and the true Sacrificing. For it sheweth euidently, that the blood as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) and not onely as vpon the crosse. And therefore as it followeth thereof inuincibly, that it is no bare figure, but his blood in deede, so it ensueth necessarily, that it is a sacrifice, and propitiatorie, because the chalice (that is the blood contained in the same) is shed for our finnes. For all that know the manner of the Scriptures speeches, know also that this, *blood to be shed for sinne*, is to be sacrificed for propitiation or for pardon of finnes. And this text proueth all this so plainly, that Beza tuneth him self groundly vpon the Holy Euangelist, charging him with solacisme or fallie Greeke, or els that the wordes (which yet he counteth to be in all copies Greeke and Latin) are thrust into the text out of some other place: which he rather standeth vpon then that S. Luke should speake incongruously in so plaine a matter. And therefore he saith plainly that it can not be truly said neither of the chalice it self nor of the contents thereof: which is in deede to giue the lie to the blessed Euangelist, or to deny this to be Scripture. So cleere is the Scrip-

A. commemorative sacrifice is a true sacrifice, no lesse then the prefigurative sacrifices were true sacrifices.

To be a figure of a thing, and yet the thing it self, repugneth not.

Both testaments dedicated in blood.

The external religion of the new Testament principally in the sacrifice of the altar.

The chalice shed for vs, must needs signifie, the blood therein, not wyne, and the same sacrifice.

Beza condemneth the Gospel it self of fallacy and impossibility.

ture for vs, so miserable flights and shifts is falshood, put vnto, God be thanked.

24. Contention.] The Apostles perceiuing Christs departure from them and his kingdom to be neere, as infirme men and not yet endewed with the spirit of God, began to haue emulation and cogitations of Superiority one ouer another: Which our Maister represseth in them by exhortation to humility and by his owne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, and contempt of their inferiours.

25. Simon Simon.] Lastly to put them out of doubt, he calleth Peter twice by name, and telling him the Diuels desire to liſte and trie them al to the vttermoſt (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, and that he being once conuerted, should after that for euer confirme, establish or vphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God; that he who should be the head of the Church, should haue a special privilege by Christs praier and promises, neuer to faile in faith, and that none other either Apostle, Bishop, or priest may challenge any such singular or special prerogative either of his Office or person, otherwise then ioyning in faith with Peter and by holding of him. The danger (saith S. Leo) was common to al the Apostles, but our Lord tooke special care of Peter, that the state of al the rest might be more sure, if the head were inuincible: God so dispensing the aide of his grace, that the assurance and strength which Christ gaue to Peter, might redound by Peter to the rest of the Apostles. S. Augustine also: Christ praying for Peter, prayed for the rest, because in the Pastor and Prelate the people is corrected or commended. And S. Ambrose writeth, that Peter after his temptation was made Pastor of the Church, because it was said to him, *Thou being conuerted, confirme thy brethren.* Neither was this the priuilege of S. Peters person, but of his Office, that he should not faile in faith but euer confirme al other in their faith. For the Church, for whose sake that priuilege was thought necessarie in Peter the Head thereof, was to be preferred no lesse afterward, then in the Apostles time. Whereupon al the Fathers apply this priuilege of not failing and of confirming other in faith, to the Romane Church and Peters successors in the same. To which (saith S. Cyprian) infidelity or false faith can not come. And S. Bernard saith writing to Innocentius Pope, against Abailardus the Heretike, we must referre to your Apostleship al the scandalls and perils which may fall, in matter of faith specially. For there the defects of faith must be holpen, where faith can not faile. For to what other see was it euer said, *I haue prayed for thee Peter, that thy faith do not faile?* So say the Fathers. Not meaning that none of Peters seate can erre in person, vnderstanding, priuate doctrine or writings, but that they can nor not shal nor euer iudicially conclude or giue definitiue sentence for falshood or heresie against the Catholike faith, in their Consistories, Courts, Councils, decrees, deliberations or consultations kept for decision and determination of such controuersies, doubts, or questions of faith as haibe proposed vnto them: because Christs prayer and promises protecteth them therein for confirmation of their brethren. And no maruel that our Maister would haue his vicars Consistorie & Seate infallible, seeing euen in the old Law the high Priesthood and Chaire of Moyses wanted not great priuilege in this case, though nothing like the Churches and Peters prerogative. But in both, any man of sense may see the difference betwene the person, and the Office, as wel in doctrine as life. Liberius in persecution might yeld, Marcellinus for feare might commit Idolatrie, Honorius might fall to Heresie, and more then al this, some Iudas might creepe into the Office: and yet al this without preiudice of the Office and Seate, in which (saith S. Augustine) our Lord hath set the doctrine of truth. Caiphas by priuilege of his Office prophesied right of Christ, but according to his owne knowledge and faith, knew not Christ. The Euangelists and other penners of holy Write, for the execution of that function had the assistance of God, and so far could not possibly erre: but that Luke, Marke, Salomon or the rest might nor erre in other their priuate writings, that we say nor. It was not the personal wisdom, verue, learning, or faith of Christs Vicars, that made S. Bernard seeke to Innocentius the third: S. Augustine and the Bishops of Afrike to Innocentius the first, and to Celestinus, *ep. 90. 92. 93.* S. Chrysostome to the said Innocentius: S. Basil to the Pope in his time *ep. 52.* S. Hierom to Damasus *ep. 57. 58. 10. 2.* but it was the prerogative of their Office and higher degree of Vnction, and Christs ordinance, that would haue al Apostles and Pastors in the world, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhood, is the cause of al Schismes and Heresies, saith S. Cyprian. A point of such importance, that al the Twelve being in Apostleship like, Christ would yet for the better keeping of vniuersity and truth, haue one to be head of them al, that a head being once appointed, occasion of Schisme might be taken away, saith S. Hierom, *li. 1. adu. Iouinian. c. 14.*

Ambition.

Peters faith shal neuer faile.

The Romane faith of Peters successors can not faile.

Popes may erre personally, not iudicially or definitiue.

The learned fathers sought to the B. of Rome for resolution of doubts.

Serm. 1.
A. jumps
ad Pontu
Li. q. 24.
ui. T. 11.
75. 10.

Cyp. 41
55. nu.
Bernard
ep. 190.

Dent. 11

Aug. 11
166. nu.
Sinc.

Bernard
ep. 190.
Chryl. 41
1 & 2.

Cyp. 41
55. nu. 1.

CHAP. XXIII.

The Ievves accuse him to Pilate the Gentil: 4 Who seeking earnestly to deliuer him, specially after that Herod sent him backe, 17 they nas onely preferre the murderer Barabbas, but also crie, CRUCIFIGE. 26 In the way to Caluarie he foretelleth the women that lamented vpon him, the horrible destruction of their Hierusalem. 32 vpon the crosse he u betwene two theeves, 33 scorned of the Ievves, 36 of the souldiars, 39 and of one of the theeves, 40 but euen there confessed the other theefe, 44 and after his death (because of the great miracles concurring) also of the Centurion, 48 yea and of the whole multitude, 50 and finally he u buried honorably.

Is. 27,
II.
Pr. 15, I
p. 18,
7.



- 1 ND all the multitude of them rising vp, led him to Pilate. † And they began to accuse him, saying, Vve haue found this man subuerting our nation, & prohibiting to giue tributes to Cæsar, and saying that he is Christ the king.
- 2 † And Pilate asked him, saying, Art thou the king of the Ievves? But he ansuering said, Thou sayest. † And Pilate said to the cheefe Priests and multitudes, I finde no cause in this man. † But they vvere more earnest, saying, He stirreth the people teaching through out al Ievvie, beginning from Galilee euen hither. † But Pilate hearing Galilee, asked if the man vvere of Galilee. † And vwhen he vnderstoode that he vvas of Herods iurisdiction, he sent him backe to Herod, vwho vvas also him self at Hierusalem in those daies.
- 3 † And Herod seeing I E S V S, vvas very glad, for he vvas desirous of a long time to see him, for because he heard many things of him: and he hoped to see some signe vvrought by him. † And he asked him in many vvordes. But he ansuered him nothing. † And there stooode the cheefe Priests and the Scribes constantly accusing him. † And Herod vvith his armie set him at naught: and he mocked him, putting on him a vvwhite garment, and sent him backe to Pilate. † And Herod and Pilate vvere made frendes that day, for before they vvere enemies one to an other.
- 4 † And Pilate calling together the cheefe Priests and magistrates, and the people, † said to them, You haue presented vnto me this man, as auerting the people, and behold I examining him before you, haue found no cause in this man of those things vvherein you accuse him. † No, nor Herod neither, for I sent you to him, and behold, nothing vvorthie of death is done to him. † I vvil chasten him therfore and dimisse him.

GOOD FRI-
DAY.

† And

† And he of necessitie had to release vnto them vpon the 17
feast day, one. † But the vvhole multitude together cried out, 18
saying, Dispatch him, and release vs Barabbas. † vvhv vvas 19
for a certaine sedition made in the citie and murder, cast into
prison. † And Pilate againe spake to them, desirous to release 20
I E S V S. † But they cried againe, saying, Crucifie, crucifie him. 21
† And he the third time said to them, Vvhy, vvhat euil hath 22
this man done? I finde no cause of death in him. I vvill correct
him therfore and let him goe. † But they vvete instant vvith 23
loude voices requiring that he might be crucified. And
their voices preuailed. † And Pilate adiudged their petition 24
to be done. † And he released vnto them him that for mur- 25
der and sedition had been cast into prison, vvhom they de-
maunded: but I E S V S he deliuered to their pleasure.

† And vvhen they led him, they tooke one Simon of 26
Cyréne comming from the countrie: and they laid the
crosse vpon him to carie after I E S V S. † And there folowed 27
him a great multitude of people, and of vvomen vvch
bevvailed and lamented him. † But I E S V S turning to 28
them, said, Daughters of Hierusalem, vveepe not vpon me,
but vveepe vpon your selues, and vpon your children. † For 29
behold the daies shal come, vvherein they vvill say, Blessed
are the barren, and the vvombes that haue not borne, and
the pappes that haue not giuen sucke. † Then shal they begin to say 30
to the mountaines, Fal vpon vs: and to the hilles, Coner vs. † For if in the 31
greene wood they doe these things, in the drie vvhat shal be
done?

Of. 10.

† And there vvete led also other tvvvo malefactours vvith 32
him, to be executed. † And after they came to the place 33
vvch is called Caluarie, there they crucified him: and the
theeves, one on the right hand, and the other on the left.
† And I E S V S said, Father, forgiue them, for they knowv 34
not vvhat they doe. But they deuiding his garments, did cast
lottes.

† And the people stode expecting, and the princes 35
vvith them derided him, saying, Others he hath saued, let
him saue him self, if this be Christ, the elect of God. † And 36
the souldiars also mocked him comming to him, and offering
him vinegre, † saying, If thou be the king of the Iewes, 37
saue thy self. † And there vvas also a superscription vvritten 38
ouer him in Greeke, and Latine, and Hebrevv letters: T H I S

behaving,

39 IS THE KING OF THE IEVVES. † And one of those
 40 theeves that vvere hanged, blasphemed him, saying, If thou
 be Christ, saue thy self, and vs. † But the other ansvvering,
 rebuked him, saying, Neither dost thou feare God, vvhere as
 41 thou art in the same damnation? † And vve in deede iustly,
 for vve receiue vvorthie of our doings: but this man hath
 42 done no euil. † And he said to I E S V S, Lord, remember me
 43 vvhen thou shalt come into thy kingdom. † And I E S V S
 said to him, Amen I say to thee: this day thou shalt be vvith
 me " in paradise.

44 † And it vvas almost the sixt houre: and there vvas made
 darkenesse vpon the vvhole earth vntil the ninthe houre.

45 † And the :: sunne vvas darkened: and the veile of the temple
 46 vvas rent in the middes. † And I E S V S crying vvith a loude
 voice, said, *Father, i-nto thy handes I commend my spirit.* And saying
 this, he gaue vp the ghost.

47 † And the Centurion seeing that vvwhich vvas done, glori-
 48 fied God, saying, In deede this man vvas iust. † And al the mul-
 titude of them that vvere present together at that sight, and
 sawv the things that vvere done, returned knocking their
 49 breasts. † And al his acquaintance stooode a far off: and the vvomen
 that had solovved him from Galilee, seeing these things.

50 † * And behold a man named Ioseph, vvwhich vvas a se-
 51 natour, a good man and a iust, † he had not consented to
 their counseil and doings, of Arimathæa a citie of Ievvrie,
 52 vvho also him self expected the kingdom of God. † This
 53 man came to Pilate, and asked the body of I E S V S. † And
 taking it dov vne, vvrapped it in sindon, and laid him in a mo-
 nument hevvved of stone, " vvherein neuer yet any man had
 54 been laid. † And it vvas the day of Parasceue, and the Sab-
 55 both drew neere. † And the women that vvere come vvith him
 from Galilee, solovvving after, " savv the monument, and hovv
 59 his body vvas laid. † And returning they prepared spices and
 ointments: and on the Sabboth they rested according to the
 commaundement.

:: This eclipse
 was seene and
 wondred at as a
 thing about nature,
 of Dionili-
 us Areopagita
 at Thebes, whē
 he was yet a Pa-
 gan. *Dionys. ep.
 ad Polycarp. et ep.
 ad Apollophe.*

Pf. 30, 6.

Mt. 27,

37. Mr.

35, 43,

16. 19, 38

ANNOTATIONS

CHAP. XXIII

34. *Forgive them.*) A perfect example of charitie in our Sauour praying for his crucifiers,
 vvwhich the first martyr S. Steuen did solovv, *Act. 7:* and the praier of both vvere heard: Christ's
 praier taking effecte in the Centurion and others, Steuens in Paul.

The good
theefe.

Pardon of due
penance and sa-
tisfaction.

Visiting the Se-
pulcher, or Se-
pulchres.

41. *In Paradist.*) Thou maist not herevpon differre thy conuerſion or amendment, preſuming of grace at the laſt houre of thy life, nor looke to haue ſaluation by laith and confeſſion of Chriſt without good workes, nor to goe ſtraight to heauen without ſatisfaction, penance, or puniſhment for thy former ſinnes and life ill ſpent, nor challenge ſecuritie and certaine knowledge of thy ſaluation. for this good theefeſ caſe is not common, but a rare example of mercie and prerogative, but for the firſt poyn, learne only not to deſpaire, though thou haſt been ill to the laſt moment of thy life, for the ſecond, that faith, hope, and charitie, repentance, and good will be ſufficient, and good workes not required, where for want of time and opportunitie they cannot be had. for the third, that Chriſt gaue to this happy man for his zelous confeſſion of him and reprehending his fellow, not only remiſſion of his ſinnes, but alſo by extraordinarie grace, a pardon of al penance and ſatisfaction due either in this life or the next for the ſame. euen as the holy Church by his example and commiſſion giueth pardons alſo to ſome of her zelous children, of al puniſhment due for their offences, and ſuch goe ſtraight to heauen, laſtly, that euery one hath not a reuelation of his ſaluation as this man had, and therefore can not be ſo ſure as he was.

52. *Wherein neuer.*) As in the womb of MARI E none was conceived before nor after him, ſo in this monument none was laid before nor after him: which prerogative (no doubt) was of Gods providence, this Ioseph no leſſe abſtaining afterward to be buried in it, then the other Ioseph from copulation with the mother of our Lord, *S. Auguſtine.*

53. *Saw the monument.*) Theſe good women of great deuotion obſerued the Sepulcher for the honour of the holy body. Vwherevpon the deuotion of faithfull folke vatching and viſiting on Good-Friday and Eaſter eue the ſepulcher made in euery Church for memorie of our Lords burial, is exceeding good and godly, ſpecially the B. Sacrament for more ſignification ſake being preſent in the ſame ſepulcher.

CHA P. XXIIII.

Devout women not finding hu body in the Sepulcher. 4 Angels tel them that he is riſen according to hu owne prediſtion: 9 yet the Apoſtles wil not beleue it. 12 but neither Peter findeth hu body there. 13 He walketh with ſixty Diſciples, declaring al this unto them out of the Scriptures, and is known of them by breaking of bread. 16 The ſame day he appeareth to the Eleven and others being together, uſeth of them, and eateth with them. finally teaching them out of the Scriptures not onely of hu Paſſion and Reſurrection, 47 but alſo of hu Catholike Church, 49 he promiſeth the holy Ghoſt to confirme them, 50 and ſo aſcendeth into heauen.

EASTER
DAY.



That is, firſt after the Sabbath, which is (ſaith S. Hiero. q. 4 ad Hedib.) dies Dominica, our Lords day, vwherein he aroſe. for the weeke is deuſed into the Sabbath, & the firſt day of the Sabbath, & the Apoſtle (1 Cor. 16, 2) commaunded a collection of money to be made on the firſt of the Sab-

ND in the firſt of the Sabbath very early 1 they came to the monument, carying the ſpices vvhich they had prepared. † And 2 they found the ſtone rolled backe from the monument. † And going in, they 3 found not the body of our Lord I E S V S. † And it came to paſſe: as they vv ere aſtonied in their minde 4 at this, behold vv o men ſtoode beſide them in glittering appareil. † And vvhen they feared and caſt dovvn their countenance tovvard the ground, they ſaid vnto them, Vvhy ſeeke you the liuing vvith the dead? † he is not here, but is 6 riſen. remember howv he ſpake to you, vvhen he yet vv as in Galilee, † ſaying, * That the Sonne of man muſt be deliuered 7 into the handes of ſinners and be crucified, and the third day riſe againe. † And they remembered his vvordes. † And going 8 backe 9

Mt. 28, 11
Mr. 16, 11
Io. 20, 1.

Lk. 9, 22

backe from the monument, they told al these things to those
 10 eleuen, and to al the rest. † And it vvas Marie Magdalene,
 and Ioane, and Marie of Iames, and the rest that vvere vvith
 11 them, vvwhich said these things to the Apostles. † And these
 vvordes seemed before them as dorage, and they did not be-
 leecue them.

Io. 20, 3.

12 † But * Peter rising vp ranne to the monument: and stou-
 ping dovvne he savv the linnen clothes lying alone, and
 went avvay marueiling vvith him self at that vvich was done.

Mr. 16,
11.

13 † * And behold, vvwo of them vvvent the same day into a
 tovvne vvwhich vvas the space of sixtie furlonges from Hie-
 14 rusalem, named Emmaüs. † And they talked betvvixt them
 15 selues of al those things that had chaunced. † And it came
 to passe: vvwhile they talked and reasoned vvith them selues,
 16 I E S V S also him self approching vvvent vvith them. † but
 17 their eies vvwere held that they might not knowv him. † And
 he said to them, Vvhat are these communications that you
 18 conferre one vvith an other vvalking, and are sad? † And one
 vvwhose name vvas Cleophas, ansvvering, said to him, Art
 thou only a stranger in Hierusalem, and hast not knowven
 19 the things that haue been done in it, these daies? † To vvhom
 he said, Vvhat things? And they said, concerning I E S V S of
 Nazareth, vvho vvas a man a Prophet, mightie in vvorke
 20 and vvorde before God and al the people. † And hovv our
 cheefe Priestes and Princes deliuered him into condemna-
 21 tion of death, and crucified him. † but vvve hoped that it vvas
 he that should redceme Israel: and novv besides al this, to day
 22 is the third day since these things vvwere done. † But certaine
 vvomen also of ours, made vs afraid: vvho before it vvas
 23 light, vvwere at the monument, † and not finding his body,
 came, saying that they savv a vision also of Angels, vvho say
 24 that he is alivue. † And certaine men of ours vvvent to the
 monument: and they found it so as the vvomen said, but him
 25 they found not. † And he said to them, O foolish, and slovv
 of hart to belecue, in al things vvwhich the Prophets haue
 26 spoken. † Ough not Christ to haue suffred these things,
 27 and so to enter into his glorie? † And beginning from Moy-
 ses and al the Prophets, he did interpret to them in al the
 28 scriptures the things that vvwere concerning him. † And
 they drevv nigh to the rovvne vvwhether they vvvent:
 29 and he made semblaunce to goe further. † And they forced

both. Whereby
 we learne, both
 the keeping of
 Sunday, & the
 Churches count
 of daies by the
 1. 3. 4. of the Sab-
 both, to be Apo-
 stolical. which
 S. Syluester after
 Ward named, 1.
 3. 4. feriam &c.
Breviar. Roman.
Decemb. 11

The Gospel vpō
 Munday in Ea-
 ster weeke.

Dd ij. him

him, saying, Tarie vvith vs, because it is tovvard night, and the day is novv farre spent. And he vvnt in vvith them. † And it came to passe, vvhiles he fate at the table vvith them, 30 he tooke bread, and blessed and brake, and did reach to them. † And their eies vvere opened, and they knevv him: and he vanished out of their sight. † And they said one to the other, 31 Vvas not our hart burning in vs, vvhiles he spake in the vvay, and opened vnto vs the scriptures? † And rising vp the same 33 houre they vvnt backe into Hierusalem: and they found the eleuen gathered together, and those that vvere vvith them, † saying, That our Lord is risen in deede, and hath appeared 34 to Simon. † And they told the things that vvere done in the 35 vvay: and hovv they knevv him in the breaking of bread. †

The Gospel vpo
Tuesday in Ea-
ster weeke.

∴ As he shal
be Anathema
(saith S. Aug.)
which preach-
eth that Christ
neither suffered
nor rose againe,
because we le-
arne by the Gos-
pel, That it be-
houed Christ to
suffer and to rise
again the third
day: so he shal
also be Anathe-
ma, whosoever
preacheth the
Church to be
els where the in
the cōmunion
of al nations: be-
cause by the self
same Gospel we
learne in the
Wordes next fo-
llowing, and pe-
nance to be preach-
ed in his name &
remissio of sinnes
through out al
nations. August.
ep. 48.

ASCENSION
DAY.

† * And vvhiles they speake these things, I e s v s stode 36 in the middes of them, and he saith to them, Peace be to you: it is I. feare not. † But they being troubled and frightened, 37 imagined that they savv a spirit. † And he said to them, Vvhy 38 are you troubled, and cogitations arise into your harts? † See 39 my handes, and feete, that it is I my self. handle, and see: for a spirit hath not flesh and bones, as you see me to haue. † And 40 vvhen he had said this, he shewv them his handes and feete. † But they yet not beleeuing and marueiling for ioy, he said, 41 Haue you here any thing to be eaten? † But they offred him 42 a peece of filh broiled, and a honie combe. † And vvhen he 43 had eaten before them, taking the remaines he gaue to them. † And he said to them, These are the vvordes vvhich I 44 spake to you, vvhen I vvas yet vvith you, that al things must needes be fulfilled, vvhich are vvritten in the lavv of Moyse, and the Prophets, and the Psalmes, of me. † Then he opened 45 their vnderstanding, that they might vnderstand the Scrip- tures. † And he said to them, That so it is vvritten, and so it 46 behoued Christ to suffer, and to rise againe from the dead the third day: † ∴ and " penance to be preached in his name 47 and remission of sinnes vnto al nations, ∴ beginning from Hierusalem. † And you are vvitnesses of these things. † * And 48 I send the promes of my Father vpon you: but you, tarie in 49 the citie, til you be endued vvith povver from high.

† And he brought them forth abrode into Berhania: and so lifting vp his handes he blessed them. † * And it came to 51 passe, vvhiles he blessed them, he departed from them, and vvas

Mr. 16,
14. 10.
20, 19.

Act. 1, 8.
2, 1.

Mr. 16,
19. Act.
1, 9.

52 vvas caried into heauen. † And they adoring vvent backe
 53 into Hierusalem vvith great ioy: † and they vv ere alvvaies
 in the temple praising and blessing God.

AN NOT A T I O N S
 CH A P. XXIII.

20. Tooke bread.) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. ho. 17. S. Auguſtine li. 39 de conſenſu Euang. c. 25 & ſer. 140 de temp. & ep. 59 ad Paulinum q. 1.* Paulinus him ſelf in the next epiſtle before that, among S. Auguſtines. Venerable Bede alſo vpon this place. Theophylacte vpon this place. And that it ſhould be meant of the holy Sacrament, the forme of ſolemne taking the bread into his handes, bleſſing it, breaking it, and reaching it to his diſciples (exceeding proper to the conſecration, and common to none other vulgar benediction, nor any Where vſed but in Chriſts miraculous multiplying the loaves) and the ſingular effecte in notifying Chriſt vnto them, do proue. And if it be the Sacrament (as it is moſt probable) then is it an euident example and vvarrant of ministration in one kinde.

The B. Sacra-
 ment in one
 kinde.

26. Penance to be preached.) He ſheved vnto them out of the Scriptures, not onely the things that were now accompliſhed in him ſelf, but alſo that were yet to come about his Church: as, where it ſhould begin, to vvite, at Hieruſalem: and how farre it ſhould goe, to vvite, to al nations: that he might not ſuffer vs (ſaith S. Auguſtine) to erre neither in the bridegrome nor in the bride. For this maketh manifeſtly againſt al Heretikes and Schiſmatikes, that ſet vp new churches in particular countries, drawing the people from the ſoſaidd onely true Church, vvhi ch from Hieruſalem ſo groweth * ouer al nations, til the end of the vvorld come.

The Catholike
 or vniuerſal
 Church.

De unit.
 Ec. c. 10.

* Act. 17.

14.

† Heb. 7. 6.

Ho. 20. 21.

26. Marc.

10. 16.

Gen. 28.

10.

* Tertul.

de coron.

mil. m. 1

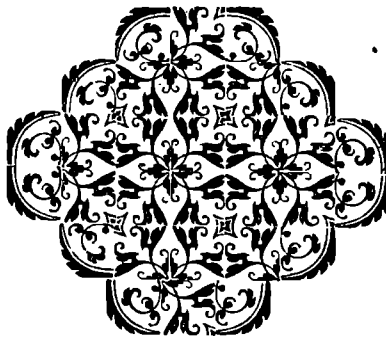
Baſil. de

ſp. ſanct.

27.

30. Bleſſed them.) Chriſt our high prieſt, * prefigured ſpecially therein by Melchiſedec, often Chriſt bleſſed diuers waies. gaue his bleſſing to his: ſometimes by vvordes, as, *Peace be to you:* ſometimes by impoſing his handes: and now here by liſting vp his hands ouer his Diſciples as it vv ere for his farewel. In vvhat forme, the Scripture doth not expreſſe, but very like it is that in forme of the croſſe, as Iacob the Patriarch bleſſed his nephewes for ſignification of Chriſts benediction, for now the croſſe began to be glorious among the faithful, and the Apoſtles (as it is moſt certaine * by the fathers vvhi ch call it an ancient tradition) vſed that ſigne for an external note of benediction. Yea S. Auguſtine ſaith (in Pf. 50. Conc. 1) that Chriſt him ſelf not vvithout cauſe would haue his ſigne to be fixed in our foreheads as in the ſeare of ſhamefaſtneſſe, that a Chriſtian man ſhould not be aſhamed of the reproche of Chriſt. and vvhat forme can a Chriſtian man vſe rather to bleſſe him ſelf or others, then that vvhi ch was dedicated in Chriſts death, and is a conuenient memorial of the ſame? How- ſoever it be, that the Biſhops and Prieſts of Gods Church bleſſe vvith an external ſigne, no man can reprehend, being vvarranted by Chriſts owne example and action.

Bleſſing vvith
 the ſigne of the
 croſſe.





THE ARGUMENT OF S. IOHNS GOSPEL.



Johns Gospel may be divided into foure partes.

The first part is, of the Actes of Christ before his solemn manifestation of himselfe, while Iohn Baptist was yet baptizing: Chap. 1. 2. 3. 4.

*The second, of his Actes in Iurie (having nowv begonne his solemne manifestation in Galilee, Mat. 4. 12.) the second Easter or Pasche of his preaching: Chap. 5. For of the first pasche, we had in the first part, chap. 2. 13: And the pasche of *the Iewes was at hand And that feast wherewith we haue in this second part, chap. 5. 1: After this there was a festiual day of *the Iewes, Iren c. 31*

* This speech very common in this Gospel, as appeareth by the places here marked, declarerh that the writers to the Gentils.

*The third part is, of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: cap. 6. to the 12. For so we haue chap. 6. 4: And Pasche the festiual day of *the Iewes was at hand.*

*The fourth part is of the fourth pasche (which we haue in the end of the chap. 11. 55: And the pasche of *the Iewes was at hand) that is to say, of the Holy wvke of his Passion in Hierusalem: chap. 12. vnto the end of the booke.*

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had written them at large: and to reporte his Actes done in Iurie, which they had omitted.

And this he doth, because Iurie vvith Hierusalem and the Temple, beeing the principal parte of the Countrey, there abode the principal of the Iewes, both for authority, and also for learning in the Law or knowlledge of the Scriptures. and therefore that was the place, where our Lord IESVS finding in the Head it selfe and in the leaders of the rest, such vvilful obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainly then in Galilee, both sly and prone, at sundry times, euery yere of his preaching, him selfe to be the CHRIST that had bene so long promised vnto them, & expected of them: & the same CHRIST to be not onely a man, as they imagined, but also the natural, consubstantial, & coeternal Sonne of God the Faiber, vvho now had sent him. Therefore these vvere the vvordes and deedes that serued best the purpose of this Euangelist, being, to shew the glorie & excellencie of this person IESVS: that thereby the Gtills might see, how vvorthily Hierusalem & the Iewes vvere reprobated, vvho had refused yea & crucified such an one: and how vvell & to their owne salvation themselves might doe, to receiue him and to beleeue in him. For this to haue bene his purpose, him selfe declarerh in the end, saying: These are written, that you may beleeue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his name.

To. 10. 31.

Hier. in Catal.
a Jo. 11. 20.
b Mat. 4. 21.
c Act. 12. 2.

And hereupon it is, that S. Hierome vvriterh thus in his life: Iohn the Apostle, a whom IESVS loued very much, the sonne of Zebedee, b the brother of Iames the Apostle c whom Herod after our Lords Passion

sion beheaded, last of al wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the assertion of the Ebionites then rising, who say that Christ was not before M A R I E. Wherevpon also he was compelled to utter his Diuine Natiuitie. Of his three Epistles, and of his Apocalypse, shal be said in their owne places.

It foloweth in S. Hierome, that In the Second persecution vnder Domitian, seutene yeres after the persecution of Nero he was exiled into the ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate: vnder Nerua the Emperour he returned to Ephesus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Asia, and worne with old age, he died the threescore and eighteth yere after the Passion of our Lord, and was buried besides the same citie.

Whose excellencie the same holy Doct̃or thus breifly describeth. li. 1. Aduers. Iouinianum.

IOH N the Apostle, one of our Lords Disciples, vvho vvvas the youngest among the Apostles, and vvhom the faith of Christ found a virgin, remained a virgin, and therefore is a more loued of our Lord, and a lieib vpon the breast of I E S V S: and that vvhibch Peter durst not aske, a he desireth him to aske: and after the resurrection, vvhen Marie Magdalen had reported that our Lord vvvas risen againe, both of them ranne to the Sepulchre, b but he came thither first: and vvhen they vvvere in the ship and fished in the lake of Genexareth, I E S V S stood on the shore, neiher did the Apostles know vvhom they saw: c onely the virgin knoweth the virgin, and saith to Peter, It is our Lord. This Iohn vvvas both an Apostle, and Euangelist, and Prophet: an Apostle, because he vvrote to the Churches as a Maister: an Euangelist because he compiled a booke of the Gospel, vvhibch (except Matthew) none other of the vvvelue Apostles did: a Prophet, for he saw in the ile Patmos, vvhere he vvvas banished by Domitian the Emperour for the testimonie of our Lord, the Apocalypse, containing infinite mysteries of things to come. Tertullian also reporteth, that at Rome being cast into a barrell of hote boiling oile, he came forth more pure and fresher or liuelier, then he went in. Yea and his Gospel it self much differeth from the rest. Matthew beginneth to vvrite as of a man: Marke of the prophetic of Malachie and Esay. Luke of the Priesthod of Zacharie: the first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calfe, because of the Priesthod. But Iohn as an Eagle flieth to the things on high, & mounteith to the Father him self, saying: In the beginning vvvas the V V O R D, and the V V O R D vvvas vvwith God, and God vvvas the V V O R D. Thus far S. Hierome.

Vpon this Gospel there are the famous commentaries of S. Augustine called Tractatus in Euang. Ioan. to. 9. and vvvelue bookes of S. Cyrils commentaries.

THE



THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO IOHN.

CHAP. I.

The 1. parte:

THE ACTES
of Christ be-
fore his ma-
nifestation,
whiles Iohn
Baptist was
yet bapti-
zing.

The Gospel at
the third Masse
ypō Christmas
day. And every
day at the end
of Masse.

The preface of the Euangelist, commending Christ (as being God the Sonne incarnate) to the Gentils, and setting out the blindness of the Iewes in not receiuing him. 19 Then, the testimonies of Iohn Baptist, first to the solemne legacie of the Iewes: 29 secondly, when he sawe IESVS come to him: 35 thirdly, to his ouerne Disciples also, putting them ouer from him self to IESVS. Who made it plainer to them that he is Christ, 40 and so began he also to haue Disciples.



IN THE beginning " vvas the WORD, 1
and the WORD vvas " vvith God, and
" God vvas the WORD. † This vvas in 2
the beginning vvith God. † Al things 3
vvere made " by him: and vvithout him
vvas made " nothing. That vvich vvas
made, † in him vvas life, and the life vvas 4
the light of men: † and the light shineth in darkenesse, and 5
the darkenesse did not comprehend it. † There vvas a man 6
sent from God, vvwhose name vvas Iohn. † This man came 7
for testimonie: to giue testimonie of the light, that al might
beleue through him. † He vvas not the light, but to giue 8
testimonie of the light. † It vvas the true light, vvich ligh- 9
teneth euery man that commeth into this vvorld. † He vvas 10
in the vvorld, and the vvorld vvas made by him, and the
vvorld knevv him not. † He came into his ovvne, and his 11
ovvne receiued him not. † But as many as receiued him, " he 12
gaue them povver to be made the sonnes of God, to those
that beleue in his name. † Vvho, not of bloud, nor of the 13
vvil of flesh, nor of the vvil of man, but of God are borne.

ET VERBUM
CARO FAC-
TUM EST.

† AND " THE VWORD VVAS MADE FLESH, 14
and dvvelt in vs (and vve savv the glorie of him, glorie as it
vvere of the only-begotten of the Father) ful of grace and
veritie.

- 15 veritie. ¶ † Iohn giueth testimonie of him, and crieth saying,
 16 This vvas he of vvhom I spake, He that shal come after me,
 17 :: is made before me: because he vvas before me. † And of
 18 his fulnes al vve haue receiued, and grace for grace. † For
 19 the law vvas giuen by Moyfes, grace and veritie vvas made
 20 by I E S V S Christ. † God no man hath seen at any time: the
 21 only-begotten Sonne vvhich is in the bosome of the father,
 22 he hath declared.
- 19 † And this is Iohns testimonie, vvhhen the Ievves sent from
 20 Hierusalem Priests and Leuites to him, that they should aske
 21 him, Vvho art thou? † And he confessed, and did not denie:
 22 and he confessed, That I am not C H R I S T. † And they
 23 asked him, Vvhat then? Art thou * Elias? And he said, I am
 24 not. Art thou :: * the Prophet? And he answered, No. † They
 25 said therefore vnto him, Vvho art thou, that vve may giue an
 26 answer to them that sent vs? vvhath saiest thou of thy self?
- 23 † He said, *I am the voyce of one crying in the desert, make straight the way of*
 24 *our Lord,* as Esaie the Prophet said. † And they that vvere sent,
 25 vvere of the Pharisees. † And they asked him, and said to
 26 him, Vvhy then doest thou baptize, if thou be not Christ, nor
 27 Elias, nor the Prophet? † Iohn answered them, saying, * :: I
 28 baptize in vvater: but there hath stood in the middes of you
 29 vvhom you know not. † The same is he that shal come after
 30 me, that is made before me: vvhose latchet of his shoe I am
 31 not worthie to vnloose. † These things were done in Bethania
 32 beyond Iordan, vvhwhere Iohn vvas baptizing. ¶
- 29 † The next day Iohn savv I E S V S coming to him, and he
 30 saith, *Behold the lambe of God, behold him that taketh away the sinne*
 31 *of the world.* † This is he of vvhom I said, After me there
 32 commeth a man, vvhich is made before me: because he vvas
 33 before me. † And I knevv him not, but that he may be ma-
 34 nifested in Israel, therefore came I baptizing in vvater. † And
 35 Iohn gaue testimonie, saying, That I savv the Spirit descen-
 36 ding as a doue from heauen, and he remained vpon him.
 37 † And I knevv him not: but he that sent me to baptize in va-
 38 ter, he said to me, He vpo vvhom thou shalt see the Spirit de-
 39 scending and remaining vpon him, he it is that baptizeth in
 40 the holy Ghost. † And I savv: and I gaue testimonie that
 41 this is the sonne of God. ¶
- 35 † The next day againe Iohn stooode, and cvvo of his dis-
 36 ciples. † And beholding I E S V S vvalking, he saith, Behold
 37 Ec the

He is prefer-
 red & made of
 more dignitie
 and excellencie
 then I, because
 he was before
 me & al things,
 eternal God.

The Gospel vpō
 the 3 Sunday
 in Aduent.

By like the
 Iewes ignorāt-
 ly vnderstood
 not the place in
 Deuteronomie,
 of Christ, and
 therefore they
 aske also whe-
 ther he be the
 Prophet there
 spoken of. See
 also c. 7, 40.

He doth oftē
 here signifie the
 great difference
 of his baptis-
 me & of Chris-
 ts, as of his
 person & Chris-
 t's. See Annot.
 Mat. 3.

The Gospel on
 the octaue of
 the Epiphanie.

The Gospel vpō
 S. AndreWs eue.

Mal. 4, 5
 Deu. 18,
 15.

Esa. 40,
 3.

Mt. 3, 11.
 Mr. 1, 8.
 Lu. 3, 16

* Iohnes

A G N V S
 D E I AT
 M A S T.

the lambe of God. † And the two Disciples heard him 37
speaking, and they folovved I E S V S. † And I E S V S turning, 38
and seeing them folovving him, saith to them, Vvhat seeke
you? Vvho said to him, Rabbi (vvhich is called by interpre-
tation, Maister) vvhere dvvellest thou? † He saith to them, 39
Come and see. They came, and savv where he abode and they
taried vvith him that day: and it vvvas about the tenth houre.
† And Andrevv the brother of Simon Peter vvvas one of the 40
two that had heard of Iohn, and folovved him. † He findeth 41
first his brother Simon, and saith to him, Vve haue found

†: Messias in He-
brew, in Greeke
Christ, i English
Anointed, to
Witte, With the
spiritual oile of
grace about his
brethren. Pf. 44.

†: Cephas in Sy-
riake, & Peter in
Greeke, in Eng-
lish, Rocke. See
Mat. 16, 18.

The Gospel in a
votue Masse of
the holy An-
gels.

†: M E S S I A S, vvhich is being interpreted, C H R I S T.
† And he brought him to I E S V S. And I E S V S looking 42
vpon him, said, Thou art Simon the sonne of Iona: thou
shalt be called †: *Cephas*, vvhich is interpreted, *Peter*. † On 43
the morovv he vvould goe forth into Galilee, and he findeth
Philippe. And I E S V S saith to him, Folovv me. † And Phi- 44
lippe vvvas of Bethsaida, the citie of Andrevv and Peter.
† Philippe findeth Nathanael, and saith to him, Him vvhom 45
Moyes in the lavv, and the Prophets vvrote of: vve haue
found I E S V S the sonne of Ioseph, of Nazareth. † And Na- 46
thanael said to him, From Nazareth can there be any good?
Philippe saith to him, Come and see. † I E S V S savv Natha- 47
nael comming to him, and he saith of him, Behold an Israe-
lite in very deede, in vvhom there is no guile. † Nathanael 48
saith to him, Hovv knowvest thou me? I E S V S answered
and said to him, Before that Philippe did cal thee, vvhen thou
wast vnder the figtree, I saw thee. † Nathanael answered him, 49
and saith, Rabbi, thou art the sonne of God, thou art the king
of Israel. † I E S V S answered, and said to him, Because I said 50
vnto thee, I savv thee vnder the figtree, thou beleueest: grea-
ter then these things shalt thou see. † And he saith to him, 51
Amen Amen I say to you, You shal see the heaven opened,
and the* Angels of God ascending and descending, vpon the
Sonne of man. .†

Gen. 28,
12.

ANNOTATIONS

CHAP. I.

How God the Sonne is called the *W O R D*. [*As the Word*,] The second Person in Trinitie which is the natural, onely, and eternal Sonne of God the Father, is called the *W O R D*: not as the holy Scriptures or speeches of the Prophets and Apostles (vvritten and spoken by Gods commaundement for the uttering of his diuine will towards man) be called his word, but in a more diuine, eminent, and ineffable sort, to expresse vnto

vs in a sort, by a terme agreeable to our capacite, that the Sonne of God fo is, and so from euertasting is borne of God the Father, as our prime concept (which is our internal and mental word) is and issueth out of our intelligence & minde. This VVORD then, Sonne, or second Person in the holy Trinitie, was and had his being then already, when other creatures (of what sort so euer) had but their beginning, and therefore can not be a creature, as many Heretikes before the Writing of this Gospel thought, and as the Ariians after taught. And this first sentence of the Gospel not onely the

August. de
Cim. Dei
li. 10. c. 19.

written in gold.

1. *With God.*] Because a man might say, If the VVORD were before any thing was created, vvhether or how could he be? the Euangelist preventing that carnal concept, saith first, that he was with God, vv hose being dependeth not vpon time, place, space, or any other creatures, al vv hich were made by him. Secondly, he giueth vs to vnderstand, that the VVORD hath his proper subsistence or personalitie distincte fro God the Father, vv herby Sabellius the old Heretike is refuted, thidly, here is insinuated the order of these tvo persons, one towardes the other, to vv it, that the Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute

Calu. in
li. 1. c. 12.
scilicet. 25

that by commaundment.

here the blasphemie of Caluin, holding the second Person to be God, not as of God the Father, but as of him self. And yet such are the bookes that our youth now read commonly in England, and that by commaundment.

1. *God vv as the VVORD.*] Lest any man vpon the premisess, which set forth the relation and distinction of the second Person from the first, might thinke that the Father onely were God, the Euangelist expressly teacheth, the VVORD to be God: for though the wordes seeme to lie otherwise (because we haue of purpose sowed the elegancie which the Euangelist him self obserued in placing them so, and therefore they stand so both in Greeke and Latin) yet in deede the construction is thus, *The VVORD vv as God*, and (as in his first Epistle the same Apostle writeth) *true God*: lest any might say (as the Ariians did) that he was God in deede, but not truly and naturally, but by common adoption or calling, as good men in the Church be called the sonnes of God. What wonderful wrangling and tergiversation the Ariians vsed to auoid the euidence of this place, we see in S. Augustine li. 3 de Doct. Christ. c. 2. euen such as the Protestants do, to auoid the like wordes, *Thou art my body*, concerning the B. Sacrament.

1 To. c. 5.
20.

1. *By him.*] Again, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the VVORD or Sonne, with God the Father, because by him al things were created. al things he saith, both visible of this vvorld: and inuisible, as Angels and al spiritual creatures. Wherevpon it is euident also, that him self is no creature, being the creator of al: neither is sinne of his creation, being a defecte of a thing, rather then a thing it self, and therefore neither of nor by him.

12. *He gaue them power.*] Free wil to receiue or acknowledge Christ, & power giuen to men, if they wil, to be made by Christ the sonnes of God: but not forced or drawen therevnto by any necessitie.

14. *The VVORD made flesh.*] This is the high and diuine testimonie of Christs incarnation and that he vouchsafed to become man, for the acknowledging of which inexplicable benefite and giuing humble thanks for the same, al Christian people in the vvorld by tradition of the Fathers prostrate them selues or kneele downe, when they heare it sung or said at the holy Masse, either in this Gospel: or in the Crede by these wordes, *ET HOMO FACTVS EST*.

16. *No man hath seen.*] Neuer man in this mortalitie saw God in the very Chape and natural forme of the diuine essence, but men see him onely in the Chape of visible creatures, in or by which he pleaseth him to shew him self vnto many diuersly in this vvorld: but neuer in such sort as vvhen he shewed him self in the person of the Sonne, of God, being made truly man and conuersing with men.

22. *The Spirit.*] Here is an euident testimonie of the third Person in Trinitie, which is the Holy Ghost: so that in this one Chapter we finde expressly against al Heretikes, Iewes, & Pagans, set forth the truth of the Churches doctrine concerning the whole Trinitie.

23. *Looking vpon him.*] This beholding of Simon, insinuateth Christs designation and preferring of him to be the cheefe Apostle, the Rocke of the Church, and his Vicar. and therefore vpon that diuine prouidence and intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Sytiack word, as much to say as, Rocke or Stone. And S. Paul commonly calleth him by this name *Cephas*, whereas other both Greekes and Latines call him altogether by the Greeke word, *Peter*, which signifieth the self same thing, vv hereof S. Cyril saith, that our Sauour by foretelling that his name should no more now be Simon, but *Peter*, did by the vvord it self apply signifie, that on him, as on a rocke and stone most firme, he vvould build his Church.

Cephas.
Petrus.
I. i. 2. c. 12
in Ioan.

The Platonikes.

The VVORD coeternal vvith the Father, distinct in person, and of the Father.

The VVORD true God by nature.

The Protestants are like the vvragling Ariians.

The VVORD not a creature but the creator.

Free-vvil.

Humble kneeling at the solenne wordes of Christs incarnation.

How mortal men see God.

The B. Trinitie.

Peter by his new name designed to be the Rocke of the Church.

CHAP. II.

At the request of his mother he wvorketh his first miracle, turning vvater into vvine at a mariage in Galilee, although the time of his manifestation be not yet come. 12 Then in Hierusalem at Pasche, being but one, and yet obscure, he shrovveth out of the Temple most miraculously al the marchantes. 18 And being yet of the blind levvies asked a signe, he signifieth so long before, that they should kill him, but he vvill rise againe the third day. 23 Vvhich also presently they vvould doe, but that he knowing their falses hartes (though many beleevv in him) vvil not savv among them.

The Gospel vvō
the 2 Sunday af-
ter the Epipha-
nie.



ND the third day there vvvas a mariage 1
made in Cana of Galilee: and the mother
of I E S V S vvvas there. † And " I E S V S 2
also vvvas called, and his Disciples to the
mariage. † And the vvine failing, the mo- 3
ther of I E S V S saith to him, " They haue
no vvine. † And I E S V S saith to her, 4
and thee vvoman? my houre commeth
not yet. † His mother saith to the ministers, " Vvhatsoever 5
he shal say to you, doe ye. † And there vvwere set there fixe vva- 6
ter-pottes of stone, according to the purificatiō of the levvies,
holding euery one vvvo or three measures. † I E S V S saith 7
to them, Fil the vvater-pottes vvith vvater. And they filled
them vp to the toppes. † And I E S V S saith to them, Dravv 8
novv, and carie to the cheefe stevvard. And they caried it.
† And after the cheefe stevvard tasted the :: vvater made 9
vvine, and knevv not vvhen it vvvas, but the ministers knew
that had dravvne the vvater: the cheefe stevvard calleth the
bridegrome, † and saith ro him, Euery man first setteth the 10
good vvine: and vvhen they haue vvvel drunke, then that
vvhich is vvorse. But thou hast kept the good vvine vntil
novv. † This beginning of miracles did I E S V S in Cana of 11
Galilee: and he manifested his glorie, and his Disciples beleev-
ued in him. †

:: He that seeth
Water turned in
to Wine, nedeth
not dispute or
doubt how
Christ changed
bread into his
body.

† After this he vvvent dovvn to Capharnaum him self 12
and his mother, and his brethren, and his disciples: and there
they remained not many daies. † And the Pasche of the 13
Ievves vvvas at hand, and I E S V S vvvent vp to Hierusalem:
† and he found in the temple them that sold oxen and 14
sheepe and doves, and the bankers sitting. † And vvhen he 15
had made as it vvvere a vvhippe of litle coardes, he " cast them
al out of the temple, the sheepe also and the oxen, and the
money of the bankers he powred out, and the tables he ouer-
threvv. † And to them that sold doves, he said, Take avvay 16
these

The Gospel vvō
Munday in the
fourth vveeke
of Leut.

these things hence, and make not the house of my father, a
 17 house of marchandise. † And his Disciples remembred that
 18 it is vvritten, *The zeale of thy house hath eaten me.* † The Ievves therfore
 answered and said to him, Vvhat signe doest thou shevv vs,
 19 that thou doest these things? † I E S V S answered and said to
 them, * Dissolue this temple, and in three daies I vvill raise it.
 20 † The Ievves therfore said, In fourtie and sixe yeres vvas this
 21 temple built, and vvilt thou raise it in three daies? † But he
 22 spake of the temple of his body. † Therfore vvhen he vvas
 risen againe from the dead, his Disciples remembred, that he
 said this, and they beleewed the scripture and the vvord that
 23 I E S V S did say. † And vvhen he vvas at Hierusalem in the
 Pasche, vpon the festiual day, many beleewed in his name,
 24 seeing his signes vvwhich he did. † But I E S V S did not com-
 25 mit him self vnto them, for that he knevv al, † and because
 it vvas not needeful for him that any should giue testimonie
 of man: for he knevv vvhat vvas in man. †

A N N O T A T I O N S

C H A P. II.

3. I E S V S also vvvas called.) By his vouchsauiug to come with his to the Mariage, he approueth the custome of the Faithful in meeting at honest festes and recreations for maintenance of loue, peace, and amitie among them selues: he reproveth the heresie of Tatian, Marcion, and such like condemning wedlocke: lastly (as S. Cyril saith) he sanctifieth and bleisseth the Mariage of the Faithful in the new Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often divorces, remarriages, and pluralities of wiues, and the womens seruile subiection and imparitie in that case, be redressed and reduced to the primitive institution, and so Christian mariage made a Sacrament. See *S. Aug. de nupt. & concup. li. 1. c. 10 & 21. li. 1. de adult. coniug. c. 8.*

4. They haue no vvine.) Our Lady many vvaies vnderstood that now the time approached of manifesting him self to the world by miracles and preaching, and nothing doubted but that he would now begin at her request whereby we learne that Christ ordinarily giueth not his graces, but humbly asked and requested therevnto, and that his mothers intercession is more then vulgarly effectual, and that he denieth her nothing.

5. What is to me and thee?) Because this speech is subiect to diuers senses, we keepe the Wordes of our text, lest by turning it into any English phrase, we might straiten the holy Ghosts intention to some certaine sense either not intended, or not onely intended, and so take away the choise and indifferencie from the reader, vvhereof (in holy Scripture specially) al Translatours must bevvare. Christ then may meane here, What is that woman, to me & thee being but strangers, that they want vvine? as some interpret it. or (which is the more proper vse of that kinde of speech in holy vvrite) what haue I to doe with thee? that is, why should I haue respect to thy desire in this case? In matters touching my charge & the commiſſion of my father for preaching, working miracles, and other graces, I must not be tied to flesh and blood. Which vvas not a reprehension of our Lady, or significatiō that he vvould not heare her in this or other things pertaining to Gods glorie or the good of men, for the euēt shevveth the contrarie. but it vvas a lesson to the companie that heard it, and namely to his Disciples, that respect of kinned should not dravv them to doe any thing against reason, or be the principal motion vvhy they doe their duties, but Gods glorie.

6. Whatſoeuer he shal say.) By this you see, our Lady by her diuine prudence and entire familiarity and acquaintance vvith al his manner of speeches, knew it was no checke to her, but a doctrine to others: and that she had no repulse, though he seemed to say his time was not yet come to

to worke miracles: not doubting but he would begin a litle before his ordinary time for her sake, as S. Cyril thinketh he did: and therefore she admonisheth the waiters to marke wel, & to execute li. 2. in 16. whatsoeuer Christ should bid them doe. c. 22.

Profaners of Gods Church are to be punished in soul & body by the Spiritual power. 15. *Cast them out.*) By this chastising corporally the defilers and abusers of the Temple, he doth not onely shew his power, thar being but one poore man he could by force execute his pleasure vpon so many sturdy fellowes: but alio his soueraigne authoritie ouer al offenders, and that not vpon their soules onely, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That the Spiritualtie may learne, how far and in what cases, for iust zeale of Christs Church, they may vse and exercise both spiritually and temporally their forces and faculties against offenders, specially against the profaners of Gods Church, according to the Apostles allusion 1 Cor. 3. *If any defile the Temple of God, him will God destroy.*

The B. Sacrament is not to be giuen to nouices or yonglings in faith. 24. I E S V S committed not him self.) S. Augustine applyeth this their first faith and beleefe in Christ, suddenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Churches like warinesse and wisdom, in not opening nor giuing to them our Lord in the B. Sacrament, because al were not to be trusted with that high point without full trial of their faith. *Trans. in 10. 11.*

CHAP. III.

He teacheth Nicodemus, that to come to the kingdom of God, Baptisme is necessarie, as being our Regeneration. 19 Which point Nicodemus as then not understanding, 11 he sheweth that they must beleue him, and what good cause there is for them so to doe. 23. After this he also baptizeth, and Iohn likewise at the same time. 25 Wherevpon a question being moued, Whether Baptisme is better, 25 Iohn answereth it by saying, that he is so far inferiour to Christ, as a mere man to God most high.

The Gospel vpo
Holy Roode
day, Maij 3.



ND there vvas a man of the Pharisees, named Nicodemus, a prince of the Ievves. † This man came to I E S V S by night, and said to him, Rabbi, vve knovv that thou art come from God a maister, for no man can doe these signes vvhich thou doest, vnles God be vvith him. † I E S V S answered, and said to him, Amen, Amen I say to thee, Vnles a man be borne againe, he can not see the kingdom of God. † Nicodemus said to him, Howv can a man be borne, vvhen he is old? can he enter into his mothers vvombe againe and be borne? † I E S V S answered, Amen, Amen I say to thee, Vnles a man beⁿ borne againe of vvater and the Spirit, he can not enter into the kingdom of God. † That vvhich is borne of the fles h, is fles h: & that vvhich is borne of the spirit, is spirit. † Marueil not, that I said to thee, You must be borne againe. † The spirit breatheth vvhere :: he vvil: and thou hearest his voice, but thou knovvest not vvhen he cometh and vvhither he goeth: so is euery one that is borne of the Spirit. † Nicodemus answered, & said to him, Howv can these things be done? † I E S V S answered, and said to him, Thou art a maister.

We follow rather S. August. & those ancient fathers, which most commonly vnderstand this place of the holy Ghost, & not of the winde: although both senses be good,

maister in Israel, and art thou ignorant of these things?
 11 † Amen, Amen I say to thee, that vve speake that vvhich vve
 knowv, and that vvhich vve haue seen vve testifie, and our te-
 12 stimonie you receiue not. † If I haue spoken to you earth-
 ly things, and you belecue not: howv if I shal speake to you
 13 heavenly things, vvill you belecue? † And no man hath as-
 cended into heauen, but he that descended from heauen, the
 14 Sonne of man vvhich is in heauen. † And as * Moyses exal-
 ted the serpent in the desert, so must the Sonne of man be
 15 exalted: † that euery one vvhich beleeueth in him, perish
 16 not, but may haue life euerlasting. † For so God loued the
 vvorld, that he gaue his only-begotten sonne: that euery one
 that beleueth in him, perish not, but may haue life euerla-
 17 sting. † For God sent not his sonne into the vvorld, to
 iudge the vvorld, but that the vvorld may be saued by him.
 18 † He that beleueth in him, is not iudged. but he that doeth
 not beleue, is already iudged: because he hath not beleued
 19 in the name of the only-begotten sonne of God. † And this
 is the iudgment: because the light is come into the vvorld,
 and men haue loued the darkenesse rather then the light: for
 20 their vvorkes vvere euil. † For euery one that doeth il, ha-
 teth the light, and commeth not to the light, that his vvorkes
 21 may not be controuled. † But he that doeth veritie, com-
 meth to the light, that his vvorkes may be made manifest, be-
 cause they vvere done in God. †
 22 † After these things I E S V S came and his Disciples into
 the countrie of Ievvie: and there he abode vvith them, and
 23 baptized. † And Iohn also vvas baptizing in Ænon beside
 Salim: because there vvas much vvater there, and they came,
 24 and vvere baptized. † For Iohn vvas not yet cast into pri-
 25 son. † And there rose a question of Iohns disciples vvith
 26 the Ievves concerning purification. † And they came to
 Iohn, and said to him, Rabbi, he that vvas vvith thee beyond
 27 Jordan, to vvhom * thou didst giue testimonie, behold he
 baptizeth, and al cometo him. † Iohn answered and said,
 A man can not receiue any thing, vnlesse it be giuen him from
 28 heauen. † Your selues doe beate me vvitness, * that I said,
 29 I am not CH R I S T: but that I am sent before him. † He that
 hath the bride, is the bridegrome: but the frende of the bride-
 grome that standeth and heareth him, reioyceth vvith ioy
 for the voice of the bridegrome. This my ioy therfore is fil-
 led

The Gospel vps
 Munday in the
 Whitsun weeke.

vv. 21, 9

vv. 1, 19.

vv. 1, 10.

led. † He must increase, and I diminish. † ²⁹ He that cometh 30
from above, is above all. He that is of the earth, of the earth 31
he is, and of the earth he speaketh. He that cometh from
heaven, is above all. † And vvhhat he hath seen and heard, 32
that he testifieth: and his testimonie no man receiueh. † He 33
that hath receiued his testimonie, hath signed that God is true.
† For he vvhom God hath sent, speaketh the vvordes of 34
God, for God doth not giue the spirit by measure. † The Fa- 35
ther loueth the Sonne: & he hath giuen al things in his hand.
† He that beleueth in the Sonne, hath life euerlasting: but he 36
that is incredulous to the Sonne, shal not see life, but the
vvraith of God remaineth vpon him.

A N N O T A T I O N S
C H A P. III.

Baptisme in
water necessa-
rie to saluation.

1. borne againe of Water.] As no man can enter into this world nor haue his life and being in the same, except he be borne of his carnal parents: no more can a mā enter into the life & state of grace which is in Christ, or attaine to life euerlasting, vntill he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal vertue of the Holy Spirit: Wherein it excelleth Iohns Baptisme, which had the external element, but not the spiritual grace. thirdly, that no man can enter into the kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the * Pelagians, and Caluinists be condemned, that promise life euerlasting to yong children that die without Baptisme, and al other that thinke onely faith to serue, or the external element of water superfluous or not necessarie: our Sauours wordes being plaine and general. Though in this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to haue that Sacrament, but by some remediless necessity could not obtaine it. Lastly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the worke it self (which al Protestants denie) because it so breedeth our spiritual life in God, as our carnal birth giueth the life of the world.

* August.
heref. 11.

Baptisme in
two cases not
necessarie, but
otherwise sup-
plied.

Euery infidel,
and namely he-
retikes, are iud-
ged already.

18. Is iudged already.] He that beleueth in Christ with faith which worketh by charitie (as the Apostle speaketh) shal not be condemned at the later day nor at the houre of his death. but the infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shal not come to iudgement either particular or general, to be discussed according to his workes of mercie done or omitted. In which sense S. Paul saith that the obstinate Heretike is condemned by his owne iudgement, preuenting in him self, of his owne free wil, the sentence both of Christ and of the Church.

Gal. 1. 6.

Tit. 1. 16.

The excellen-
cie of Christs
pouer and gra-
ces.

31. He that cometh from above.] As though he should say, No marvel that men resort to Christ so fast and make lesse account of me. for, his baptisme and his preaching and his person are al from heaven immediatly. He bringeth al from the very bosome, mouth, and substance of God his Father. Whatsoeuer is in me, is but a litle drop of his grace. His spirit and graces are above al measures or mens gifts, euen according to his Manhod: and al power temporal and spiritual, the kingdom and the Priesthod, and al souerainie in heaven and earth are bestowed vpon him as he is man also.

CHAP. IIII.

Leaving leuue because of the Pharisee, in the way to Galilee he talketh with a Samaritan woman, telling her that he wil giue water of euerlasting life, 16 shewing him self to know mens secretes, 19 preferring the leuue religion before the Samaritanes, but ours (the Christian Catholike religion) before them both, 25 and uttering unto her that he is Christ. 28 which by her testimonie and his preaching very many Samaritanes do beleue: he in the meane time foretelling his Disciples, of the harvest he wil send them in to. 45 The Galilaens also receiue him, where againe he worketh his second miracle.

Gen. 48,
22.

1 **W**HEN IESVS therefore vnderstoode that the
2 Pharisees heard that IESVS maketh mo Disciples,
3 and baptizeth, the Iohn,† (howbeit : IESVS did
4 not baptize, but his Disciples)† he left Ieuue, and
5 went againe into Galilee. † and he had of necessitie to passe
6 through Samaria. † He commeth therefore into a citie of Sa-
7 maria vvhich is called Sichar : * beside the maner that Iacob
8 gaue to Ioseph his sonne. † And there vvas there the foun-
9 taine of Iacob. IESVS therefore vveariet of his iourney, saie
10 so vpon the fountaine. It vvas about the sixt houre.

7 † There commeth : a vvoman of Samaria to dravv vva-
8 ter, IESVS saith to her, Giue me to drinke. † For his Dis-
9 ciples vv ere gone into the citie, to bie meates. † Therefore that
10 Samaritan woman saith to him, How doest thou being
11 a Ieuue, aske of me to drinke, vv which am a Samaritan woman?
12 For the Ieuues : do not communicate vvith the Samaritanes.
13 † IESVS answered, and said to her, If thou didst know v the
14 gift of God, and vvho he is that saith vnto thee, Giue me to
15 drinke: thou perhaps vvouldest haue asked of him, and he
16 vvould haue giuen thee a liuing vvater. † The vvoman
17 saith to him, Sir, neither hast thou vvherein to dravv, and the
18 vvell is deepe: vv hence hast thou the liuing vvater? † art thou
19 greater then our father Iacob, vvho gaue vs the vvell, and him
20 self dranke of it, and his children, and his cattel? † IESVS an-
21 swered, and said to her, Euery one that drinketh of this vvater,
22 shal thirst againe : but he that shal drinke of the vvater
23 that I vvill giue him, shal not thirst for euer, † but the vvater
24 that I vvill giue him, shal become in him a fountaine of vvater
25 springing vp vnto life euerlasting. † The vvoman saith
26 to him, Lord giue me this vvater, that I may not thirst, nor
27 come hither to dravv.

16 † IESVS saith to her, Goe, call thy husband, and come
17 hither. † The vvoman answered and said, I have no hus-
band

† He did not
baptize ordina-
rily. yet that he
baptized his A-
postles, S. Aug.
thinketh it very
probable. ep.
108.

The Gospel vp
Friday in the 1
Week in Lent.

† This woman
is a figure of the
Church, not yet
iustified, but
now to be iusti-
fied. Aug. tract.
15 in Iohn.

† There were
many other cau-
ses Why the
faithful Iewes
could not abide
the Samaritans,
but their precise
abstaining from
their companie
& couersation,
was their Schi-
smaticall Temple
and seruice in
mount Garizim.

c He speaketh
of his baptizing
in the Holy
Ghost. See Io. c.
7. 39.

Ff band

band. I E S V S saith to her, Thou hast said vvel, thar I haue
no husband. † For thou hast had fve husbands : and he 18
vvhom thou novv hast, is not thy husband. this thou hast
said truely.

† The vvoman saith to him, Lord, I perceiue that thou art 19
a Prophet. † " Our fathers adored in this mountaine, and you 20
say, * that at Hierusalem is the place vvhere men must adore.
† I E S V S' saith to her, Vvoman belecue me, that the houre 21
shal come, vvhen you shal neither in this mountaine, nor in
Hierusalem adore the Father. † * You adore that you knovv 22
not: vve adore that vve knovv, for saluation is of the leues.
† But the houre commeth, and novv it is, vvhen the true 23
adorers shal adore the Father " in spirit and veritie. for the Fa-
ther also seeketh such, to adore him. † God is a spirit, and 24
they that adore him, must adore in spirit and veritie. † The 25
vvoman saith to him, I knovv that M E S S I A S commeth,
(vvhich is called C H R I S T) : therfore vvhen he commeth,
he vvil shevv vs al things. † I E S V S saith to her, I am he, that 26
speake vvith thee.

† And incontinent his Disciples came: and they marueiled 27
that he talked vvith a vvoman. No man for al that said, Vvhat
seekest thou, or vvhy talkest thou vvith her?

† The vvoman therfore left her vvater-pot: and she vvvent 28
into the citie, and saith to those men, † Come, and see a man 29
that hath told me al things vvhatsoever I haue done. Is not
he C H R I S T? † They vvvent forth therfore out of the citie, 30
and came to him.

† In the meane time the Disciples desired him, saying, 31
Rabbi eate. † But he said to them, I haue meate to eate 32
vvhich you knovv not. † The Disciples therfore said one to 33
an other, Hath any man brought him for to eate? † I E S V S saith 34
to them, My meate is to doe the vvil of him that sent me, to
perfit his vvorke. † Doe not you say that yet there are foure 35
moneths, and haruest commeth? Behold I say to you,
lift vp your eies, and see the countries, that they are vvwhite
already to haruest. † And he that reapeth, receiueth hire, 36
and gathereth fruite vnto life euerlasting : that both he that
fovveth, and he that reapeth, may reioyce together. † For 37
in this is the saying true: that it is one man that fovveth, and
it is an other that reapeth. † I haue sent you to reape that 38
vvhich you laboured not : others haue laboured, and you
haue

Deu. 12,
6. Pf. 111.
13.

4 Reg.
17, 28,
36.

haue entred into their labours.

39 † And of that citie many beleueed in him of the Samaritans, for the vvord of the: vvoman giuing testimonie, that
40 he told me al things vvhatsoeuer I haue done. † Therefore vvhen the Samaritans vvhere come to him, they desired him that he vvould tarie there. And he taried there vvoo daies.

41 † And many moe beleueed for his ovvne vvord. † And
42 they said to the vvoman, That novv not for thy saying doe vve beleue: for our selues haue heard, and doe knovv that this is the Sauour of the vvorld in deede. †

43 † And after the vvoo daies he departed thence: and vvvent
44 into Galilee. † For I E S V S him self gaue testimonie that a

45 Prophet hath not honour in his ovvne countrie. † Therefore
* vvhen he vvvas come into Galilee, the Galilæans receiued him, vvhereas they had seen al things that he had done at Hierusalem in the festiual day: for them selues also came to the festiual day.

Mt 4, 12

Mr 1, 14

Luc 4, 14

Io. 2, 9.

46 † He came againe therfore into Cana of Galilee, * Vvwhere he made vvater vvine. And there vvvas a certaine lord vvwhose

47 sonne vvvas sicke at Capharnaüm. † He hauing heard that I E S V S came from Ievvrie into Galilee, vvvent to him, and desired him that he vvould come dovvn & heale his sonne.

48 for he began to die. † I E S V S therfore said to him, Vn-
49 lesse you see signes and vvonders; you beleue not. † The lord saith to him, Lord, come dovvn before that my sonne

50 die. † I E S V S saith to him, Goe, thy sonne liueth. The man
51 beleueed the vvord that I E S V S said to him, and vvvent. † And

as he vvvas novv going dovvn, his seruants mette him: and
52 they brought vvord, saying, That his sonne liued. † He asked therfore of them the houre, vvherein he vvvas amended. And they said to him, That yesternight at the seuenth houre the feuer

53 left him. † The father therfore knewv that it vvvas in the same houre vvwherein I E S V S said to him, Thy sonne liueth. and

54 him self beleueed and his vvhole house. † This againe the
* second signe did I E S V S, vvhen he vvvas come from Ievvrie into Galilee.

Io. 2, 11.

∴ This womā mytically beſe the Church, it is here ſignified, that they which at the firſt beleue becauſe the Church teacheth to, afterward be much confirmed, finding it in the Scripture alſo, and by other inſtructions.

The Goſpel vpō the 20 Sunday after Pentecoſt.

A N N O T A T I O N S

C H A P. IIII,

20. *Our Fathers adored.*) By adoration is meant doing of ſacrifice, for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worſhipping there to be more ancient then the Iewes in Hieruſalem, referring it to Iacob the true ſcēple.

F f ij

Jacob: Whereas in deede that Patriarch adoring there before the Temple vvas appointed, or the Law giuen, made nothing for their Schisme: Which vvas begone by Manasses a fugitiue Priest, onely to hold his vnlawful Wife thereby, and to obtaine Superioritie, in Schisme: vvhich he could not doe in the vnitie of his brethren: long after the Temple of Hierusalem, from vvhich the reuolt vvas made. Therefore Christ giueth sentence for the Iewes and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritanes none at al.

Ioseph. h. antiq. 11. c. 8.

The true Temple preuaileth.

Iosephus also recordeth howv the Samaritanes demanded of Alexander the Great, the like priuileges and immunities as he had graunted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as vvorthy, and them selues to be Iewes as the other, and to vvorship the same God. But their Schismatical hypocrisie vvas easily spied and dimissed vwith nothing. An other time the Iewes and Samaritanes (as the same vvriter testifieth) made a great stirre in Alexandria about the truth and antiquitie of the Schismatical temple and seruice in Garizim and the other true Temple of Salomon: in so much that the matter vvas put to arbitrement by Ptolomeus the kings commaundement, onely to trie whether of the two was first. And the Schismatices (as their custome is) *per saltum* can make their Church or seruice as old as they list, referring it to the Patriarches, as our Schismatices do now to Christ and the Apostles. But when the trial was made, onely they of Hierusalem did inuincibly proue by continual succellion of their Priests, and by theiust note of the time when the Schismatices went out from them, that theirs was the lawfull, and the other the false temple and false adoration. and to it was iudged, and the Samaritanes put to silence. Afterward the said Schismatices (which is lightly the end of all Schismes) reuolted quite from the Iewes religion, and dedicated their temple in Garizim to Iupiter Olympius, as Caluins supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus.

Ioseph. li. 11. antiq. c. 6.

The true Temple is proued by continual succellion.

Christian adoration through out all nations in every place, in spirit & veritie: that is, in the Sacraments and seruice of the new law, full of spirit & grace: in the veritie of things before prefigured, specially the true sacrifice of Christs body and blood.

25. In Spirit and veritie.) Our Sauour foretelleth her that the end & ceasing of their sacrifice & adoration in both the Temples should shortly be, and euen then vvas begone to be fulfilled: instructing her in three things concerning that point, first, that the true sacrifice should be tied no more to that one place or nation, but that true adoration should be through out all Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and blood of beastes and other external terrene creatures, not hauing in them grace, spirit, and life, should be taken away, & an other sacrifice succede, which should be in it self inuincible, celestiall, diuine, full of life, spirit, and grace. and thirdly, that this adoration and sacrifice should be the veritie it self, vvhereof al the former sacrifices and hostes were but shadowes and figures, and he calleth that here spirit and truth, vvhich in the first Chapter is called grace and truth. Al vvich is no more but a prophecie and description of the sacrifice of the faithful Gentils in the body and blood of Christ: not that it is not by external meanes giuen to vs (for otherwise vve being men consisting of flesh and blood could not be capable thereof) but that it is spirit and life in it self, being the flesh of the V v o r d of God. And if a man enlarge the vvord of Adoratiō, (vvhich here as is said, signifieth properly the vvorship of God by sacrifice) to all the Sacraments of the new Law, they al likewise be spirit and grace, the Holy Ghost vvorking inuiscibly and internally vpon our soules by every one of them. Wherevpo our Baptisme, is water & the Holy Ghost: our Penance, the vvord of absolution and the Holy Ghost: our Confirmatiō, oile & the Holy Ghost by imposition of handes: finally, al the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessitie, be ioyned therevnto. Take heede therefore thou gather not of Christs vvordes, that Christian men should haue no vse of external office to vvards God: for that would take away al sacrifice, Sacraments, praiers, Churches, and societie of men in his seruice.

Mal. 1. 11.

Jo. 1. 17.

The 2 part:
THE ACTES
of Christ in
Iewrie (hauing already
begonne his
solemne Manifestation
in Galilee
Mt. 4. 12) the
second Pasche
of his
preaching.

CHAP. V.

Curing a bedred man at the pond of miracle, because he doth it on the Sabbath, the blind Iewes do persecute him, 7 and againe because he saith that God is his natural father. 19 He therevpon continueth saying, the Fathers operation and his to be in every thing al one, and that he shal do greater things then these miraculous cures, to vvite, 21 quicken the dead in soules by sinne, as being appointed Iudge of al, 28 yea and quicken the dead in bodies also, incorment iudging al vprightly. 31 And that these are not bragges of his owne, but his vvritnesse to be, 33 Iohn Baptiste, 36 hu owne miraculous vvorkes, 37 hu fathers voice at his baptism, 39 the Scriptures also, namely of Moyses.

AFTER

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19



FT E R these things there vvas a festiual day of the Ievves, and I E S V S vvent vp to Hierusalem. † And there is at Hierusalem vpon † Probatica a "pond vvhich in hebrevv is surnamed ' Bethsaida', hauing siue porches. ¶ In these lay a great multitude of sicke persons, of blinde, lame,

vwithered, expecting the stirring of the vvater. † And an Angel of our Lord descended at a certaine time into the pond: and the vvater vvas stirred. And he that had gone dovvn first into the pond after the stirring of the vvater, vvas made vvhole of vvhatsoever infirmite he vvas holden. † And there vvas a certaine man there that had been eight and thirtie yerres in his infirmite. † Him vvhen I E S V S had seen lying, & knevv that he had novv a long time, he saith to him, Vvilt thou be made vvhole? † The sicke man answered him, Lord, I haue no man, vvhen the vvater is troubled, to put me into the pond. For vvholes I come, an other goeth dovvn before me. † I E S V S saith to him, Arise, take vp thy bed, and vvalk. † And forthvvith he vvas made vvhole: and he tooke vp his bed, and vvalked. And it vvas the Sabboth that day. † The Ievves therfore said to him that vvas healed, It is the Sabboth, thou maist not take vp thy bed. † He answered them, He that made me vvhole, he said to me, Take vp thy bed, and vvalk. † They asked him therfore, Vvhat is that man that said to thee, Take vp thy bed, and vvalk? † But he that vvas made vvhole, knevv not vvho it vvas. For I E S V S shronke aside from the multitude standing in the place. † Aftervvard I E S V S findeth him in the temple, and said to him, Behold thou art made vvhole: "sinne nomore, lest some vvorse thing chaunce to thee. † That man vvent his vvay, and told the Ievves that it vvas I E S V S that made him vvhole. † Therevpon the Ievves persecuted I E S V S, because he did these things on the Sabboth.

† But I E S V S answered them, My father vvorketh vntil novv: and I doe vvorke. † Therevpō therfore the Ievves sought the more to kil him: because he did not only breake the Sabboth, but also he said God was his father, making him self æqual to God. † I E S V S therfore answered, and said to them, Amen, amen I say to you, The Sonne can not doe any thing of him self, but that vvwhich he seeth the Father doing.

Ff iij For

The Gospel vp6
friday in the
first weeke of
Lent.

By our latin
text and the
Greeke, this mi-
raculous pond
vvas in or vpon
Probatica, that is,
a place vvhere
the sheepe to
be sacrificed,
were kept. But
by other latin
copies, S. Hieron,
and some
Greeke fathers,
Probatica is the
very pod it self:
so called, be-
cause the shee-
pe of sacrifice
were there
vvashed.

Bethesda,

multitudo
impius
uberet,

For vvhath things soeuer he doeth, these the Sonne also doeth in like maner. † For the Father loueth the Sonne, and shewv- 20
 eth him al things that him self doeth, and greater vvoikes
 then these vvill he shewv him, that you may marueil † For as 21
 the Father doth raise the dead and quickeneth: so the Son-
 ne also quickeneth vvhom he vvill. † For neither doth the 22
 Father iudge any man: but al iudgement he hath giuen to
 the Sonne, † that al may honour the Sonne, as they doe 23
 honour the Father. He that honoureth not the Sonne, doth
 not honour the Father, vvho sent him. † Amen, amen I say 24
 to you, that he vvhich heareth my vvord, and beleueth him
 that sent me, hath life euerlasting, and he commeth not
 into iudgement, but shal passe from death into life.

The Gospel vv^o
 Alioules day.

† Amen, amen I say to you, that the houre commeth, and 25
 novv it is, vvhen the dead shal heare the voice of the Sonne
 of God, and they that haue heard, shal liue. † For as the Fa- 26
 ther hath life in him self: so he hath giuen to the Sonne also
 to haue life in him self: † and he hath giue him powver to doe 27
 iudgement also, because he is the Sonne of man. † Marueil 28
 not at this, because the houre commeth vvherein al that are
 in the graues, shal heare his voice, † and they that haue 29
 done good things, shal come forth into the resurrection
 of life: but they that haue done euil, into the resurrection of
 iudgement. † I can not of my self doe any thing. As I hea- 30
 re, so I iudge: and my iudgement is iust, because I seeke not
 my vvill, but the vvill of him that sent me. † If I giue testimo- 31
 nie of my self, my testimonie is not true. † There is an other 32
 that giueth testimonie of me: and I knowv that the testimo-
 nie is true vvhich he giueth of me.

∴ Not faith on-
 ly, but good and
 il deedes shal
 be counted, and
 accordingly re-
 warded at the
 day of iudge-
 ment.

∴ Catholikes
 seache the scrip-
 tures, and finde
 there, Peters &
 his successors
 Primacie, the re-
 al presence, the
 Priests poWer
 to forgiue sin-
 nes, iustification
 by faith & good
 Workes, Virgini-
 tie preferred be-
 fore matrimo-
 nie, breach of
 the vow of co-
 tinentie damna-
 ble, voluntarie
 pouerte, Pnā-
 ce, almes, and
 good deedes
 meritorious, di-
 uers rewardes
 heauē accordig
 to diuers meri-
 tes, & such like.

† * You sent to Iohn: and he gaue testimonie to the truth. 33
 † But I receiue not testimonie of man: but I say these things 34
 that you may be saued. † He vvas the lampe burning and 35
 shining. And you vvould for a time reioyce in his light.
 † But I haue a greater testimonie then Iohn. For the vvoikes 36
 vvhich the Father hath giuen me to perfit them: the very
 vvorkes them selues vvhich I doe, giue testimonie of me, that
 the Father hath sent me. † And the Father that sent me, him 37
 self hath * giuen testimonie of me. neither haue you heard
 his voice at any time, nor seen his shape, † and his vvord 38
 you haue not remaining in you: because vvhom he hath sent,
 him you beleue not. † Search the ∴ scriptures, for you 39
 thinke

is p^{ro}-
 sed

Io. 1, 19.

Mt. 3, 17

- thinke in them to haue life euerlasting: and the same are they
 40 that giue testimonie of me: † and you vvil not come to me
 41 that you may haue life. † Glorie of men I receiue not. † But
 42 I haue knowen you, that the loue of God you haue not in
 43 you. † I am come in the name of my Father, and you receiue
 me not: if :: He meaneth
 44 vvil receiue. † Howv can you belecue, that receiue glorie one
 of an other: and the glorie vvhich is of God only, you seeke
 45 not? † Thinke not that I vvil accuse you to the Father. there
 46 is that accuseth you, Moyſes, in vvhom you trust. † For if
 you did belecue Moyſes: you vould perhaps belecue me
 47 also. for of me he hath vvritten. † And if you doe not be-
 leue his vvritings: howv vvil you beleue my vvordes?

Specially Anti-
 christ How the
 can the Pope be
 he, (seeing the Je-
 wes receiue
 him not?)

A N N O T A T I O N S

C H A P. V.

1. *Apod.*) This is as great a Wonder and Worke as was in the old Law, yet neuer recorded in
 the Scripture before: the conditions and circumstances of the same much to be distinctly weighed
 against the Miscreants of this time for many causes. First, that God without derogation to his
 honour, yea to the great commendation of it, doth giue vertue of miracles and cure to Water or other
 creatures. Secondly, that he giueth such vertues to these creatures specially which be by vse and
 occupying in sacred functions or otherwise, as it were sanctified: for this pond was it wherein the
 carcasses of sheepe (therefore called Probatica, & other bealls to be sacrificed, were first washed, to
 which being alwaies red (as S. Hierom saith) with the blood of hostes, this force was giuen, for the
 commendation of the sacrifices of the Law there offered. How much more may we acknowledge
 such workes of God miraculously done in or about the Sacrifice or Sacraments of the new Testa-
 ment, which faithlesse men wholly reiect and condemne for fables, because they know not the
 Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then
 an other, & rather on great festiual daies then other vulgar times (for this was the feast of Pasche or
 of Pentecost) as daies more sanctified, and vvhhen the people made greater concourse: which
 sheweth that we should not wonder to see great miracles done at the Memories and feastes
 of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the
 Angels or some special Saints are Presidents or Patrones of such places of miracle, and workers
 also vnder God of the effects that there extraordinarily be done. Which ought to make Christians
 lesse doubte, that the force of diuers Waters in the world is iustly attributed by our forefathers and
 good stories to the prayers and presence of Saints, which proane incredulous men referre onely
 to nature, vtually pretending that God is more glorified by the workes of nature, which he of
 his ordinarie providence, then by the graces of Miracle giuen to his Saints or Angels by his extra-
 ordinarie providence. Fifthly, that miracles be not wrought on men by the power onely and
 as wel by their presence in spirit as in body, or vpon the parties desire or deuotion onely, according
 to the Heretikes pretext that God is a like present by his power and grace to euery man and place:
 and therefore that men neede not to go from their owne houses or countries to see holines or
 health at the places of Christs or his saincts birth, death, memories: for none could haue bene fire
 of this Water but he that could touch it, and be in it corporally, and at that iust time when the
 Water was in motion by the Angel. Yea sixty, we may consider that in such cases to make the
 matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God
 hath al such extraordinary operations in his owne wil and commandement, without al rules of these matters
 our reasons and questioning thereon, none could be healed but that person who first could get mult yeld to
 into the pond after the Angel came and stirred the same. Seuenthy, that these graces of corpo-
 ral cures giuen to this Water, * prefigure the like force of the Sacrament of Baptisme for the cure
 of soules, though we neede not seeke the correspondence thereof to the figure in euery point.
 Lastly, Christ by his power of excellencie and prerogatiue could and did heale this poore man
 that

1 Vertue of mi-
 racles giuen to
 creatures.

2 The same giue
 specially to sancti-
 fied creatu-
 res.

3 Miracles done
 at on time more
 then at an other,
 specially i greater
 solemnities.

4 Angels and
 Sainctes patron-
 es & workers
 in places of mi-
 racles.

5 Miracles in
 certain places,
 & wrought vpo
 the that corpor-
 ally visite the
 same. See S. Au-
 gustine ep. 137.

6 Al reason in
 these matters
 must yeld to
 Gods pleasure.

7 This Water is
 a figure of Bap-
 tisme.

Hiera. de
 lucu Hebr.
 post med.

Hiera. con.
 Lucifer. c.
 1 to 2.

that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessitie: as our Lord saueh al such as die without Baptisme, if they in their owne persons earnestly intended, desired, and fought for the same.

14. Sinne no more.) We may gather hereby that this mans long infirmities was for punishment of his sinnes, and that men often attribute their sickness to other natural defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of: and therefore that in al infirmities men should first turne to God & goe to their Ghostly father, and then call for the Wordly Philosophies after Ward.

34. receive not.) Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on worldly witness or mens commendations: though vs such testimonies be agreeable and necessarie: and so for our instruction he vouchsaied to take the testimonies of Iohn the Baptist and Moyses and the Prophets: and departing out of this world, to send forth al his Apostles, and in them al Bishops and Lawful Pastors, to be his witnesses from Hierusalem to the ends of the world.

39. Seache the Scriptures.) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they should haue life and saluation, they yet looked ouer them so superficially that they could not finde therein him to be CHRIST their King, Lord, life, and Sauiour. For the special maisters & Scribes of the Iewes then, were like vnto our Heretikes now, vvhoe be euer talking and turning and shuffling the Scriptures, but are of al men most ignorant in the deepe knowledge thereof. And therefore our Maister referreth them not to the reading onely or learning them without booke, or hauing the sentences thereof gloriously painted or vvritten in thier Temple, houses, or coates: but to the deepe seache of the meaning and mysteries of the Scriptures, vvvhich are not so easily to be seen in the letter.

CHAP. VI.

Having vvith five loaves fed five thousand 16 (vvalking also the night after vpon the sea) 22 on the morrow the people there vpon resorting vnto him, 27 he preacheth vnto them of the Bread vvvhich he vvill giue: telling them that he is come from heauen, and therefore able to giue such bread as can quicken the world, euen his ouerue flesh: and that al his Elect shal beleue as much, so Many notwithstanding standing do murmur at this doctrine, yea and become apostataes, though he tel them that they shal see by his Ascension into heauen, that he is descended from heauen, but the Turbulence sticketh vnto him, beleuing that he is God omnipotent, as he said. Among vvhom also (that no man be scandalized) he signifieth that he foreknoweth vvvhich vvill become a traitor: as among the foresaid, vvvhich vvould become apostataes.

The 3 part.
HIS ACTES
in Galilee, &
in Iewrie,
about the
third Pasche
and after.

The Gospel vpo
Midlent Sunday.



AFTER these things IESVS went beyond the sea of Galilee, vvvhich is of Tiberias: † and a great multitude folovved him, because they saw the signes vvvhich he did vpon those that vvhere sicke. † IESVS therefore went vp into the mountaine, and there he sate vvith his Disciples. † And the Pasche vvvas at hand, 4 the festiual day of the Iewes. † Vvhen IESVS therefore had 5 lifted vp his eyes, and saw that a very great multitude cometh to him, he saith to Philippe, Vvhence shal vve bie bread: that these may eate? † And this he said, tempting him. 6 for him self knevv vvhat he vvould doe? † Philippe answered him, Tvvvo hundred penie vvorth of bread is not suffi- 7 cient for them, that euery man may take a litle peece. † One 8 of his Disciples, Andrevv the brother of Simon Peter, saith
to

Mt. 14,
13. Mar.
6, 32.
Lu. 9, 10

9 to him, † There is a boy here that hath five barley loaves, &
 10 two fishes: but what are these among so many? † I E S V S
 therefore saith, Make the men to sit downe. And there vvas
 much grasse in the place. The men therefore sat downe, in
 11 number about five thousand. † I E S V S therefore tooke the
 loaves: and when he had giuen thanks, he distributed to
 them that sat. in like maner also of the fishes as much as they
 12 vould. † And after they were filled, he said to his Disci-
 ples, Gather the fragments that are remaining, lest they be
 13 lost. † They gathered therefore, and filled twelue baskets
 vvith fragments of the five barley loaves, vvwhich remained to
 14 them that had eaten. † Those men therefore vvhen they had
 seen vvhat a signe I E S V S had done, said, That this is the
 15 Prophet in deede that is to come into the vvorld. † I E S V S
 therefore vvhen he knew that they vould come to take him,
 and make him king, * he fled againe into the mountaine him-
 self alone. -

Mt. 14,
 23. Mr.
 6, 46.

16 † And vvhen euen vvas come, his Disciples vvent downe
 17 to the sea. † And vvhen they were gone vp into the shippe,
 they came beyond the sea into Capharnaüm. and now it vvas
 18 darke, and I E S V S vvas not come vnto them † And the sea
 19 arose, by reason of a great vvinde that blew. † Vvhen
 they had rowed therefore about five and twentie or thirtie
 furlonges, they see I E S V S vvalking vpon the sea, and to
 20 draw nigh to the shippe, and they feared. † But he saith to
 21 them, It is I, feare not. † They vould therefore haue taken
 him into the shippe: and forthvvith the shippe vvas at the
 land to vvwhich they vvent.

22 † The next day, the multitude that stode beyond the
 sea, saw that there vvas no other boate there but one, and
 that I E S V S had not entred into the boate vvith his Disciples,
 23 but that his Disciples only were departed: † but other boates
 came in frō Tiberias beside the place vvhere they had eatē
 24 the bread, our Lord :: giuing thanks. † Vvhen therefore the
 multitude saw that I E S V S vvas not there, nor his Disciples,
 they vvent vp into the boates, & came to Capharnaū seeking
 25 I E S V S. † And vvhe they had found him beyond the sea, they
 26 said to him, Rabbi, vvhe camest thou hithe? I E S V S answered
 them, and said, Amen, amen I say to you, you seeke me
 not because you haue seene signes, but because you did eat
 27 of the loaves, and were filled. † " Vvorke not the meate that

:: These Wor-
 des do plainly
 import, that the
 giuing thanks
 was an effectual
 bleissing of
 the bread and
 working the
 multiplication
 thereof.

G g periseth

perisheth, but that endureth vnto life euerlasting, vvhich the Sonne of man vvill giue you. For him the Father, God, hath signed. † They said therfore vnto him, Vvhat shal vve doe that vve may vvorke the vvorkes of God? † I E S V S answered, and said to them, This is the vvorke of God, that you belecue in him vvhom he hath sent, † They said therfore to him, Vvhat signe therfore doest thou, that vve may see, and may belecue thee? vvhat vvorkest thou?

† Our * fathers did eate Manna in the desert, as it is vvritten, *Bread from heauen he gaue them to eate.* † I E S V S therfore said to them, :: Amen, amen I say to you, Moyse gaue you not the bread from heauen, but my Father giueth you " the true bread from heauen. † For the bread of God it is that descendeth from heauen, and giueth life to the vvorld. † They said therfore vnto him, Lord, giue vs alvvayes this bread. † And I E S V S said to them, I am the bread of life, he that commeth to me, shal not hunger: and he that beleueeth in me, shal neuer thirst. † But I said to you that both you haue seen me and you belecue not. † Al that the Father giueth me, shal come to me: and him that commeth to me I vvill not cast forth. † Because I descended from heauen, not to doe mine ovvne vvill, but the vvill of him that sent me. † For this is the vvill of him that sent me, the Father: that al that he hath giue me I leese not thereof, but raise it in the last day. † And this is the vvill of my father that sent me: that euery one that seeth the Sonne, and beleueeth in him, haue life euerlasting, and I vvill raise him in the last day. †

† The Ievves therfore murmured at him, because he had said, I am the bread vvhich descended from heauen: † and they said, Is not this I E S V S the sonne of Ioseph, vvhose father and mother vve knowv? Hovv then saith he, That I descended from heauen? † I E S V S therfore answered and said to them, Murmure not one to an other: † no man can come to me, vnles the Father that sent me, " dravv him: and I vvill raise him vp in the last day. † It is vvritten in the Prophets, *And al shal be docible of God.* Euery one that hath heard of the Father, and hath learned, commeth to me. † Not that any man hath seene the Father, but he vvhich is of God: this hath seen the Father. † Amen, amen I say to you, he that beleueeth in me, hath life euerlasting. † I am the bread of life. † Your fathers did eate " Manna in the desert: and they died. † This

Exo. 16,
4. 14.
Pf. 77,
24.

Es. 54,
13.

: why we keepe the hebreue word, Amen, & translate it not, See the Annot. c. 8. vers. 24.

The Gospel in the Añtiuerfariie of the dead.

The Gospel vpō Imber vvencl-day in vvhitson-vecke.

Mt. 26,

26. Mr.

14, 22.

1. II. 22,

19. 1. Cor.

11, 24.

Jo 3, 13.

50 † This is the bread that descendeth from heauen: that if any
 51 man eate of it, he die not. † I am the liuing bread; that came
 dovvne from heauen. If any man eate of this bread, he shal ^{The Gospell}
 liue for euer: and * the bread vvhich I vvill giue, is my flesh ^{a daily Maf}
 for the life of the vvorld. †

52 † The Ievves therfore stroue among them selues, saying,

53 "Hovv can this man giue vs his flesh to eate? † I E S V S ther-

fore said to them, Amen, amen I say to you," Vnles you eate

the flesh of the Sonne of man, "and drinke his blood," you

54 shal not haue life in you. † He that eateth my flesh, and

drinketh my blood, hath life euerlasting: and "I vvill raise him

55 vp in the last day. † For my flesh, is "meate in deede: and

56 my blood is drinke in deede. † He that eateth my flesh, and

57 drinketh my blood, abideth in me, and I in him. † As the li-

uing father hath sent me, and I liue by the father: and he that

58 eateth me, the same also shal liue by me. † This is the bread

that came dovvne from heauen. Not as your fathers did eate

Manna, and died. "He that eateth this bread, shal liue for e-

59 uer. † These things he said teaching in the Synagogue, in

Capharnäum.

60 † Many therfore of his Disciples hearing it, said, This

61 saying is hard, and vvho can heare it? † But I E S V S knovving

vvith him self that his Disciples murmured at this, he said to

62 them, Doth this scandalize you? † "If then you shal see * the

63 Sonne of man ascend vvhere he vv as before? † It is the spi-

rit that quickeneth, "the flesh profiteth nothing. The vvor-

64 des that I haue spoken to you, be spirit and life. † But there

be certaine of you "that beleeeue not. For I E S V S knev from

the beginning vvho they vv ere that did not beleeeue, and

65 vvho he vv as that vvould betray him. † And he said, Ther-

fore did I say to you, that no man can come to me, vnles it

66 be giuen him of my Father. † After this many of his Disci-

ples "vvent backe: and novv they vv alked not vvith him.

67 † I E S V S therfore said to the Tvvelve, Vvhat, vv il you

68 also depart? † Simon "Peter therfore answered him, Lord,

to vvhom shal vve goe? thou hast the vvordes of eternal life.

69 † And vve beleeeue and haue knovven that thou art Christ

70 the sonne of God. † I E S V S answered them, Haue not I cho-

71 sen you the Tvvelve: & of you one is a deuil? † And he meant

Iudas Iскарriot, Simons sonne: for this same vv as to betray

him, vvhereas he vv as one of the Tvvelve.

The Gospell
 CORPVS
 CHRISTI d.

ANNOTATIONS

CHAP. VI.

27. *Work not the meate.*] By their greedy seeking after him for meate of the body, he taketh occasion to draw them to the desire of a more excellent food: which he had to give them, and so by little to open vnto them the great meate and myserie of the B. Sacrament: which (as he produceth) doth not only far passe their ordinarie bread or his maruelous multiplied loaves, but Manna it self, which they thought came from heauen, and so much wondered at it.

32. *The true bread.*] Though the person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from heauen: and our beleeve in him, be signified by eating and feeding: yet the causes why they should be recommended vnto vs in such termes, were, that he was to be eaten and drunken in deed in the formes of bread and wine: for the which cause his body on the crosse is called 'his bread: & his blood shed on the crosse,' the blood of the grape: no doubt because the same body and blood were in Holy Sacrament to be eaten and drunken. In which speeches, either of Christs person generally, or peculiarly of the same as in the B. Sacrament, *the true bread* is not taken properly and specially for that substance which is of corne, and called with vs bread: but generally for food or meate, and therefore it hath ioyned with it lightly a terme signifying a more excellent sort of iustenance: as, the true bread, the bread of heauen, the bread of life, Super substantial bread, in which sort the holy Sacrament which is Christs body, is both here, and in S. Luke and S. Paul also, often called bread, euen after consecration: not only for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

44. *Draw him*] The Father draweth vs and teacheth vs to come to his Sonne, and to beleeue these high and hard mysteries of his incarnation and of feeding vs with his ovyne substance in the Sacrament: not compelling or violently forcing any against their will or without any respect of their consent, as Heretikes pretend: but by the inward internal motions and persuasions of his grace and spirit he wholly maketh vs of our owne vwill and liking to consent to the same.

49. *Manna, and died.*] The Heretikes holding the fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as we, be here refused: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was onely a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to every man what he liked best, our Sacrament more: a little thereof sufficed and sufficed as well as much, our Sacrament more: it was reserved for such daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainesaid it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament both body and soule much more.

52. *How can this man?*] It came not to their minde that nothing was impossible to God, that wickedly said, *How can this man giue vs his flesh?* but we may make great profit of their sinne, beleeuing the Myseries, and taking a lesson, neuer to say or once thinke, *How?* for it is a leuvisch woord and vvorthy at punishment. so saith S. Cyril. li. 4. c. 13 in lo. Neuertheles if one at ked onely for desire to learne in humility, as our Lady did touching her hauing a childe in her virginite, then he must take the Angels answer to her, That it is of the Holy Ghost. so saith S. Damascene li. 4. c. 14.

53. *vnles you eate.*] Christ commending the Sacrament of the faithful vnto vs, said, *Except you eate &c. you can not haue life in you. So the life saith of life, and to him that thinketh the life to be a lier, this meate shal be death & not life to him.* August. Ser. 2 de verb. Ap. c. 1. And S. Leo thus, *Recuse for our Lord seith, Except you eate &c. let vs so communicate that true nothing doubt of the truth of Christs body and blood: for that is receiued with mouth, which is beleeued in hart: and they answer Amen in vaine, that disfigure against that which they receive.*

54. *And drinke.*] This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of them selues (who lightly hold all this chapter to pertaine nothing to the sacramental receiuing, but to spiritual feeding on Christ by faith onely) it can make nothing for one kinde or other. And in respect of vs Catholikes, who beleeue Christs whole person both humane and Diuinite, both flesh and blood to be in either forme, and to be wholly receiued no lesse in the first, then in the second or in both, this place commaundeth nothing for both the kindes.

55. *You shal not haue life.*] Though the Catholikes teach these wordes to be spoken of the Sacrament, yet they meane not (no more then our Sauour here doth) to exclude all saluation, that receiue not actually and sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued sacramentally, should perish: which to hold, were heretical. Neither did S. Augustine meane, applying these wordes to infants also, that they could not be saved without receiuing sacramentally, as not onely the Heretikes, but Erasmus did vnlearnedly

Jerem. 11,
19. Gen.
49. 11.

L. M. 24. 31.
A. R. 2. 42.
20. 7.
1 Cor. 10.

Aug. cont.
diss. Ep.
Pelag. li. 1
c. 19. &
Ser. 2 de
verb. Ap.
c. 2.

Ser. 6 de
ieiun. 7.
mens.

Li. 1 de per.
meris. c. 20

nedly mistake him: but his sense is that they were by the right of their Baptisme ioyned to Christs The true meabody Mytical, and thereby spiriually partakers of the other Sacrament also of Christs body and ning of S. Auloud. As al Catholike men that be in prison, ioyning with the Church of God in hart and desire guffin: vvordes to receiue and be partakers with the Church of this Sacrament, and those specially that deuouly touchling inheare Masse and adore in presence the body and bloud of Christ, ioyning in hart with the Priest, al fantes receiuing these receiue life and fruite of the Sacrament, though at euery time they receiue not sacramentally of the B. Sacrament in one or both kinds. And although in the Primitiue Church the holy Sacrament in the secondment.

Eccl. Trid.
Ses. 21. c. 6.

kind were often giuen euen to infants to sanctifie them, yet as the holy Council hath declared it was neuer ministred vnto them with opinion that they could not be faued without it. and therefore the Heretikes do vtually charge the Church and the Fathers with that error.

Cyrl. li. 6.
c. 10. 11.

10. I will raise him.) As the Sonne liueth by the Father, euen so do true liue by his flesh, saith S. Hilarie. li. 2. de Trin. And S. Cyrl againe thus, Though by nature of our flesh true be corruptible, yet by participation of life true are reformed to the propriety of life. For not onely our soules were to be lifted up by the holy Ghost to life euertlasting, but this rude grosse terrestrial body of ours to be reduced to immortalitye.

The effects of the B. Sacramēt both in our body and soule.

Tertul. de
resur. car.
an. 7.

by touching, tastig, and eating this agreeable food of Christs body. And when Christ saith, I will raise him vp, he meaneth that this body which he eateth, I hal raise him. Our flesh (saith Tertullian) eateth the body and bloud of Christ, that the soule may also be fasted, sheweth they I hal both haue one reuward at the Resurrection. And S. Irenæus, How do they asseme that our bodies be not capable of life euertlasting, which is

Li. 4. c. 10.

nourished by the body and bloud of our Lord? Either let them change their opinion, or els cease to offer the Mass in the Eucharist. S. Gregorie Nyssene also saith, That liuely body entering into our body, changeth it and maketh it like and immortal.

magua.

11. Meate in dede.) Manna was not the true meate: nor the water of the rocke, the drinke in dede: for they did but driue away death or famine for a time and for this life. But the holy Body of Christ is the true food nourishing to life euertlasting, and his bloud the true drinke that driueth death away utterly, for they be not the body and bloud of a mere man, but of him that being ioyned to life made life: and therefore are true the body and members of Christ, because by this benediction of the mysterie true receiue the sonne of God him self. So saith S. Cyril li. 4. c. 16 in 10.

The B. Sacramēt is the true Manna & water of the rocke.

Eccl. Trid.
Ses. 21. c. 1.

12. He that eateth this bread.) By this place the holy Council proueth that for the grace and the whole effect of the Sacrament, which is the life of the soule, there is no difference whether a man receiue grace and effect both kinds or one, because our Saviour vvhio before attributed life to the eating and drinking of thereof in one his body and bloud, doth here also asseme the same effect, vvhich is life euertlasting, to come of kinde, and ther eating onely vnder one forme. Therefore the Heretikes be seditious calumniators that would make fore the people the people beleue, the Catholike Church and Priests to haue defrauded them of the grace and be not defrauded.

Receiuing in one or both kinds, according to the holie Churches appointment.

Ep. 118. c.

ad Ianu-
arium.

Ch. 2. c. 1.

neite of one of the kinde in the Sacrament. Nay, it is they that haue defrauded the world, by taking away both the real substance of Christ, and the grace from one kinde and both kinds, and from al other Sacraments. The Church doth onely (by the wisdom of Gods Spirit and by instruction of Christ and his Apostles, according to time and place, for Gods most honour, the reuerence of the Sacrament, and the peoples most profite thereby) dispose of the maner and order, how the Priest, how the people shal receiue, and al other particular pointes, which him self (saith S. Augustine) did not take order for, that he might comit that to the Apostles, by whom he was to dispose the Churches affaires, though both he and the Apostles and the Fathers of the primitiue Church left vs example of receiuing vnder one kind, Christ at Emmaus, The Apostles Act. 2. c. 42. The primitiue Church in giuing the bloud onely to children, Cypr. li. de lapsis, nu. 10. in referring moit commonly the body onely, Tertul. li. 2. ad vxo. nu. 4. Cypr. li. de lapsis, nu. 10. in houteing the sicke therewith, Euseb. Ec. hist. li. 6. c. 16. in the holy Eremites also that receiued and refused it commonly and not the bloud, in the wilderness, Basil. ep. ad Casariam Patritiam. and in diuers other cases which were to long to rehearse.

Authoritie of Scriptures and the Primitiue Church for receiuing in one kinde.

LM. 22. 19.

1. Cor. 11.

Whereby the Church being warranted and in the ruling of such things fully taught by Gods spirit, as wel for the reproofing of certaine heresies, that Christ God and man was not vvhole and al in euery part of the Sacrament, as specially for that the Christian people being now enlarged, and the communicants often so many at once, that neither so much wine could be conveniently consecrated, nor without manifold accidents of shreading or abusing be receiued (vvhoe of the Protestants haue no regard, because it is but common wine vvhich they occupie, but the Church knowing it to be Christs owne bloud, must haue al dreadful regard) therefore I say she hath decreed and for some hundred yeres put in vse, that the Priest saying Masse, should alwayes both consecrate and also receiue both kinds, because he must expresse liuely the Passion of Christ, and the separation of his bloud from his body in the same, and for to imitate the vvhole action and institution as wel in sacrificing as receiuing, as to vvhom properly it was said, Do this, for that was appointed onely to such as haue power thereby to offer and consecrate. But the Lay men, and the Clergie also vvhien they do not execute or say Masse them selues, I should receiue in one kinde, being thereby no lesse partakers of Christs vvhole person and grace, then if they receiued both. For (as S. Paul

The causes of the Churches practise: & ordinance concerning one kinde.

The Priests that say Masse, must receiue both kinds.

Cor. 10.

saith) He that eateth the hostie, is partaker of the altar. He that eateth, saith he: for though there were drink-offerings or libaments ioyned lightly to euery sacrifice, yet it was ynough to cate onely of one kinde, for to be partaker of the vvhole.

62. *If you shal see.)* Our Sauour seemeth to insinuate, that such as beleue not his wordes touching the holy Sacrament, and thinke it impossible for him to giue his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized and tempted after they saw or knew him to be ascended into heauen. Vvhich is proued true in the Capharnautes of this time, whose principal reason against Christs presence in the Sacrament is, that he is ascended into heauen: yet, who are so bold as to expound this same sentence for them selues thus, It is not this body or flesh which I wil giue you, for that I wil carie with me to heauen. Whereby if they meant onely that the condition and qualities of his body in heauen should be other then in the Sacrament, it were tolerable: for S. Augustine speaketh sometime in that sense. but to deny the substance of the body to be the same, that is wicked.

63. *The flesh profiteth nothing.)* If this speech were spoken in the sense of the Sacramentaries, it woul take away Christs Incarnation, manhood, and death, no lesse then his corporal presence in the Sacrament. for if his flesh were not profitable, al these things were vaine. Therfore CHRIST denieth not his owne flesh to be profitable, but that their grosse and carnal conceiuing of his wordes, of his flesh, and of the manner of eating the same, was vnprofitable. Which is plaine by the sentence folowing, where he warneth them, that his wordes be (spirit and life, of high Mytical meaning, and not vulgarly and grossly to be taken, as they tooke them. And it is the vse of the Scripture to call mans natural sense, reason, and carnal resisting or not reaching supernatural truthe, flesh or bloud, as, *Flesh and bloud reuealed not thou to thee & Mat. 16.*

The Capharnautes grosse vnderstanding of Christs flesh to be giuen or eaten. And, how his flesh doth profit, and not profit.

Christs flesh giueth life because it is the flesh of God & man.

This carnalitie then of theirs, stood in two points specially: first, that they imagined that he would kill him self, and cut & migel his flesh into partes, & so giue it them raw or rolt to be eaten among them. Which could not be meant, saith S. Augustine: for that had contained an heinous and barbarous fact, and therefore they might and should haue bene assured, that he would command no such thing: but some other sweete sense to be of his hard, mytical, or figuratiue wordes, and to be fulfilled in a Sacrament, mysterie, and a maruelous diuine sort, otherwile then they could comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be the flesh of a mere man, and of a dead man also, when it should come to be eaten: of which kind of flesh Christ here pronounceth, that it profiteth nothing. Whereupon S. Cyril saith, *This body is not of Peter or Paul or any other like, but of Christ IESVS Who is the life it self: and therefore this body giueth life, the very fulnes of the Diuinitie dwelling in it.* And the holy Council of Ephesus in the 11. Anathematisme expounded also by the said S. Cyril: *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the VVORD it self. But the Heretike Nestorius dissolueth the vertue of this Mysterie, holding mans flesh onely to be in the Eucharist.* Thus there. And S. Ignatius cited of Theodoret, and many other Fathers haue the like. Whereby we may see that it cometh of the Diuinitie and Spirit (without which Christs flesh can not be) that this Sacrament giueth life.

August. ad
Dott. Chr.
li. 1. c. 11.

Li. 4. c. 10
in lo.

Ignatius
apud Theod.
odor. dial.
3.

Judas the cheefe of them that beleue not the real presence.

64. *That beleue not.)* It is lacke of faith, you see here, that causeth men to spurne against this high truthe of the Sacrament: as also it may be learned here, that it is the great and merciful gift of God that Catholike men do against their senses and carnal reasons, beleue and submit them selues to the humble acknowledging of this Mysterie: lastly, that it may wel * by Christs insinuation of Judas, be gathered, that he specially spurned against our Maisters speeches of the holy Sacrament.

* vers. 66.

Heretikes beleue not the real presence, because they see bread and wine: as the Iewes beleueed not his Godhead because of the shape of a poore man.

65. *Went backe.)* It can be no maruel to vs now that so many reuolt from the Church, by offense or scandal vnustly taken at Christs body and bloud in the Sacrament: seeing many of his Disciples that saw his vvonderful life, doctrine, and miracles, forsooke Christ him self, vpon the speech & promises of the same Sacrament, for the mysterie of it is so supernatural and diuine in it self, and withal so low & base for our fakes, by the shew of the formes of these terrene elements vnder which it is, and we eate it: that the vnfaithful and infirme do so stumble at Christ in the Sacrament, as the Iewes and Gentils did at Christ in his humanitie. For, the causes of contradictions of the Incarnation and Transubstantiation be like. And it may be verily deemed, that whosoever now can not beleue the Sacrament to be Christ, because it is vnder the formes of bread and wine, and is eaten and drunken, would not then haue beleued that Christ had bene God, because he was in shape of man, and crucified.

The disciples reuolted at Christs wordes, proue that he spake not metaphorically, as at other times.

To conclude, it was not a figure nor a mysterie of bare bread and wine, nor any Metaphorical or Allegorical speech, that could make such a troupe of his Disciples reuolt at once. When he said he was a doore, a vine, a way, a Pastour, and such like (vnto which kinde of speeches the Protestants ridiculously resemble the wordes of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same? For the Apostles at the least would haue plucked them by the fleeces, and said, Goe not away my maisters, he speaketh parables. The cause therefore was their incredulitie, and the height of the Mysterie, for that they neither knew the meanes how it might be present, nor would beleue that he was able to giue his flesh to be eaten in many places. And euen such is the vnbeleefe of the Heretikes about this matter at this day.

As Judas of al vnbeleueing heretikes, so Peter beareth the per-

66. *Peter answered.)* Peter answereth for the Twelue, not knowing that Judas in hart was already naught, and beleueed not Christs former wordes touching the R. Sacrament, but was to reuolt afterward as well as the other. * Wherein Peter beareth the peison of the Church and al Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer so general) of Schisma-

* Cyr. ep.
11. nu. 3.

Schismatikes. Heretikes, 'or Apostataes, either for this Sacrament or any other Article, will euer son of al beleue forsake Christ. And when company draweth vs to reuolt, let vs say thus: Lord, Whither or to uing Catholikos: whom shal we goe, when we haue forsaken thee? to Caluin, Luther, or such: and forsake thee namely in the and thy Church with the vnfaithful multitude? No, thou halt the wordes of life, and we beleuee D. Sacrament.

Trad. 37
in Euang.
lo.
thee, and thy Church wil not nor can not beguile vs. *Thou hast* (saith S. Augustine) *life eueralasting in the manification of thy body and bloud.* and a litle after, *Thou art life eueralasting it self, and thou giu'st not in thy flesh and bloud but that whiche thy self art.*

CHAP. VII.

The Iewes (of Hierusalem) seeking his death, he Walketh in Galilee: Where he signifieth to his brethren, that not in this feast Scenopégia, but in an other (to wit, Pasche following) the Iewes should kil him: that is, not when they would, but when he will. 10 In so much that at this feast he teacheth openly in the Temple, and conuerteth many, 14 both in the middle day 17 and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

in Ga-
lilee,
in Iu-
rie:
Leu. 23,
34.

I will
not yet
goe vp



- FTER these things I E S V S vvalked into Galilee, for he vvould not vvake into Ievrie: because the Ievves sought to kil him.† And the festiual day of the Ievves, * :: Scenopégia, vv as at hand.† And his brethré said to him, Passe and goe into Ievrie: that thy Disciples also may see thy vvorkes vv which thou doest. † For no man doeth any thing in secrete, and seeketh him self to be in publike. If thou doe these things, manifest thy self to the vvorld. † For neither did his brethren beleue in him. † I E S V S therfore saith to them, My time is not yet come: but your time is alvvayes readie. † The vvorld can not hate you, but me it hateth: because I giue testimonie of it, that the vvorkes thereof are euil.
- † Goe you vp to this festiual day: I goe not vp to this festiual day: because my time is not yet accomplifhed.
- † When he had said these things, him self taried in Galilee. † But after his brethren vv ere gone vp, then he also vv ent vp to the festiual day, not openly, but as it vv ere in secrete. † The Ievves therfore sought him in the festiual day, and said, Vvhere is he? † And there vv as much murmuring in the multitude of him. For certaine said, That he is good. And others said, No, but he seduceth the multitudes. † Yet no man spake openly of him for feare of the Ievves. †
- † And vvhen the festiuiarie vv as novv halfe done, I E S V S vv ent vp into the téple, and taught. † And the Ievves marueiled.

The Gospel vpó Tuesday in Pas-sion weeke.

:: Scenopégia (Leu. 23 σκηνώ-σῃς) is the feast of Tabernacles, which the Iewes kept fró the 7 oóob. for eight daies together, by Gods commaunde-ment, for a memorie that their fathers dwelt by Gods protectiō fourtie yer'es in tabernacles or tentes, and not in houses, coming out of Aegypt. See Leuit. 23, 34.

The Gospel vpó Tuesday in the 4 weeke of Lent.

:: The vvay to come to knowv the truth, is to liue vvcl.

:: It is spoken of Antichrist specially, and it is true in al Heretikes. *August. tract. 29. in Evangelio.*

:: No maruel, vvhen these speake thus to Christ him self, if Heretikes call his vicar Antichrist.

The Gospel vpo Munday in Passion weeke.

ueiled, saying, Howv doth this man knowv letters, vvhereas he hath not learned? † I E S V S answered them, and said, My 16 doctrine is not mine, but his that sent me. † If any man 17 :: vvil doe the vvil of him, he shal vnderstand of the doctrine vvwhether it be of God, or I speake of my self. † :: He that 18 speaketh of him self, seeketh his ovvne glorie. But he that seeketh the glorie of him that sent him, he is true, and iniustice in him there is not. † Did not Moyse giue you the lavv, 19 and none of you doeth the lavv? † * Vvhy seeke you to kil 20 me? † The multitude answered, and said, :: Thou hast a deuil, vvho seeketh to kil thee? † I E S V S answered, and said to 21 them, One vvorke I haue done: and you doe al maruel. † Therefore * Moyse gaue you circuncision: not that it is 22 of Moyse, but * of the fathers, and in the Sabboth you circuncise a man. † If a man receiue circuncision in the Sabboth, 23 that the lavv of Moyse be not broken: are you angrie at me because I haue healed a man vvholly in the Sabboth? † Iudge 24 not according to the face, but iudge iust iudgement.

† Certaine therfore of Hierusalem said, Is not this he 25 vvhom they seeke to kil? † And behold, he speaketh openly, 26 and they say nothing to him. Haue the Princes knowven in deed that this is CH R I S T? † But this man vve knowv vvhece 27 he is But vvhen CHRIST cometh, no man knowveth vvence he is. † I E S V S therfore cried in the temple teaching, and 28 saying, Both me you doe knowv, and vvence I am you knowv. And of my self I am not come, but he is true that sent me, vvhom you knowv not. † I knowv him, because I am of 29 him, and he sent me. † They sought therfore to apprehend 30 him: and no man laide handes vpon him, because his houre vvvas not yet come. † But of the multitude many beleueed 31 in him, and said, CH R I S T vvhen he cometh, shal he doe more signes then these vvwhich this man doeth? † The Pha- 32 risees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent ministers to apprehend him. † I E S V S therfore said to them, Yet a litle time 33 I am vvith you: and I goe to him that sent me. † * You seeke 34 me, and shal not finde: and vvhere I am, you can not come. † The Ievves therfore said among them selues, Vvwhether vvil 35 this man goe, that vve shal not finde him? Vvill he goe into the dispersion of the Gētiles, and teach the Gentiles? † Vvhat 36 is this saying that he hath said, You shal seeke me, and shal not

Io. 5, 18.

Leu. 12,
3.
Gen. 17,
10.

cheefe
Priests

Io. 13, 33.

not finde : And vvhether I am, you can not come.

Ioh. 23,
36.

37 † And in the last, the * great day of the festiuitie I E S V S
38 stooode, and cried, saying, If any man thirst, let him come to
39 me, and drinke. † He that beleeueth in me, as the scripture
saith, *Out of his belly shall flowe riuers of liuing water.* † (And this he
said * of the Spirit that they should receiue vvhich beleued
in him. † :: for as yet the Spirit vvas not giuen: because I E S V S
vvas not yet glorified.)

Ioc. 2,
28.
* Act. 2,
3.

40 † Of that multitude therefore, vvhhen they had heard these
41 wordes of his, some said, This is the Prophet in deede. to others
said, This is CHRIST. But certaine said, Vvhy, doth
42 CHRIST come from Galilee? † Doth not the * scripture say,
that of the seede of Dauid, and from Bethlehem the tovvne
43 vvhether Dauid vvas, CHRIST doth come? † Therefore there
44 arose dissension in the multitude for him. † And certaine of
them vwould haue apprehended him: but no man laid handes
45 vpon him. † The ministers therefore came to the cheefe
priests and the Pharisees. And they said to them, Vvhy haue
46 you not brought him? † The ministers answered, Neuer
47 did there man so speake, as this man. † The Pharisees there-
48 fore answered them, Vvhy, are you also seduced? † Hath
49 any of the Princes beleued in him, or of the Pharisees? † but
50 this multitude that knoweth not the law, are accursed. † Nicodemus
said to them, :: he * that came to him by night, vvhom
51 vvas one of them, † Doth our law iudge a man, vvhiles it first
52 heare him, and know vvhether he doeth? † They answered,
and said to him, Vvhy, art thou also a Galilean? Search, and see
53 that from Galilee a Prophet riseth not. † And euery man re-
turned to his house.

:: This was
fulfilled on
whitsunday
Act. 2, & after-
ward alwaies
by imposition
of hands in the
Sacrament of
Confirmation:
visibly in the pri-
mitiue Church,
and inuisibly to
the end of the
world.

:: Christ hath
some good
alwaies euen
among the vvic-
ked, which se-
cretly serue him
and by vvhich
delays auert
the execution
of synniest lawes
against him and
his people, as
Nicodem^{us} and
Gamaliel.

Pf. 131,
1: Mich.
5, 2.

Io. 3, 2.

CHAP. VIII.

*Againe in the Temple (absolving an aduoutrisse after his merciful maner, and yet
vvithal declaring against his enemies that he is not a fauourer of sinne, no more
then Moyses) 12 he teacheth openly, and is not for al that apprehended, telling
them both of his Godhead, 31 and of their reprobation, 28 of his exaltation al-
so by their Crucifying of him. 31 exhorting the beleuers to perseuere: 31 and
shewing them that seek his death, that they are neither free. 39 nor of Abra-
ham, 44 nor of God, 44 but of the Diuel. 45 but that him selfe is of God,
51 and greater and auncienter then Abraham. 59 For the vvhich they goe
about to stone him, but in vaine.*

Hh AND

The Gospel vpon
Saturday the 3
Weeks of Lent.



ND I E S V S vvent into the Mount-oli- 1
uet: † and early in the morning againe 2
he came into the temple, and the people
came to him, and sitting he taught them.

† And the Scribes and Pharisees bring a 3
vvoman taken in aduoutrie: and they did
set her in the middes, † and said to him, 4

Maister, this vvoman vvase euen novv taken in aduoutrie.
† And * in the lavv Moyse commaunderd vs to stone such. 5
What saiest thou therfore? † And this they said tempting him: 6
that they might accuse him. But I E S V S bowving him self
dovvne, vvith his finger vvrote in the earth. † Vvhen they 7
therfore continued asking him: he lifted vp him self, and said
to them, :: He that is vvithout sinne of you, let him first
throw the stone at her. † And againe bowving him self, he 8
vvrote in the earth. † And they hearing, vvent out one by 9
one, beginning at the seniours: and I E S V S alone remained,
and the vvoman standing in the middes. † And I E S V S lifting 10
vp him self, said to her, Vvoman, vvhere are they that accu-
sed thee? hath no man condemned thee? † Vvho said, No 11
man, Lord. And I E S V S said, :: Neither vvil I condemne
thee. Goe, and novv sinne no more. ¶

† ^b Againe therfore I E S V S spake to them, saying, I am the 12
light of the vvorld. he that folovveth me, vvalketh not in
darkenesse: but shal haue the light of life. † The Pharisees ther- 13
fore said to him, Thou giuest testimonie of thy self: thy testi-
monie is not true. † I E S V S answered, and said to them, 14
Although I doe giue testimonie of my self, my testimonie is
true: because I know vvhence I came, & vvhither I goe: but
you know not vvhece I come, or vvhither I goe. † You iudge 15
according to the flesh: I doe not iudge any man. † And if 16
I doe iudge, my iudgement is true: because I am not alone,
but I and he that sent me, the Father. † And in your lavv it 17
is vvritten, that * the testimonie of tvvo men is true. † I am 18
he that giue testimonie of my self: and he that sent me, the
Father, giueth testimonie of me. † They said therfore to him, 19
Vvhere is thy father? I E S V S answered, Neither me doe you
know, nor my Father. If you did know me: perhaps you
might know my Father also. † These vvordes I E S V S spake 20
in the Treasurie, teaching in the temple: and no man appreh-
ended him, because his houre vvvas not yet come. ¶

† Againe

Leu. 20,
10.

Deu. 17,
6. 19, 15.

:: We can not
conueniently
reprehend or
condemne other
mens faults, if
our selues be
guilty of the sa-
me or other
greater. *Cyrl in
Io. See Annot.
Act. 7, 1.*

:: S. Augustine
by this example
of our Maister
proueth that
Clergie men
specially should
be giuen much
to mercie: and
that they ought
offe, as the cau-
se and time re-
quire, to get par-
do of the secu-
lar Magistrates
for offenders
that be penitēt.
Ep. 14.

^b The Gospel
vpon Saturday
the 4 Weeks in
Lent.

- 21 † Againe therefore I E S V S said to them, I goe, and you
 22 shal seeke me, and I shal die in your sinne. Vvither I goe, you
 23 can not come. † The Ievves therefore said, Vvhy, vvill he kil
 24 him self, because he saith, Vvither I goe, you can not come?
 25 † And he said to them, You are from beneath, I am from
 26 above. you are of this vvorld, I am not of this vvorld. † There-
 27 fore I said to you that you shal die in your sinnes. for if you
 28 belecue not that I am he, you shal die in your sinne. † They
 29 said therefore to him, Vvho art thou? I E S V S said to them,
 30 † The beginning vvho also speake to you. † Many things I
 31 haue to speake and iudge of you. but he that sent me, is true:
 32 and vvhat I haue heard of him, these things I speake in the
 33 vvorld. † And they knevv not that he said to them that his
 34 father vvvas God. † I E S V S therefore said to them, Vvhen you
 35 shal haue exalted the sonne of man, then you shal knowv
 36 that I am he, and of my self I doe nothing, but as the Father
 37 hath taught me, these things I speake: † and he that sent me,
 38 is vvith me: and he hath not left me alone, because the things
 39 that please him I doe alvvayes. † Vvhen he spake these
 40 things, many beleueed in him.
 41 † I E S V S therefore said to them that beleueed him, the
 42 Ievves: If you † abide in my vvorde, you shal be my disci-
 43 ples in deede. † And you shal knowv the truth, and the
 44 truth shal make you free. † They answered him, Vve are the
 45 seed of Abraham, and vve neuer serued any man: howv saiest
 46 thou, You shal be free? † I E S V S answered them, Amen,
 47 amen I say to you, that * euery one vvwhich comitteth sinne,
 48 is the seruant of sinne. † and the seruant abideth not in the
 49 house for euer: the sonne abideth for euer. † If therefore the
 50 sonne make you free, you shal be † free in deede. † I knowv
 51 that you are the children of Abraham: but you seeke to kil
 52 me, because my vvorde taketh not in you. † I speake that
 53 vvwhich I haue seen vvith my father: and you doe the things
 54 that you haue seen vvith your father. † They answered, and
 55 said to him, Our father is Abraham. I E S V S saith to them, If
 56 you be the children of Abraham, † doe the vvorkes of Abra-
 57 ham. † But novv, you seeke to kil me, a man that haue spoken
 58 the truth to you, vvwhich I haue heard of God. this did not
 59 Abraham. † You doe the vvorkes of your father. They said
 60 therefore to him, Vve vvare not borne of fornication. vve
 61 haue one father, God. † I E S V S therefore said to them, If

The Gospel vp6
 Munday in the
 2 weeke of Lét.

So read S. Cy-
 ril, S. Ambrose,
 & S. Augustine:
 expounding it
 of Christes per-
 son, that he is
 the beginning
 or cause of al
 creatures.

Onely faith is
 not sufficient
 without perse-
 uerance or abid-
 ing in the keep-
 ing of his com-
 mandements.

Man was ne-
 uer without
 free wil: but
 hauing the grace
 of Christ, his
 wil is truly
 made free (as
 S. Augustine
 saith) from ser-
 uitude of sinne
 also. *traill. 41 in*

Euang. 10.
 Not onely
 faith but good
 workes also
 make men the
 childre of Abra-
 ham. according
 as S. James also
 speaketh of A-
 brahams wor-
 kes c. 2.

Ro. 6, 16
 2 Pet. 2,
 19.

H h ij God

¶ S. Augustine
compareth He-
retikes in their
spiritual murder
by diuiniſing Chri-
ſtian men out
of the Church,
to the Diuel
that droue our
parents out of
Paradiſe. *Cont.
li. Petil. li. 2.
c. 11.*
The Goſpel vpo
P A S S I O N
Sunday.

¶ He denieth
not that he is
a Samaritane,
becauſe he is
our keeper or
protector, as the
word ſignifieth,
and becauſe he
is in deede that
merciful Sama-
ritane in the
parable of the
wounded man
Luc. 10. 33. *Aug.
traict. 43 in Ioan.*

God vv ere your father: verely you vvould loue me. for from
God I proceeded, and came: for I came not of my ſelf, but he
ſent me: † Vvhy doe you not knovv my ſpeech? Becauſe you
can not heare my vvord. † You are of your father the Diuel,
and the deſires of your father you vvill doe. he vv as a man-
killer from the beginning, and he ſtoode not in the veritie:
becauſe veritie is not in him. vvhen he ſpeaketh a lie, he
ſpeaketh of his owne, becauſe he is a lyer, and the father there-
of. † But becauſe I ſay the veritie, you belecue me not. †
† Vvwhich of you? † Chal argue me of ſinne? If I ſay the veritie:
vvhy doe you not belecue me? † He that is of God, heareth
the vvordes of God. Therefore you heare not, becauſe you are
not of God. † The Ievves therfore anſwered, and ſaid to
him, Doe not we ſay vv el that thou art a Samaritane, and haſt
a diuel? † I E S V S anſwered, ¶ I haue no deuil: but I doe ho-
nour my Father, and you haue diſhonoured me. † but I ſeek
not mine ovvne glorie. there is that ſeeketh and iudgeth.
† Amen, amen I ſay to you, If any man keepe my vvord, he
ſhal not ſee death for euer. † The Ievves therfore ſaid, Novv
vv e haue knovven that thou haſt a deuil. Abraham is dead,
and the Prophets: and thou ſaiſt, ¶ If any man keepe my
vvord, he ſhal not taſt death for euer. † Vvhy, art thou
greater then our father Abraham, vvho is dead? and the Pro-
phets are dead. Vvhom doeſt thou make thy ſelf? † I E S V S
anſwered, If I doe glorifie my ſelf, my glorie is nothing. it
is my father that glorifieth me, vvhom you ſay that he is your
God. † And you haue not knovven him, but I knovv him. ¶
And if I ſhal ſay that I knovv him not: I ſhal be like to you,
a lyer. But I doe knovv him, and doe keepe his vvord. † Abra-
ham your father reioyced that he might ſee my day: and he
ſavv, and vv as glad. † The Ievves therfore ſaid to him, Thou
haſt not yet fifty yeres, and haſt thou ſeen Abraham? † I E S V S
ſaid to them, Amen, amen I ſay to you, before that Abraham
vv as made, I am. † They tooke ſtones therfore to caſt at him. ¶
but I E S V S hid him ſelf, and vv ent out of the temple. ¶

ANNOTATIONS

CHAP. VIII.

Why Amen,
amen, is not
translated.

* See the prefa-
ce, &c Annot. in
Apocal. c. 9. 4.

¶ Amen, amen.] What is it (ſaith S. Augustine upon this place) vvhen our Lord ſaith, Amen, amen?
He doth much commend and vvge the thing that he ſo uttereth, doubling it. It is a certaine othe of vs, if a man
may ſo ſay, for Amē in Hebrue ſignifieth verum, a truth. Yet it is not translated, where it might have been
ſaid, verum, verū dico vobis, but neither the Greeke interpreter durſt doe it, nor the Latin, the Hebrue Word
hath remained ſtil, that ſo it might be the more eſteemed. Traict. 43 in Ioan. ¶ vv which vvordes and the like
* recorded in other places of this new Teſtament, the Reader may ſee great reaſon, vvhy vv e alſo ſay, Amen, &c
amen, and durſt not translate it and ſuch like vvordes into our Engliſh tongue.

CHAP.

CHAP. IX.

To shew that by his Baptisme (being the Sacrament of illumination or faith) he will take away the blindness of the world, he giveth with strange ceremonies sight to one borne blinde. & By which wonderful miracle (the attestation of the parties him self and of his parents concurring) first the neighbours, then also the Pharisees them selves are plainly confounded. Yet so obstinate they are, that because it was the Sabbath when he wrought it, they inferre that he is not of God: yea and throw out of their Synagogue the parties for confessing him. 11 But our Lord receiveth him: 19 and forerellecth by this occasion, the execration of the Levites (because of their wilful obstinacie) and illumination of the Gentils who confess their owne blindness.

1 **A**ND IESVS passing by, saw a man blinde
2 from his natiuitie: † and his disciples
3 asked him, Rabbi, vwho hath sinned, this
4 man, or his parents, that he should be borne
5 blinde? † IESVS answered, † Neither
6 hath this man sinned, nor his parents: but
7 that the workes of God may be manifested in him. † I must
8 worke the workes of him that sent me, vvhiles it is day.
9 The night commeth, † vwhen no man can worke. † As long
10 as I am in the world, I am the light of the world. † Vwhen he
11 had said these things, he spit on the ground, and made clay of
12 the spittle, and spread the clay vpon his eyes, † and said to him,
13 Goe, † wash in the poole of Siloe, vvhich is interpreted,
14 sent. He went therefore, and washed: and he came seeing.
15 † Therefore the neighbours, and they vvvhich had seen
16 him before, that he was a begger, said, Is not this he that sate,
and begged? Others said, That this is he. † But others, No,
not so, but he is like him. But he said, That I am he. † They said
therefore to him, How were thine eyes opened? † He answered,
That man that is called IESVS, made clay: and anointed
mine eyes, and said to me, Goe to the poole of Siloe, and wash.
And I went, and washed, and saw. † And they said to him,
Vwhere is he? He said, I know not. † They bring him that
had been blinde, to the Pharisees. † And it was the Sabbath
vwhen IESVS made the clay, and opened his eyes.
† Againe therefore the Pharisees asked him, how he saw.
But he said to them, He put clay vpon mine eyes, & I washed:
and I see. † Certaine therefore of the Pharisees said, This man
is not of God, that keepeth not the Sabbath. But others said,
How can a man that is a sinner doe these signes? And there

The Gospel vpon
Wednesday in
the 4 Weekes of
Lent.

∴ Though many infirmities fall for sinne, yet not all some coming for probation, and some sent that God by the cure thereof may be glorified.

∴ The time of working, and meriting, is in this life: after death we can deserve no more by our desires, but must onely receive good or ill, according to the difference of workes here.

c This was a figure of Baptisme, to which all men borne in sinne and blindness are sent for health & light. Ambr. li. 1 c. 2 de Sacramentis.

H h iij vvas

vvas a schisme among them. † They say therfore to the 17
 blinde againe, Thou, vvhath saiest thou of him that opened
 thine eies? And he said, That he is a Prophet. † The Ievves 18
 therfore did not belecue of him, that he had been blinde and
 savv: vntil they called the parents of him that savv, † and 19
 asked them, saying, Is this your sonne, vvhom you say that
 he vvas borne blind? how then doeth he now see? † His 20
 parents answered them, and said, Vve know that this is
 our sonne, and that he vvas borne blinde: † but how he 21
 now seeth, vve know not, or vvhohath opened his eies, vve
 know not, aske him self: he is of age, let him self speake of
 him self. † These things his parents said, because they fea- 22
 red the Ievves, for the Ievves had now conspired, that if any
 mā should cōfesse him to be CHRIST, he should be put out
 of the Synagogue. † Therfore did his parents say, That he is 23
 of age, aske him self. † They therfore againe called the man 24
 that had been blinde, and said to him, :: Giue glorie to God.
 vve know that this man is a sinner. † He therfore said to 25
 them, Whether he be a sinner, I know not: one thing I know,
 that vvhetheras I vvas blinde, now I see. † They said therfore 26
 to him, Vvhat did he to thee? how did he open thine eies? † He 27
 answered them, I haue now told you, and you haue heard:
 vvhyy vil you heare it againe? vil you also become his disci-
 ples? † They reuiled him therfore, & said, Bethou his disciple: 28
 but we are the disciples of Moyses. † We know that to Moyses 29
 God did speake: but this man vve know not vvhence he is.
 † The man answered and said to them, For in this it is mar- 30
 uelous that you know not vvhence he is, and he hath opened
 mine eies. † and vve know that sinners God doth not 31
 heare, but if a man be a seruer of God, and doeth the vil of him,
 him he heareth. † From the beginning of the vvorlde it hath 32
 not been heard that any man hath opened the eies of one
 borne blinde. † Vnles this man were of God, he could not 33
 doe any thing. † They answered, and said to him, Thou 34
 vvasst vvholy borne in sinnes, and doest thou teach vs? And
 they did cast him forth.

† I E S V S heard that they cast him forth: and vvhē he 35
 had found him, he said to him, Doe st thou belecue in the son-
 ne of God? † He answered, and said, Vvho is he Lord, that 36
 I may belecue in him? † And I E S V S said to him, Both thou 37
 hast seen him: and he that talketh vwith thee, he it is. † But he 38
 said,

:: So say the
 Heretikes whē
 they derogat frō
 miracles done
 by Saincts or
 their Reliques,
 pharisaically
 pretending the
 glorie of God.
 As though it
 were not Gods
 glorie, whē his
 Saincts do it by
 his power and
 vertue: yea his
 greater glorie,
 that doeth such
 things by his ser-
 uants, & by the
 meanest things
 belonging to
 them, as Peters
 shadow *Act. 1.*
 & Paulus nap-
 kin *Act. 9.*

- said, I beleue Lord. And falling dovvne he adored him. ¶
 39 † And I E S V S said to him, For iudgement came I into this
 vvorld: :: that they that see not, may see: and they that see,
 40 may become blinde. † And certaine of the Pharisees that
 vvere vvith him, heard: and they said to him, Vvhy, are vve
 41 also blinde? † I E S V S said to them, If you vvere blinde, you
 shoud not haue sinne. but novv you say, That vve see. Your
 sinne remaineth.

:: By this we see
 that this miracle
 was not onely
 manelous and
 beneficial to the
 blinde, but also
 significatiue of
 taking away
 spiritual blind-
 nesse.

A N N O T A T I O N S C H A P. IX.

6. *Made clay.*] Christ that could haue cured this man by his onely wil or word, yet vsed certain creatures as his instruments in working, and diuers circumstances and ceremonies, clay, water, anoynting, washing, &c. No maruel then that he and his Church vse such diuerſities of Sacraments and ceremonies external in curing our soules.

External cere-
 monies.

22. *Put out of the Synagogue.*] The Heretikes vtremely translate here (& v. 35.) *Excommunicate*: to make the simple conceaue the Churches Excommunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Saviour. They might as wel haue translated for Synagogue, Church: for the Old Testament, the new: for Law, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there betwene, casting out of the Synagogue, and, Excommunication. Besides that, not euery one which was not of the Iewes Synagogue, was therefore out of the communion of the Faithful, many true beleueers being in other partes of the world not subiect to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not al one to be out of the Synagogue, and to be excommunicated, as now, whoſoeuer is out of the Churches communion, either by his owne wil, or for his fault deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the Societie of Saints in beauen and earth, so long as he so continueth.

Heretical traf-
 lation.

Casting out of
 the Synagogue.

The Churches
 Excommunicatiō.
 See in the An-
 not, Mat. 18, 17.

As for the cause of thrusting this poore man and such other out of the Synagogue, and excommunicating Heretikes, there is as great oddes as betwixt heauen and hel: he being vsed so for following Christ and his Church, these for forsaking Christ and his Church. Some more agreement there is betwene that corrupt sentence of the Iewes against the folowers of Christ, and the pretended excommunication executed against Catholike men by our Heretikes. although in truth there is no great resemblance. For, the Iewes though they abused their power sometimes, yet had they authoritie in deed by Gods law so to punish contemnors of their Law, & therefore it was feared and respected euen of good men. But the excommunication vsed by heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous vsurpation of the Churches right and fashion of the same. for, out of their Synagogues al faithful men ought to flee, and not tarie to be thrust out: according to the Warning giuen against Coré and Dathan. *Be ye separated from their tabernacles, lest you be vturapped in their finnes.*

The Heretikes
 ridiculous Ex-
 communicatiō.

Num. 16. *ted from their tabernacles, lest you be vturapped in their finnes.*

C H A P. X.

He continueth his talke to the Pharisees, shewing that they and al other that wil not enter in by him, are Wolves: and that they which heare them, are not the true sheepe. 1. But that him self is the good Pastor, and therefore to saue the sheepe from these Wolves, he wil yeld his life, which otherwise no might of theirs could take from him: foretelling also his Resurrection, and vocation of the Gentils. 21. Againc an other time, he telleth these Iewes openly, that they are not of his sheepe, and that no might of theirs shal take from him his true sheepe, because he is God, euen as his Father is God. 31. Which by his miracles and by Scripture he sheweth to be no blasphemie: and they in vaine seeking to stone and to apprehend him, 40 he goeth out to the place where Iohn Baptist had giuen open witness of him.

Amen,

The Gospel
vpō Tuesday in
Whitson weeke.



∴ The theefe, is
the Heretike
specially, & any
other that vn-
lawfully breake
in vpō the shee-
pe to kil & de-
stroy them by
false doctrine
and otherwile.

∴ That is the
fashion of
Iewrie & other
countries, signi-
fying that the
shepherd or
Pastor must
teach the shee-
pe, and not they
him.

The Gospel vpō
the 2 Sunday
after Easter, and
for S. Thomas
of Canterburie,
Decemb. 29.

∴ Christes death
was so necessa-
rie for the flo-
cke, that when
he might haue
escaped, he vo-
luntarily offe-
red him self to
death for his
flocke.

c He meaneth
the Church of
the Gentils.

MEN, amen I say to you, he that entreth 1
not by the doore into the folde of the
sheepe, but climeth vp an other vway:
he is ∴ a theefe and a robber. † But he that 2
entreth by the doore, is the Pastor of the
sheepe. † To this mā the porter openeth: 3
& the sheepe heare his voice: and he cal-
leth his ovvne sheepe by name, and leadeth them forth. † And 4
v when he hath let forth his ovvne sheepe, he ∴ goeth before
them: and the sheepe folovv him, because they knowv his
voice. † But a stranger they folovv not, but flee from him: 5
because they knowv not the voice of strangers. † This pro- 6
uerbe I E S V S said to them. But they knevv not vvhat he
spake to them.

† I E S V S therefore said to them againe, Amen, amen I say to 7
you, that I am the doore of the sheepe. † And howv many so- 8
euer haue come, are theeves and robbers: but the sheepe
heard them not. † I am the doore. By me if any enter, he shal 9
be saued: and he shal goe in and shal goe out, and shal finde
pastures. † The theefe commeth not but to steale and kil and 10
destroy. I came that they may haue life, and may haue more
abundantly. † I am the good Pastor. * The "good Pa- 11
stor giueth his life for his sheepe. † But the hireling and he 12
that is not the Pastor, vv whose ovvne the sheepe are not, seeth
the vvoulfe comming, and leaueth the sheepe, and fleeth: and
the vvoulfe raueth, and disperfeth the sheepe. † And the 13
hireling fleeth because he is a hireling: and he hath no care
of the sheepe. † I am the good Pastor: and I knowv mi- 14
ne, and mine knowv me. † As the Father knowveth me, and 15
I knowv the Father: and ∴ I yeld my life for my sheepe. † And 16
c other sheepe I haue that are not of this folde: them also I
must bring, and they shal heare my voice, and there shal be
made * one folde and one Pastor. † I † Therefore the Father 17
loueth me: because I yeld my life, that I may take it againe.
† No man taketh it avvay from me: but * I yeld it of my self. 18
and I haue povver to yeld it: and I haue povver to take it
again. This commaundement I receiued of my father.

† A dissension rose againe among the Ievves for these 19
vvordes. † And many of them said, He hath a deuil and is 20
mad: vvhy heare you him? † Others said, These are not the 21
vvordes of one that hath a deuil. can a deuil open the eies
of

Esai. 40,
11. Ezec.
34, 23.

Ezech. 37,
24.

Esai. 53, 7

of blinde men?

- 22 †* And the Dedication vvas in Hierusalem : and it vvas
 23 vvinter. † And I E S V S vvalked in the temple, in Salomons
 24 porche. † The Ievves therfore compassed him round about,
 and said to him, How long dost thou hold our soule in sus-
 25 pence? if thou be C H R I S T, tel vs openly. † I E S V S answered
 them, I speake to you: and you belecue not. the vvorkes that
 I doe in the name of my Father, they giue testimonie of me.
 26 † but you doe not belecue, because you are not of my sheepe.
 27 † My sheepe heare my voice: and I knowv them, and they
 28 folovv me. † And I giue them life euerlasting: and they shal
 not perishe for euer, and no man shal plucke them out of my
 29 hand. † My father, that vvhich he hath giuen me, is greater
 30 father. † I and the Father are one.
 31 † The Ievves tooke vp stones, to stone him. † I E S V S
 32 answered them, Many good vvorkes I haue shewed you
 from my father, for vvhich of those vvorkes doe you stone
 33 me? † The Ievves answered him, For a good vvorke vve
 stone the not, but for blasphemie, and because thou being a
 34 man, makest thy self God. † I E S V S answered them, Is it
 35 not vvritten in your lawv, that I said, you are goddes? † If he called
 them goddes, to vvhom the vvord of God vvas made, and
 36 the scripture can not be broken: † vvhom the Father hath
 sanctified and sent into the vvorld, say you, That thou blas-
 37 phemest, because I said I am the sonne of God? † If I doe
 38 not the vvorkes of my father, belecue me not. † But if I doe,
 and if you vvil not belecue me, belecue the vvorkes: that you
 may knowv and belecue that the Father is in me, and I in the
 39 Father. † They sought therfore to apprehend him: and
 he vvent forth out of their handes.
 40 † And he vvent againe beyond Iordan into that place
 41 vvhere Iohn vvas baptizing first: and he taried there. † and
 many came to him. and they said, That Iohn in deede did no
 signe. But al things vvhatsoeuer Iohn said of this man, vv ere
 42 true. † And many beleueed in him.

The Gospel vpo
Wensday in
Passion weeke.

An other rea-
ding is, My fa-
ther that hath
giuen me, &c.

A N N O T A T I O N S

CHAP. X.

Arch-heretikes specially, are the theues that cline in an other way, not by the doore.

1. *Climeth an other way.*) Whosoeuer taketh vpon him to preach without lawfull sending, to minister Sacraments, and is not Canonically ordered, of a true Catholike Bishop, to be a Curate of soules, Person, Bishop, or what other spiritual Pastor soeuer, and cometh not in by lawfull election and holy Churches ordinance to that dignity, but breaketh in against order by force or fauour of men, and by humane lawes, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and al Heretikes: and al that succede them in roome and doctrine. And generally euery one that descendeth not by lawfull succession in the knowne ordinarie line of Catholike Bishops and Pastors that haue been in al Countries since their conuersion. And according to this rule *S. Irenaeus li. 1. c. 1* trieth the true shepheards from the theues and Heretikes. So doe *Tertul. de Praes. nu. 11. S. Cyr. de unit. Ec. nu. 7. S. August. ep. 105. & cont. ep. Manich. c. 4. & Lirinensis.*

11. *Good Pastor.*) The good Pastor, is he whose special care is not of his owne aduantage, but of the safety of the focke. The hireling, is he that respecteth not the profite and good of the focke, but his owne lucre. The woulfe, is the Heretike, or any persecutor of the Church, which is Christi focke.

Whē the Pastor mult tarie, or may flee.

13. *Flee.*) Euery Bishop and Pastor is bound to abide with his focke in tmes of danger and persecution euen to death, except him self be personally sought for, rather then the focke, or the focke it self forsake him. for in such cases the Pastor may flee, as the Apostles did, and S. Athanasius, and others. *S. Athan. Apol. de sua fuga. August. ep. 120.*

Judas Machabæus. Dedication of Churches.

22. *The dedication.*) This is the feast of Dedication instituted by Judas Machabæus li. 1. Mach. 4. 4. Christ vouchsafed to honour and keepe that feast instituted by him: & our Heretikes vouchsafe not to pray and sacrifice for the dead, *vised and approved by him. The Dedication also of Christian Churches is warranted thereby, with the annual memories thereof. And it proueth that such things may be instituted without any expresse commandement in Scripture.

Christs essence & diuine nature of the Father. Caluins autheisme.

29. *That vvhich he gave me.*) Thus read also diuers of the Fathers, namely S. Hilar. Trin. li. 7. post medium. S. Amb. de Sp. S. li. 1. c. 18. S. August. in 10. tract. 41. S. Cyril. li. 7 in 10. c. 10. and vse it to proue that Christ had his essence and nature of the Father. And therefore some Heretikes of our time wickedly accuse the Council of Laterane for falsifying this place and applying it to the same purpose. Which they lesse can abide, for that it is against Caluins Autotheisme, holding that Christ tooke his person of the Father, but not his substance. See the 3. Annot. in 10. v. 1.

CHAP. XI.

He cometh once againe into Ierurie boldly (the time that he would be killed of them, being not yet come) and raiseth Lazarus foure daies buried. 47. At vvhich miracle the blind malice of the rulers so increaseth, that in Councel they conclude to make him away, howbeit the high Priest prophesieth vnauarely, of the saluation of the world by his death. 54. He there vpon goeth againe out of the vvvay.

The Gospel vpo Friday in the 4 weeke of Lent.



N D there vvas a certaine sicke man, Lazarus 1 of Bethania, of the tovvne of Marie and Martha her sister. († And Marie vvas she * that 2 anointed our Lord vwith ointement, and vviped his feete vwith her heare: vvhoſe brother Lazarus vvas sicke.) † His sisters therefore ſent to him ſaying, 3 Lord, behold, he vvhom thou loueſt, is sicke. † And I e s v s 4 hearing, ſaid to them, This ſickneſſe is not to death, but for the glorie of God: that the ſonne of God may be glorified by ir. † And I e s v s loued Martha, and her ſiſter Marie, and 5 Lazarus. † As he heard therfore that he vvas ſicke, then he 6 taried in the ſame place tvvv daies: † then after this he ſaith to 7 his Diſciples, Let vs goe into Ierurie againe. † The Diſciples 8 ſay to him, Rabbi, nowv the Ievves ſought to ſtone thee: and goſt

Lk. 7, 11
Mat. 21
7. Md
14, 1. l
12, 3.

le dor-
none
mi.

9 goest thou thither againe? † I E S V S answered, Are there
not twelue houres of the day? If a man vvalke in the day, he
10 stumbleth not: because he seeth the light of this vvorld: † but
if he walke in the night, he stumbleth, because the light is not
11 in him. † These things he said: and after this he saith to
them, Lazarus our frende sleepeeth: but I goe that I may raise
12 him from sleepe. † His Disciples therfore said, Lord, if he
13 sleepe, he shal be safe. † but I E S V S spake of his death: & they
14 thought that he spake of the sleeping of sleepe. † Then ther-
15 fore I E S V S said to them plainly, Lazarus is dead: † and I am
glad for your sake, that you may beleeuē, because I vvvas not
16 there, but let vs goe to him. † Thomas therfore, vvho is
called Didymus, said to his condisciples, Let vs also goe, to
die vvith him.

17 † I E S V S therfore came, and found him novv hauing
18 been foure daies in the graue. († And Bethánia vvvas nigh
19 to Hierusalem about fiftene furlonges.) † And many of the
Ievves vvvere come to Martha and Marie, to comfort them
20 concerning theire brother. † Martha therfore vvhen she
heard that I E S V S vvvas come, vvvent to meete him: but Marie
21 sat at home. † Martha therfore said to I E S V S, Lord if thou
22 hadst been here, my brother had not died. † but novv also
I knowv that vvhat things soeuer thou shalt aske of God,
23 God vvill giue thee. † I E S V S saith to her, Thy brother shal
24 rise againe. † Martha saith to him, I knowv that he shal rise
25 againe in the resurrection, in the last day. † I E S V S said to
her, I am the resurrection and the life: he that beleeueth in
26 me, although he be dead, shal liue. † and euery one that li-
ueth, and beleueth in me, shal not die for euē, Beleueest
27 thou this? † She saith to him, Yea Lord, I haue beleueed
that thou art C H R I S T the sonne of God that art come into
this vvorld. †

28 † And vvhen she had said these things, she vvvent, and
called Marie her sister secretely, saying, The maister is come,
29 & calleth thee. † She, vvhe she heard, riseth quickly, & com-
30 meth to him. † For I E S V S vvvas not yet come into the towne:
but he vvvas yet in that place vvhere Martha had mette
31 him. † The Ievves therfore that vvvere vvith her in the house
and did comfort her, vvhen they savv Marie that she rose
quickly and vvvent forth, follovvved her, saying, That she
32 goeth to the graue, to vveepethere. † Marie therfore vvhen

The Gospel in a
Mass for the
dead vpon the
day of the bu-
rial or deposti-
tion.

the vvas come vwhere Iesvs vvas, seeing him, fel at his feete,
 and saith to him, Lord, if thou hadst been here, my brother
 had not died. † Iesvs therfore vwhen he savv her vweeping, 33
 and the Ievves that vvere come vvith her, vweeping, he gro-
 ned in spirit, and troubled him self, † and said, Vwhere haue 34
 you laid him? They say to him, Lord, come and see. † And 35
 Iesvs vvepr. † The Ievves therfore said, Behold howv he 36
 loued him. † But certaine of them said, Could not he that 37
 * opened the eies of the blinde man, make that this man
 should not die? † Iesvs therfore againe groning in him, 38
 self, commeth to the graue. and it vvas a caue: and a stone
 vvas laid ouer it. † Iesvs saith, Take avvay the stone. Mar- 39
 tha the sister of him that vvas dead, saith to him, Lord, novv
 he stinketh, for he is novv of foure daies. † Iesvs saith 40
 to her, Did not I say to thee, that if thou belecue, thou shalt
 see the glorie of God? † They tooke therfore the stone. 41
 avvay. And Iesvs lifting his eies vpvvard, said, Father, I
 giue thee thanks that thou hast heard me. † and I did knovv 42
 that thou doest alvvaies heare me, but for the people that
 standeth about, haue I said it, that they may beleuee that
 thou hast sent me. † Vwhen he had said these things, he cried 43
 vvith a loude voice, Lazarus, come forth. † And forthvvith 44
 he came forth that had been dead, bound feete and handes
 vvith vvinding bandes, and his face vvas tied vvith a napkin.
 Iesvs said to them, :: Loose him, and let him goe.

Io. 9, 4

:: S. Cyrilli. 7c.
 vlt. in Io. and S.
 August. Tract.
 49 in Io. apply
 this to the Apo-
 stles and Priests
 authoritie of ab-
 soluing sinners:
 affirming Christ
 to reuiue none
 frō sinne, but in
 the Church and
 by the Priests
 ministerie.

The Gospel vpo
 friday in Pas-
 sion vvecke.

:: Al men, but
 specially Natiōs
 must take hee-
 do, that vvholes
 to saue their
 temporal state,
 they forsake
 God: they lose
 not both as the
 Iewes did. Aug.
 tract. 49 in Io.

† Many therfore of the Ievves that vvere come to Marie 45
 and Martha, and had seen the things that Iesvs did, beleueed
 in him. -† And certaine of them vvent to the Pharisees, and 46
 told them the things that Iesvs did. † The cheefe priests 47
 therfore and the pharisees gathered a councel, and said, Vwhat
 doe vve, for this man doeth many signes. † If vve let him 48
 alone so, al vvil beleuee in him: and the Romanes vvil come,
 and :: take avvay our place and nation. † But one of them nam- 49
 ed Caiphās, being the high priest of that yere, said to them,
 You knovv nothing, † neither doe you cōsider that it is expe- 50
 dient for vs that one man die for the people, and the vvhole
 natiō perish not. † And this he said not of him self: but being 51
 the high priest of that yere, he prophecied that Iesvs should
 die for the nation: † and not only for the nation, but to ga- 52
 ther into one the children of God that vvere dispersed.
 † From that day therfore they deuised to kil him. † Iesvs 53
 therfore 54

therfore vvalked no more openly among the Iewes, but he vvent into the countrie beside the desert vnto a citie that is called Ephrem, and there he abode vvith his Disciples. ¶

- 55 † And the Pasche of the Iewes vvvas at hand: and many of the countrie vvent vp to Hierusalem before the Pasche to
56 sanctifie them selues. † They sought I E S V S therfore: and they communed one vvith another, standing in the temple, Vvhat thinke you, in that he is not come to the festiual day? And the cheefe Priests & Pharisees had giuen cōmaundemēt, that if any man should know vvhere he vvvas, he should tel, that they might apprehend him.

A N N O T A T I O N S

CHAP. XI.

51. *Being the high Priest.* Manuel not that Christ preferreth his truth in the Church as wel by the vnworthy as the worthy Prelates thereof: the gistes of the Holy Ghost following their Order of the office & office, as we see here in Caiphas, and not their merites or person. And if this man being many order, though vvvas wicked, and in part an vsurper, and the Law and Priesthood being to decline and to giue place in a wicked person to Christs new ordinance, had yet some assistance of God for vtterance of truth which him self meant not, nor knew not: how much more may we be assured, that Christ wil not leaue Peter's

Seate, whose faith he promised should neuer faile, though the persons which occupie the same, were as ill as the blasphemous and malicious moutthes of Heretikes do affirme?

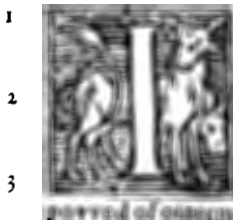
CHAP. XII.

The Rulers dealing as if he bid him self, 1 he cometh to Bethania, 3 Where by occasion of Iudas the theefe murmuring at Marie Magdalens costly deuotion, he foretelleth his death. 12 From thence, though they did not intend to kil Lazarus also, he rideth openly into Hierusalem, the people (because he had raised Lazarus) confessing vvith their acclamations that he is Christ. 20 Where certaine Gentils desiring to see him, 21 he foretelleth the conuersion of the vvhole vvorld from the Diuel to him, to be now instant, as the effect of his death vpon the Crosse. 28 The Father also answering from heauen to his prayer made to that purpose, 37 yet after al this, the Iewes continue incredulous as Esay prophesied of them: 42 though many beleued, but vvwere ashamed to confesse him. 44 Wherevpon he sheweth that it is glorious before God, and saluation to them selues, to beleue in him, and confesse him: and damnable, to despise him.

The 4 part.
THE 4 Pasche, & holy weeke of his passion in Hierusalem.

Ms. 26,
6. Mar.

124, 3.
PALME
SYNDAY
EUC.



I E S V S therfore sixe daies before the Pasche came to Bethania, vvhere Lazarus vvvas, that had been dead, vvhom I E S V S raised. † And they made him a supper there: and Martha ministred, but Lazarus vvvas one of them that sate at the table vvith him. † Marie therfore tooke a pint of right spikenard, pretious, and

The Gospel vv6 Munday in Holy weeke.

Of this woman's extraordinary offices of deuotion, & how acceptable they were to Christ. See the Annot. Mt. 26.

li iij anointed

weeke.

anointed the feete of I E S V S, and vviped his feete vvith her heare: and the house vvas filled of the odour of the ointmēt.

† One therfore of his disciples, Iudas Iscariote, he that vvas 4 to betray him, said, † " Vvhy vvas not this ointment sold for 5 three-hundred pence, and giuen to the poore? † And he 6 said this, not because he cared for the poore: but because he vvas a theefe, and hauing the purse, caried the things that vv ere put in. † I E S V S therfore said, Let her alone that she 7 may keepe it for the day of my :: burial. † For the poore you 8 haue alvvaies vvith you: but :: me you shal not haue alvvaies. † A great multitude therfore of the Ievves knevv 9 that he vvas there: and they came, not for I E S V S only, but that they might see Lazarus, vvhom he raised from the dead. † 10 But the cheefe Priests deuised for to kil Lazarus also: † be- 11 cause many for him of the Ievves vv ent avvay, and beleued 11 in I E S V S.

† And on the morovv a great multitude that vvas come 12 to the festiual day, vvhen they had heard that I E S V S com- meth to Hierusalem: † they rooke the * boughes of palmes, 13 and vv ent forth to mee te him, and cried, *Hosanna, blessed is he that commeth in the name of our Lord, the king of Israel.* † And I E S V S foud 14 a yong asse, and sate vpon it, as it is vvritten, † *Feare not daughter of Sion: behold, thy king commeth sitting vpon an asses colt.* † These things 16 his disciples did not knovv at the first: but vvhen I E S V S vvas glorified, then they remembered that these things had been vvritten of him, and these things they did to him. † The 17 multitude therfore gaue testimonie, vv which vvas vvith him vv hē he called Lazarus out of the graue, and raised him from the dead. † For therfore also the multitude came to mee te 18 him, because they heard that he had done this signe. † The 19 Pharisees therfore said among them selues, Doe you see that vve preuaile nothing? behold, the vvhole vvorld is gone after him.

† And there vv ere certaine Gentiles of them that :: came 20 vp to adore in the festiual day. † These therfore came to Phi- 21 lippe vvho vvas of Bethsaida of Galilee, and desired him, saying, Sir, vve are desirous to see Iesvs. † Philippe commeth, 22 and telleth Andrevv. Againe Andrevv & Philippe told Iesvs. † But I E S V S ansvvered them, saying, The houre is come, 23 that the Sonne of man shal be glorified. † ^b Amen, amen I say 24 to you, vnles the graine of vvheate falling into the ground, die:

:: The deuout offices of balm- ing and anoin- ting the dead bodies of the faithfull are here also allowed.

:: Not in visible and mortal cō- dition, to recei- ue almes of you or such like of- fices for supply of my necessi- ties. The Gospel vpō Saturday in Pailion weeke.

PALME
SYNDAY.

:: We may see there is a great difference where a man pray or adore, at home or i the Church & holy places: when the Gen- tiles also came of deuotion a pil- grimage to the Temple in Hierusalem. b The Gospel for S. Iguatius Febr. 1. And for a martyr that is no Bis(hop), as namely S. Lau- rence Aug. 10.

*Mt. 21,
7-Mr. 11,
7-Lu. 19,
35.

Pf. 117,
26.
Zach. 9,
9.

die it self remaineth alone. but if it die, it bringeth much
 25 fruite. † He that loueth his life, shal lose it: and he that ha-
 teth his life in this vvorld, doth keepe it to life euerlasting.
 26 † If any man minister to me, let him folow me: and vvhere
 I am, there also shal my minister be. If any man minister to
 27 me, my father vvill honour him. † † Novv my soule is trou-
 bled. And vvhat shal I say? Father, saue me from this houre.
 28 But therfore came I into this houre. † Father, glorifie thy
 name. A voice therfore came from heauen, Both I haue glo-
 29 rified it, and againe I vvill glorifie it. † The multitude ther-
 fore that stode and had heard, said that it thundered. Others
 30 said, An Angel spake to him. † I E S V S answered, and said,
 31 This voice came not for me, but for your sake. † Novv is
 the iudgemēt of the vvorld: novv the Prince of this vvorld
 32 shal be cast forth. † And I, * if I be exalted from the earth,
 33 vvill draw al things to my self. († and this he said, signi-
 * 34 fying vvhat death he should die.) † The multitude answered
 him, Vve haue heard out of the lawv, that CHRIST
 35 abideth for euer: and howv saiest thou, The Sonne of man
 must be exalted? Vvho is this Sonne of man? † I E S V S ther-
 fore said to them, Yet a litle vvhile, the light is among you.
 Vvalke vvhiles you haue the light, that the darkenesse over-
 take you not. And he that vvalketh in darkenesse, knowveth
 36 not vvither he goeth. † Vvhiles you haue the light, beleue
 in the light, that you may be the children of light. † These
 things I E S V S spake and he vvent avvay, and hid him self
 from them. †

37 † And vvhereas he had done so many signes before them,
 38 they beleueed not in him: † that the saying of Esay the Pro-
 phet might be fulfilled, vvhich he said, Lord, vvho hath beleueed the
 39 hearing of vs? and the arme of our Lord to vvhom hath it bene revealed? † Ther-
 40 fore they :: could not beleuee, because Esay said againe, † He
 hath blinded their eyes, and indurated their hart: that they may not see vvith
 their eyes, nor vnderstand vvith their hart, and be converted, and I heale them.
 41 † These things said Esay, vvhen he sawv his glorie, and spake
 42 of him. † But yet of the Princes also many beleueed in him:
 but :: for the Pharisees they did not confesse, that they might
 43 not be cast out of the Synagogue. † for they loued the glo-
 rie of men more, then the glorie of God.
 44 † But I E S V S cried, and said, He that beleueeth in me, doth
 45 not beleuee in me, but in him that sent me. † And he that

The Gospel vp6
 Holy roode
 day Septemb. 14.
 in latin. Exalta-
 tio S. Crucis.

:: If any man
 aske (saith S.
 Augustine)
 why they could
 not beleuee: I
 answer loudly,
 because they
 would not.
 Tract. 33. in 10.
 See the meang
 of this speech
 Annot. Act. 12.
 15. Mar. 4. 12.

:: This is the case
 of many princi-
 pal men in such
 countries whe-
 re heretic hath
 the vpperhand,
 who know and
 beleuee the Ca-
 tholike faith:
 but

Io. 3, 14.

Ej. 53, 1.

Esa. 6, 9.

Mt. 13,

14. Mr.

4, 2. Lu

8, 10.

Act. 28,

27.

weeke,

but making
choise rather to
keepe mans fa-
uour the Gods,
they dare not
confesse the sa-
me. Such may
pray that God
and the world
agree together:
for els it is seen
whos part they
will take.

seeth me, seeth him that sent me. † I a light am come into this 46
vworld: that euery one vvhich beleueth in me, may not re-
maine in the darkenesse. † And if any man heare my vvordes, 47
and keepe them not: I doe not iudge him. for I came not to
iudge the vworld, but to saue the vworld. † He that despiseth 48
me, & receiuerh not my vvordes, hath that iudgeth him. the
vvord that I haue spoken, that shal iudge him in the last day.
† Because of my self I haue not spoken, but the Father that 49
sent me, he gaue me commaundement vvhath I should say,
and vvhath I should speake. † And I knovv that his com- 50
maundement is life euerlasting. The things therefore that I
speake: as the Father said to me, so doe I speake.

A N N O T A T I O N S

C H A P. XII.

Church orna-
ments.

s. Why vviam.) So Wicked, couetous, and sacrilegious persons reprehend good men for be-
stowing their goods vpon Church ornaments &c. vnder pretence of better bestowing them on
the poore. such prouide for the poore as Iudas did.

Toleration of
the euil.

s. A thefe.) Iudas did not then first perish When he sould our Lord, for he was a thefe be-
fore: and being lost he yet folowed Christ, not in hart, but in body onely. Which our Maister tole-
rated, to giue vs a lesson to tolerate the ill, rather then deuide the body. *Aug. traht. 50 in 10.*

C H A P. XIII.

*At his last supper, to giue his farevvell, and that in most vvonderfullouing maner, & he
vvasheth his Disciples feete, s beginning vvith Peter, s (shewiing how ne-
cessarie it is for vs to be vvashed by him in Baptisme, and needful also after Bap-
tisme) 12 and by this example teaching them al humilitie one to vvard an other.
21 Then he foretelleth, that (not vvithstanding his exceeding loue to vvard them)
one euen of them vvill betray him, meaning Iudas, 22 as so Iohn he secretly
sheweth. After Whose going out, he reioyceth and saith that euen now the houre
is come, 34 commendeth vnto them to loue together, as a newv commaundement,
36 and foretelleth Peter vvho presumed to much of his ovvne strength, that euen
this night he vvill deny him thrise.*

The Gospel vpō
maundy thursday
at Masse, and at
the Washing of
feete.

M A U N D Y
T H U R S D A Y.

:: By supper, he
meaneth the eat-
ing of the Pas-
chal lambe. for,
the institution
of the B. Sacra-
ment was after
this.



N D before the festiual day of Pasche, 1
I E S V S knovving that his houre was come
that he should passe out of this vworld
to his Father: vvhereas he had loued his
that vvere in the vworld, vnto the end he
loued them. † And vvhen :: supper vvas 2
done, vvhereas the deuil novv had put into the hart of Iudas
Iscariote the sonne of Simon, to betray him: † knovving 3
that the Father gaue him al things into his handes, and that he
came from God, and goeth to God: † he riseth from sup- 4
per

Mt. 26, 1
Mr. 14,
1. Luc.
22, 1.

per, and laith aside his garments, and hauing taken a
 5 towvel, girded him self. † After that, he put vvater into a
 bafon, and " began to vvashe the feete of the difciples, and to
 vvipe them vvith the towvel vvherevvith he vvas girded.
 6 † He commeth therfore to Simon Peter. And Peter faith to
 7 him, Lord, doeft thou vvashe my feete? † I E S V S anfwered
 and faid to him, That vvwhich I doe, thou knoweft not
 8 novv, hereafter thou fhalt knovv. † Peter faith to him,
 Thou fhalt not vvashe my feete for euer. I E S V S anfwered
 him, If I vvashe thee not, thou fhalt not haue part vvith
 9 me. † Simon Peter faith to him, Lord, not only my feete,
 10 but alfo handes, and head. † I E S V S faith to him, He that is
 vvashed, nedeeth not but " to vvashe his feete, but is cleane
 11 vvholv. And you are cleane, but not al. † For he knevv
 vvho he vvas that vvould betray him. therfore he faid, You
 are not cleane al.

12 † Therefore, after he had vvashed their feete, and taken his
 garments, being fet dovvne, againe he faid to them, Knovv
 13 you vvhat I haue done to you? † You cal me, Maifter, and
 14 Lord: and you fay vvell, for I am fo. † If then I haue vvashed
 your feete, Lord and Maifter, you alfo ought to vvashe one
 15 an others feete. † For I haue giuen you an example, that as
 16 I haue done to you, fo you doe alfo. -† Amen, amen I fay to
 you, a feruant is not greater then his lord, neither is an apofle
 17 greater then he that fent him. † If you knovv thefe things,
 18 you fhall be blessed if you doe them. † I fpeake not of you
 al: I knovv vvhom I haue chofen. But that the fcripture may
 be fulfilled, *He that eateth bread vvith me, fhall lift vp his heele againft me.*
 19 † From this time I tel you, before it come to paffe: that vvhen
 20 it fhall come to paffe, you may beleene, that I am he. † Amen,
 amen, I fay to you, he that receiueth any that I fend, recei-
 ueth me: & he that receiueth me, receiueth him that fent me.

21 † Vvhen I E S V S had faid thefe things, he vvas troubled in
 fpirit: and he protested, and faid: * Amen, amen I fay to
 22 you: that one of you fhall betray me. † The difciples ther-
 fore looked one vpon an other, doubting of vvhom he fpake.
 23 † There vvas therfore one of his difciples leaning in the bo-
 24 fome of I E S V S, he vvhom I E S V S loued. † Therefore Simon
 Peter bekeneth to him, and faid to him, Who is it of vvhom
 25 he fpeaketh? † He therfore leaning vpon the breaft of I E S V S,
 26 faith to him, Lord, vvho is he? † I E S V S anfwered: He it is

Kk to

(Pf. 40,
110.

(Mat. 26,
18. Mar.
14, 16.
Luc. 22,
121.

weeke.

∴ Christ had
some prouision
before hand gi-
uen him by the
Collections of
the faithful,
which was vsed
both in his
owne necessi-
ties, & bestow-
ed vpon the
poore.

to vvhom I shal reach the dipped bread. And vvhhen he had
dipped the bread, he gaue it to Iudas Iscariote Simons sonne.
† And after the morfel, then Satan entred into him. And 27
I E S V S saith to him, That vvhich thou doest, doe it quickly.
† But no man knevv of those that sate at table to vvhath 28
purpose he said this vnto him. † For certaine thought, because 29
Iudas had the ∴ purse, that I E S V S had said to him, Bie those
things vvhich are needeful for vs to the festiual day : or that
he should giue some thing to the poore. † He therfore ha- 30
uing receiued the morfel, incontinent vvent forth. And it
vvas night.

† Vvhhen he therfore vvas gone forth, I E S V S said, Novv 31
the Sonne of man is glorified, and God is glorified in him. † If 32
God be glorified in him, God also vvil glorifie him in him
self, and incōtinēt vvil he glorifie him. † Litle children, yet a 33
litle vvwhile I am vvith you. You shal seeke me, & * as I said
to the Iewes, Vvhither I goe, you can not come: to you also
I say novv. † * Aⁿnev v cōmaundemēt I giue to you, That you 34
loue one an other : as I haue loued you, that you also loue
one an other. † In this al men shal knovv that you are my 35
disciples, if you haue loue one to an other. † Simon Peter 36
saith to him, Lord, vvhither goest thou? I E S V S answered,
vvhither I goe, thou canst not novv folovv me, but hereafter
thou shalt folovv. † Peter saith to him, Vvhy can not I fo- 37
lovv thee novv? * I vvil yeld my life for thee. † I E S V S an- 38
svvered him, Thy life vvilt thou yeld for me? Amen, amen I
say to thee, the cocke shal not crovv, vntil thou denie me
thrice.

Io. 7, 34

I Io. 34
23.

Mt. 26

35. Mr.

14. 29.

Ln. 22

33.

A N N O T A T I O N S

C H A P. XIII.

Puritie requi-
red to the re-
ceiuing of the
B. Sacrament.

9. *Began to vvash.*) This lotion was not onely of curtesy, such as the Iewes vsed tovvard their
ghests, nor onely for example of humilitie: but for mysterie and signification of the great puritie
that is required before we come to receiue the holy Sacrament, which straight after this vvashing
was to be instituted and giuen to the Apostles. *Ambr. li. 3 de Sacra. c. 1 Bernard. de cona Domini
Serm. 1.*

Venial sinnes
taken avay by
sacred ceremo-
nies.

10. *To vvash his feet.*) The foulness of the feet, when al the rest is cleane, signifieth the earthly
affections and reliques of former sinnes remitted: which are to be cleansed by deuout actes of cha-
ritie & humilitie, as *S. Ambrose li. 3 de Sacra. c. 1.* and *S. Augustine ep. 108. & tract. 56 in 10.* do note.
And because this was onely a cceremonie, & yet had such force, both now and aftervvard vsed of
the Apostles, that it purged smaller offenses and filthines of the soule, as *S. Ambrose* and *S. Bernard*
gather, it may not seeme strange that holy water and such ceremonies may remit venial sinnes.

11. *Tom also ought.*) Our Maister neuer spake plainer, nor seemed to commaund more precisely,
either of Baptisme or the Eucharist or any other Sacrament: and yet by the Churches iudgement

directed

*Ambr. &
Bern. locū
citatu.*

directed by the Holy Ghost, we know this to be no Sacrament nor necessarie ceremonie, and the other to be. And why do they beleue the Church in this, and do not credit her affirming the chalice not to be necessarie for the communicants?

30. A new commaundement.) The commaundement of mutual loue was giuen before, but manifoldly misconstrued, and abridged by the Iewes to frends onely, to this life onely, for earthly respects onely: but Christi reneweth it and enlargeth it after the forme of his owne loue toward vs, and giueth grace to fulfil it.

weeke.

The Church defineth which are Sacraments and which not & c.

CHAP. XIII.

They being sad, because he said that he must goe from them, he comforteth them many waies, as, putting them in hope to follow him vnto the same place, so that they keepe his commaundements. Where he telleth them, that him self is the way thither according to his Humaneitie, and also the end according to his Diuinitie, no lesse then his Father, because he is consubstantial. is promising also to send vnto them (that is, to his Church) the Holy Ghost to be after his departure with them for euer. 31 And saying that it is his promotion (according to his Humaneitie) to goe to the Father, for whose obedience this his death shalbe, & not for any guilt of his owne.



1 IET not your hart be troubled. You be-
 2 leeu in God, beleue in me also. † In my
 3 fathers house there be many mansions.
 If not, I would haue told you, Because I
 goe to prepare you a place. † And if I
 goe, and prepare you a place: I come
 againe and will take you to my self, that
 also may be. † And whither I goe you
 know, and the way you know.

The Gospell vpo
 SS. Philip and
 Iacobs day
 Maij. 1.

These man-
 sions signifie dif-
 ferences of glo-
 rie in heauen.
 Hiero. li. 2. adu.
 Iouin.

5 † Thomas saith to him, Lord, we know not whither thou
 6 goest: and how can we know the way? † Iesus saith to
 him, I am the way, and the veritie, and the life. no man com-
 7 meth to the Father, but by me. † If you had knowen me,
 my father also certes you had knowen: and from hence forth
 you shal know him, and you haue seen him.

8 † Philippe saith to him, Lord shew vs the Father, and it suf-
 9 ficeth vs. † Iesus saith to him, So long time I am with you:
 & haue you not knowed me? Philippe, he that seeth me, seeth
 10 the Father also. How saiest thou, Shew vs the father? † Doest
 thou not beleue that I am in the Father, & the Father in me?
 The wordes that I speake to you, of my self I speake not. But
 11 my father that abideth in me, he doeth the workes, † Beleue
 you not, that I am in the Father and the Father in me? Other-
 12 wise for the workes them selues beleue. † Amen, amen I
 say to you, he that beleueth in me, the workes that I doe, he
 13 also shal doe, and greater then these shal he doe, † because
 I goe to the Father, and whatsoeuer you shal aske in my

Kk ij name,

doe
 know

weeke.

The Gospel in
a votive Masse
for the election
of the Pope, &
vpon Whitfun
eue.

:: It is then pos-
sible both to
loue Christ, and
to keepe his com-
maundements.

c Paraclete by
interpretation
is either a com-
forter, or an
aduocate: and
therefore to trans-
late it by any
one of them
only, is phaps
to abridge the
sense of this
place.

name; that wil I doe: ¶ that the Father may be glorified in the
Sonne. † If you aske me any thing in my name, that vvil I 14
doe. † If you :: loue me, keepe my commaundements. † And 15
I vvil aske the father, and he vvil giue you an other ¶ Para- 16
clete, that he may abide vvith you" for euer, † "the Spirit of 17
truth, vvhom the vvorld can not receiue, because it seeth
him not, neither knovveth him, but you knovv him: be-
cause he shal abide vvith you, and shal be in you. † I vvil 18
not leaue you orphanes: I vvil come to you. † Yea a litle 19
vvhile: and the vvorld seeth me no more. But you see me: be-
cause I liue, and you shal liue. ¶ † In that day you shal knovv 20
that I am in my father, and you in me, and I in you. † He 21
that hath my commaundements, and keepeth them: he it is
that loueth me. And he that loueth me, shal be loued of my
father: and I vvil loue him, and vvil manifest my self to
him. ¶

sh
knovv

† Iudas saith to him, not that Iscariote, Lord, vvhat is 22
done, that thou vvilt manifest thy self to vs; and not to the
vvorld? † I E s v s answered, and said to him, If any loue me, 23
he vvil keepe my vvord, and my father vvil loue him, and
vve vvil come to him, and vvil make abode vvith him. † He 24
that loueth me not, keepeth not my vvordes. And the vvord
vvhich you haue heard, is not mine: but his that sent me, the
Fathers. † These things haue I spoken to you abiding vvith 25
you. † But the Paraclete the holy Ghost, vvhom the Father 26
vvil send in my name, he shal :: teach you al things, & suggest
vnto you al things vvharsoeuer I shal say to you. † Peace 27
I leaue to you, my peace I giue to you. not as the vvorld gi-
ueth, doe I giue to you. Let not your hart be troubled, nor
fear. † You haue heard that I said to you, I goe and I come 28
to you. If you loued me, you vvould be glad verily, that I
goe to the Father: because the Father is greater then I. † And 29
novv I haue told you before it come to passe: that vvhen it
shal come to passe, you may beleue. † Novv I vvil not 30
speake many things vvith you. for the prince of this vvorld
commeth, and in me he hath not any thing. † But that the 31
vvorld may knovv that I loue the Father: and as the Father
hath giuen me commaundement, so doe I: ¶ Arise, let vs
goe hence.

The Gospel vpo
Whit Sunday.
And in a Votive
Masse of the
holy Ghost.

:: See the An-
not. vpo the 16
Chap. 46. 12
& 13.

ANNOT.

ANNOTATIONS CHAP. XIII.

- li. de Ba- 12. Greater then the f. S. Chrysoftom in a whole booke against the Pagans proueth that this We may and
byla mart- was fulfilled not onely in Peters shadow, and Pauls garments, which as we read in the * Actes, must eaily be-
10. f. healed infirmities: but also by the Relikes and monuments of Sainds, namely of S. Babyas, of leuee the mira-
* Act. 13. whom he there treateth: thereby insinuating that Christ is God, who could and did performe these cles of Sainds
17, 18. wonderfull wordes, by the very actes of his seruants. The Protestants cleane contrarie, as patrones & of their reli-
of the Pagans infidelitie, as though our Saviour had promised these & the like miraculous woikes kes, we Christ
in vaine, either not meaning or not able to fulfill the, in do they discredit al the approued histories him self foretel-
of the Church concerning miracles wrought by Sainds, namely that S. Gregorie Thaumaturgus leth they shal
* See An- * remoued a mountaine, the miracles of S. Paul the eremite and S. Hilarion written by S. Hierom, doe such wou-
not. Act. the miracles of S. Martin written by Severus Sulpitius, the miracles testified by S. Augustine de Ci- derful things.
17, 18. tis. Dei, the miracles approued by S. Gregorie in his Dialogues, the miracles reported by S. Bede in his
Ecclesiastical storie and liues of Sainds: and al other miracles neuer so faithfully recorded in Eccle-
siastical Writers. In al which things about their reach of reason and nature, they are as litle persua-
ded and haue no more faith then had the Pagans, against whom S. Chrysoftom in the foresaid booke, and S. Augustine de Ciu. Dei li. 22 c. 8, and other Fathers heretofore haue written. No man
therefore needeth to maruel that the very Image of our Lady, & the like, doe miracles, euen as Peters shadow did: nor wonder, if such things seeme stranger and greater then those which Christ him-
self did: whereas our Saviour to put vs out of doubt, saith expressly, that his Sainds shal doe greater things then him self did.
14. For euer.) If the Holy Ghost had been promised onely to the Apostles, their successors and The HOLY
the Church after them could not haue challenged it, but it was promised them for euer. Whereby GHOST is pro-
We may learne, both that the priuileges and promises made to the Apostles were not personal, but mitted to the
pertaining to their offices perpetually: and also that the Church and Pastors in al ages had and haue CHURCH
the same Holy Ghost to gouerne them, that the Apostles and primitive Church had. for euer.
17. The spirit of truth.) They had many particular giftes and graces of the Holy Ghost before, and many virtues by the same, as al holy men haue at al times: but the Holy Ghost here promised The Spirit of
to the Apostles and their successors for euer, is to this vs specially promised, to direct them in al truth shal assist
truth and veritie: and is contrarie to the spirit of errour, heresie, and falshod. And therefore the CHURCH
Church can not fall to Apostasie or Heresie, or to nothing, as the Aduersaries say. alwayes.
22. Father greater then I.) There is no place of Scripture that seemeth any thing so much to make The Ariens al-
for the Sacramentaries, as this and other in outward shew of wordes seemed to make for the leage as plaine
Arians, who denied the equalitie of the Sonne with the Father, which wordes yet in deede rightly Scriptures as
vnderstood after the Churches sence, make nothing for their false secte, but only signifie that Christ the Protestants.
according to his Manhood was inferior in deede, and that according to his Diuinitie he came of the Father. And if the Heresie or diseafe of this time were Arianisme, we should stand vpon these
places and the like against the Ariens; as we now do vpon others against the Protestants, whose
secte is the diseafe and bane of this time.

CHAP. XV.

He exhorteeth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Iewes any more) 9. and in his loue, louing one another, and keeping his commandments: 12. shewing how much he accounteth of them, by shew that he dieth for them, 15. and revealeth vnto them the secretes of heauen, 17. and appointeth their fruites to be perpetual: 18. confirming them also against the persecutions and hatred of the obstinate Iewes.

weeke.

The Gospel for
one Martyr.

Christ hath
some branches
in his body my-
stical that be
fruitles. therefore
il liuers also
may be mem-
bers of Christ
& the Church.

Man may coti-
nually increa-
se in iustice and
sanctification,
so long as he
liueth.

S. Augustine
expoundeth it
of the Sacramen-
tal word of
Baptisme, and
not as Hereti-
kes do, of prea-
ching onely.

Traff. 80. in 10.

If a Schisma-
tike pray neuer
so much, he is
not heard, be-
cause he remay-
neth not in the
body of Christ.

The Gospel vpō
S. Barnabees
day, and on the
eue of an Apo-
stle.

The Gospel vpō
SS. Simon and
Iudes day.

He foreflew-
eth that many
wil not obey
the Churches
wordes. & no
maruel, because
they cōtemned
Christes owne
precepts.



AM the true vine: and my father is the hus-
band-man. † Euery :: branche in me, not
bearing fruite, he vvil take it avway: and
euery one that beareth fruite, he vvil purge
it, :: that it may bring more fruite. † Novv 3
you are cleane for the :: word vvwhich I haue
spoken to you. † Abide in me: and I in you. As the branche 4
can not beare fruite of it self, " vnles it abide in the vine: so
you neither, " vnles you abide in me. † I am the vine: you 5
the branches. he that abideth in me, and I in him, the same
beareth much fruite: for vvithout me you can doe nothing.
† If any abide not in me: he shal be cast forth as the branche, 6
and shal vvither, and they shal gather him vp, and cast him
into the fire, and he burneth. † If you :: abide in me, and my 7
vvordes abide in you: you shal aske vvhat thing soeuer you
vvil, and it shal be done to you. † In this my father is glo- 8
rified: that you bring very much fruite, and become my Dis-
ciples. † As my father hath loued me, I also haue loued you. 9
Abide in my loue. † If you " keepe my precepts, you shal 10
abide in my loue: as I also haue kept my fathers precepts, and
doe abide in his loue. † These things I haue spoken to you, 11
that my ioy may be in you, and your ioy may be filled.
† * This is my precept, that you loue one an other, as I haue 12
loued you. † Greater loue then this no man hath, that a man 13
yeld his life for his frendes. † You are my frendes, if you doe 14
the things that I commaund you. † Novv I cal you not ser- 15
uants: for the seruant knovveth not vvhat his lord doeth.
But you I haue called frendes: because al things vvhatsoeuer I
heard of my father, I haue notified vnto you. † You chose not 16
me, but I chose you: and haue appointed you: that you goe,
& bring fruite: and your fruite abide: that vvhatsoeuer you
aske the father in my name, he may giue it you. † These 17
things I commaund you, that you loue one an other.

† If the vvorld hate you: knovv ye that it hath hated me 18
before you. † If you had been of the vvorld, the vvorld 19
vvould loue his ovne. but because you are not of the world,
but I haue chosen you out of the vvorld, therefore the vvorld
hateth you. † Remembre my vvord that I said to you, * The 20
seruant is not greater then his maister. If they haue persecuted
me, you also vvil they persecute. if they haue kept my vvord,
:: yours also vvil they keepe. † But al these things they vvil 21
doe

Io. 13, 34:

Io. 13, 16
Mt. 10,
24. Lk.
6, 40.

- doe to you for my name sake : because they know not him
 22 that sent me. † If I had not come, and spoken to them, they
 should not haue sinne: but nowv they haue no excuse of their
 23 sinne. † He that hateth me, hateth my Father also. † If I had
 24 not done amōg them vvorkes that no other man hath done,
 they should not haue sinne : but nowv both they haue
 25 seen, and they doe hate both me and my Father. † But that
 the vvord may be fulfilled, vvhich is vvritten in their lawv:
 26 *That they hated me gratis.* † But vvhen the Paraclete commeth
 "vvhom I * vvill send you from the Father, the Spirit of truth,
 vvhich procedeth from the Father, he shal giue testimonie
 27 of me: † and" you shal giue testimonie, because you are
 vvith me from the beginning.

1st 24,
 19.
 1st 2, 1.

The Gospel vvō
 Sunday after
 the Ascension,
 and in a Voīue
 of the B. Trini-
 tie.

A N N O T A T I O N S

C H A P. XV.

4. *Unless you abide.* These conditional speeches, *If you remaine in the vine, If you keepe my com-
 mandments,* and such like, giue vs to wit that We be not sure to persist or perseuere, nor to be
 faued, but vnder conditions to be fulfilled by vs. *Aug. de corrupt. & gra. l. 13.* No man sure of
 perseuerance.
6. *Unless it abide.* Whosoever by Heresie or Schisme or for any other cause is cut of or sepa-
 rated from the Church, he can do no meritorious Worke to Saluation.
10. *Keep my precepts.* This careful and often admonition of keeping his commandments,
 proueth that a Chriilian mans life is not onely or principally in faith, but in good workes. Not onely
 faith.
24. *If I had.* If the Iewes had not sinned by refusing Christ, in case he had not done greater
 miracles then any other: then Were it a great folly of Catholikes to beleue Luthers or Caluins
 new opinions without any miracles at all.
26. *Whom I vvill send.* The Holy Ghost is sent by the Sonne, therefore he procedeth from him
 also, as from the Father: though the late Schismatical Greekes thinke otherwisc.
27. *You shal giue.* He vouchsafeth to ioine together the testimonie of the Holy Ghost, and
 of the Apostles: that We may see the testimonie of truth ioiutely to consist in the Holy Ghost and
 in the Prelats of the Church.

C H A P. XVI.

*The cause vvhy he foretelleth them their persecution by the Iewes, is, that they be not
 aftervvard scandalized thereat. 6 Though they thinke thu heauie Iewes, it is
 for their vantage that he departeth, because of the great benefites that they shal
 receiue by the coming then of the Holy Ghost, vvho shal also be his vvitness
 against his enemies. 16 Although in this vvorld they shal so be persecuted, yet
 to his heauenly Father they and their praiers made in his name, shal be most
 acceptable, and at length the childe (that is, Christ in all his members) being
 borne, their ioy shal be such as no persecutor can take from them. 31 Howvvbeit as
 this instant of his apprehension, they vvill al for sake him.*

These

¶ The Heretikes translate, Excommunicate you. See what corruption this is, and the reason thereof, Annot. c. 9, 22.



TH E S E things haue I spoken to you, 1
that you be not scandalized. † Out of 2
the synagogs they vvil :: cast you : but
the houre commeth, that euery one
vvhich killeth you, shal thinke that
he doeth seruice to God. † and these 3
things they vvil doe to you : because
they haue not knowen the Father, nor

me. † But these things I haue spoken to you: that vvhē the 4
houre shal come, you may remember them, that I told you. ¶

† But I told you not these things from the beginning, be- 5
cause I vvas vvith you. And novv I goe to him that sent me,
and none of you al keth me: Vvthither goest thou? † But be- 6
cause I haue spoken these things to you, sorovv hath filled
your hart. † But I tel you the truth, it is expedient for you that 7
I goe. For if I goe not, the Paraclete shal not come to you:
but if I goe, I vvil send him to you. † And vvhē he is come, 8
he shal argue the vvorlde of sinne, and of iustice, and of iudge-
ment. † of sinne: because they beleue not in me. † but of 9
iustice: because I goe to the Father: and novv you shal not 10
see me. † and of iudgement: because the prince of this vvorlde 11
is novv iudged. † ¶ Yet many things I haue to say to you: 12

but you can not beare them novv. † But vvhē he, the Spi- 13
rit of truth, commeth, :: he shal teach you al truth, for he shal
not speake of him self: but vvhāt things soeuer he shal heare,
he shal speake: and the things that are to come he shal shew 14
you. † He shal glorifie me: because he shal receiue of mine, 14
and shal shew to you. ¶ † Al things vvhāt soeuer the Fa- 15
ther hath, be mine. Therefore I said, that he shal receiue of

mine, and shal shew to you. † A litle vvwhile, and novv you 16
shal not see me: and againe a litle vvwhile, and you shal see
me: because I goe to the Father.

† Some therefore of his disciples said one to an other, Vvhat 17
is this that he saith to vs: A litle vvwhile, and you shal not
see me: and againe a litle vvwhile, and you shal see me, and,
because I goe to the Father? † They said therefore, Vvhat is 18
this that he saith, A litle vvwhile? vve knowv not vvhāt he
speaketh. † And I e s v s knewv, that they vvould al ke him: 19
and he said to them, Of this you doe question among your
selues, because I said to you, A litle vvwhile, and you shal not
see me: and againe a litle vvwhile, and you shal see me. † Amen, 20

amen

The Gospel vpō
the 4 Sunday
after Easter.

¶ If he shal
teach al truth,
& that foreuer
(as before c. 14,
16:) how is it
possible, that
the Church can
erre, or hath er-
red at any time
or in any point?

The Gospel vpō
the 3 Sunday
after Easter.

- amen I say to you, that you shal vveepe, and lament, but the
vworld shal reioyce: and you shal be made sorovvful, but
21 your sorovv shal be turned into ioy. † A vvoman vvhen
she trauaileth, hath sorovv, because her houre is come: but
vvhen she hath brought forth the childe, novv she remem-
breth not the anguish for ioy, that a man is borne into the
22 vworld. † And you therefore, novv in deede you haue sorow,
but I vvil see you againe, and your hart shal reioyce: and
23 your ioy no man shal take from you. † And in that day
me you shal not aske any thing. Amen, amen I say to you, if
you aske the Father any thing: in my name, he vvil giue it
24 you. † Vntil novv you haue not asked any thing in my name.
25 Aske and you shal receiue: that your ioy may be full. † These
things in prouerbes I haue spoken to you. The houre com-
meth vvhen in prouerbes I vvil no more speake to you, but
26 plainly of the Father I vvil shew you. † In that day you shal
aske in my name: and I say not to you, that I vvil aske the Fa-
27 ther for you. † For the Father him self loueth you, because
you haue loued me, and haue beleeued that I came forth
28 from God. † I came forth from the Father, and came into
the vworld: againe I leaue the vworld, and I goe to the
Father.
29 † His disciples say to him, Behold novv thou speakest
30 plainly, and saiest no prouerbe. † novv vve knowv that
thou knowvest al things, and thou needest not that any man
aske thee. in this vve beleue that thou camest forth from
31 God. † I I E S V S answered them, Novv do you beleue?
32 † * Behold the houre commeth, and it is novv come, that
you shal be scattered euery man into his ovvne, and me you
shal leaue alone: and I am not alone, because the Father is
33 vvith me. † These things I haue spoken to you, that in me
you may haue peace. In the vworld you shal haue distresse:
but haue confidence, I haue overcome the vworld.

The Gospel
the 5 Sund
after Easter

¶ Vpon this
Church cō-
deth al her-
ets, Per Ch
Dominum
stru, euent
also that
made to S

Mr. 27,
31. Mr.
14, 17.

A N N O T A T I O N S

CHAP. XVI.

12. *Yet many things.*) This place conuinceth that the Apostles and the faithfull be taught
many things, Which Christ omitted to teach them for their weaknes: and that it was the prou-
idence of God that Christ in presence should not teach and order al things, that we might be no
lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that him
self deliuered,

Christ left
ny things to
taught by
Church.

Week.

13 The Spirit of truth.) Euer note that the Holy Ghost in that he is promised to the Church, is called the Spirit of truth. Which Holy Spirit for many other causes is given to diuers priuate men and to al good men, to sanctification: but to teach al truth and prelerue in truth and from error, he is promised and performed onely to the Church and the cheefe Gouverner and general Councils thereof.

The Spirit of truth.

CHAP. XVII.

After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his worke, he wvill giue him his appointed glorie, for the conversion of al nations, & and preferre his Apostles, and his Church after them in vnitie and veritie (that is, from Schisme and Heresie): 24 finally also glorifie them wvith him in heauen.

The Gospel vpo Ascension eue.

∴ The Father glorifieth the Sonne by raising him from death, exalting him vp to his right hand, making al creatures to bow downe at his Name, and geuing him al power and iudgement. The Sonne againe glorifieth the Father, by making his honour, which onely in a manner was in lewre before, now knowne to al Nations.



THESE things spake IESVS: and lifting I vp his eies into heauen, he said, Father, the houre is come, ∴ glorifie thy sonne, that thy sonne may glorifie thee. † As 2 thou hast giue him powver ouer al flesh that al vvhich thou hast giuen him, to them he may giue life euerlasting. † And 3 this is " life euerlasting that they knowv thee, the only true God, and vvhom thou hast sent I E S V S C H R I S T. † I haue glorified thee vpon the earth: I haue 4 consummated the vvorke vvhich thou gauest me to doe: † and novv glorifie thou me O Father vwith thy self, vwith 5 the glorie vvhich I had before the vvorld vvas, vwith thee. † I haue manifested thy name to the men vvhom thou gauest 6 me out of the vworld. Thine they vvere, and to me thou gauest them: and they haue kept thy vword. † Novv they haue 7 knowven that al things vvhich thou gauest me, are from thee: † because the vvordes vvhich thou gauest me, I haue giuen 8 them: and they haue receiued, and knowven in very deede that I came forth from thee, and haue beleueed that thou didst send me. † For them doe I pray: Not for the vworld 9 doe I pray, but for them vvhom thou hast giuen me: † because they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And novv I am not in the vworld, and these are in the vworld, and I come to thee. † † Holy father, ∴ keepethem in thy name, vvhom thou hast 11 giuen me: that they may be one, as also vve. † Vwhen I 12 vvas vwith them, I kept them in thy name. Those * vvhom thou gauest me, haue I kept: and none of them perished, but the sonne of perdition, that the * scripture may be fulfilled. † And novv I come to thee: and these things I speake 13 in the world, that they may haue my ioy filled in them selues.

† I

The Gospel in a Yotue Masse agailt Schisme.

∴ His petition is specially to keepe the Apostles and his Church in vnitie and from Schismes.

Jo. 18, 9.

Rf. 40, 10, 108, 8.

- 14 † I haue giuen them thy vvord, and the vvorld hath hated them, because they are not of the vvorld: as I also am not of the vvorld. † I pray not that thou take them avvay out of the vvorld, but that thou preferue them from euil. † Of the vvorld they are not: as I also am not of the vvorld. † " Sanctifie them in truth. Thy vvord is truth. † As thou didst send me into the vvorld, I also haue sent them into the vvorld.
- 19 † And for the I doe: sanctifie my self: that they also may be sanctified in truth. † And not for them only doe I pray, but for the also that by their vvord shal beleue in me: that they al may be one, as thou (Father) in me, and I in thee, that they also in vs may be one: that the vvorld may beleue that thou hast sent me. † And the glorie that thou hast giuen me, haue I giuen to them: that they may be one, as vve also are one.
- 23 † I in them, and thou in me: that they may be consummate in one: and the vvorld may know that thou hast sent me, and hast loued them, as me also thou hast loued. † Father, vvhom thou hast giuen me, I vvil, that vvhere I am, they also may be vvith me: that they may see my glorie vvhich thou hast giuen me, because thou hast loued me before the creation of the vvorld. † Iust Father, the vvorld hath not knowen thee. but I haue knowen thee: and these haue knowen, that thou didst send me. † And I haue notified thy name to them, and vvil notifie it: that the loue vvher vvith thou hast loued me may be in them, and I in them.

11 To sanctifie him self, is to sacrifice him self, by dedicating his holy body and bloud to his Father, both vpon the Crosse, and in the holy Sacrament.

A N N O T A T I O N S

CHAP. XVII.

1. *Life everlasting.* Both the life of glorie in heauen, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision: this, in faith working by charitie. for, knowledge of God without keeping his commaundements, is not true knowledge, that is to say, it is an vnprofitable knowledge. 1 Jo. 2.

True knowledge of God,

12. *Sanctifie them.* Christ prayeth that the Apostles, their successors, & al that shal be of their beleeue, may be sanctified in truth. which is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from errour. Which prayer of Christ had not been heard, if the Church might erre.

The Church can not erre,

20. *But for them.* He expresseth (and it is a great comfort) that he praieth not onely for the Apostles, but for the whole Church after them, that is, for al beleeuers. And al this profound and diuine prayer is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible Sacrifice on the crosse.

The Canon of the Masse,

CHAP. XVIII.

*Being gone to the place that Iudas the Traitor did knowe, * he offereth him self to the band of his enemies, sheweth his Diuine might in ouerthrowing them al with a woord, and in sauing his Apostles from them also with a woord: 10 rebuketh Peter that would defend him from them: 12 and so being apprehended, is brought bound to Annas and Caiphas, vvhich he is stricken by a seruant, and chrispe denied of Peter. 28 Againe in the morning he is by them brought to Pilate, 29 Who demanding their accusation, vvhereas they would oppresse him with their authoritie, 31 and examining the point of his kingdom, pronounceth him innocent: yet they cry rather to haue a theemes life saued.*

THVRSDAY
night.
The PASSION
according to S.
Iohn in these
two Chapters,
is the Gospel at
Mall: vpon
Good friday.
So the PAS-
SION is read
in holy weeke
foure times,
according to
the foure Euan-
gelistes, as S.
Augustine ap-
pointed also in
his Church at
Hippo. Ser. 144.
de tempore.

WHEN IESVS had said these things, he went forth with his disciples beyond the Torrent-Cedron, vvhere vvvas a garden, into the vvvhich he entered and his Disciples. † And Iudas also, that betrayed him, knew the place: because IESVS had often resorted thither together vvith his Disciples. † Iudas therefore hauing receiued the band of men, and of the cheefe Priests and the Pharisees, ministers, commeth thither vvith lanternes and torches and vveapons. † IESVS therefore knowing al things that should come vpon him, went forth, and said to them, Vvhom seeke ye? † they answered him, IESVS of Nazareth. IESVS saith to them, I am he. And Iudas also that betrayed him, stood vvith them. † As sone therefore as he said to them, I am he: they went back vvard, and fel to the ground. † Againe therefore he asked them, Vvhom seeke ye? And they said, IESVS of Nazareth. † IESVS answered, I haue told you, that I am he. if therefore you seeke me, let these goe their vvaies. † That the vvord might be fulfilled vvvhich he said, * That of them vvhom thou hast giuen me, I haue not lost any. † Simon Peter therefore hauing a svord, drevve it out: and smote the seruant of the high priest: & cut of his right eare. And the name of the seruant vvvas Malchus. † IESVS therefore said to Peter, Put vp thy svord into the scabbard. The chalice vvvhich my father hath giuen me, shal not I drinke it? † The band therefore and the Tribune & the 12 ministers of the Ievves apprehended IESVS, and bound him: † and they brought him to Annas first, for he vvvas father in law to Caiphas, vvho vvvas the high priest of that yere. † And * Caiphas vvvas he that had giuen the counsel to the Ievves, That it is expedient that one man die for the people.

† * And Simon Peter folowed IESVS, and an other disciple. And that Disciple vvvas known to the high priest, and went

Mt. 26,
36. Mr.
14. 32.
Lk. 22,
39.

Mt. 26,
47. Mr.
14. 43.
Lk. 22,
47.

Io. 17, 12

Io. 11,
49.
Mt. 26,
58. Mr.
14. 54.
Lk. 22,
54.

16 vvent in vwith I E S V S into the court of the high priest. † but
Peter stode at the doore vvithout. The other disciple ther-
17 fore that vvas knovven to the high Priest, vvent forth, and
spake to the portresse, and brought in Peter. † The vvench
therefore that vvas portresse, saith to Peter, Art not thou also
18 of this mans disciples? He saith to her, † I am not. † And the
seruants and ministers stode at a fire of coles, because it vvas
cold, and vvarmed them selues. And vvith them vvas Peter
also standing, and vvarming him self.

19 † The high priest therefore asked I E S V S of his disciples,
20 and of his doctrine. † I E S V S answered him, I haue openly

spoke to the vvorld: I haue alwayes taught in the synagoge,
and in the temple vvither al the Iewes resort together:

21 and in secrete I haue spoken nothing. † Vvhy askest thou
me? aske them that haue heard vvhat I haue spoken vnto

22 them: behold they knovv vvhat things I haue said. † Vvhen
he had said these things, one of the ministers stāding by, gaue

I E S V S a blow, saying, Answerest thou the high priest so?
23 † I E S V S answered him, If I haue spoken il, giue testimonie

of euil: but if vvell, vvhy strikest thou me?

24 † And Annas sent him bound to Caiphas the high priest.

25 † And Simon Peter vvas standing, and vvarming him self.
They said therefore to him, Art not thou also of his disciples?

26 He denied and said: I am not. † One of the seruants of the
high priest saith to him, his cosin vvwhose eare Peter did cut

27 of, Did not I see thee in the garden vvith him? † Againe ther-
fore Peter denied: and forthvvith the cocke crevve.

28 † * They therefore bring I E S V S from Caiphas into the
Palace. And it vvas morning: and they vvent not in into the

29 Palace, that they might not be contaminated, but that they
might eate the Pasche. † Pilate therefore vvent forth to them

30 vvithout, and said, Vvhat accusation bring you against this
man? † They answered and said to him, If he vvere not a

31 malefactour, vve vvould not haue deliuered him vp to thee.
† Pilate therefore said to them, Take him you, and according

32 to your law iudge him. The Iewes therefore said to him, It is
not lawfull for vs to kil any man. † * That the vvord of I E S V S

might be fulfilled vvich he said, signifying what death he
should die.

33 † * Pilate therefore vvent into the Palace againe, and cal-
led I E S V S, and said to him, Art thou the king of the Iewes?

Ll. iij † I E S V S

† It is al one
for a man to de-
ny Christ, and
that he is a disc-
iple of Christ,
or a Catholike,
or a Christian
man, vvhen he
is demanded.
Aug. trakt. 113 in
Io. for so Peter
here denieth
Christ, in deny-
ing him self to
be his Disciple.

GOOD FRI-
DAY.

Mr. 17, 1
Mr. 15, 1
Lu. 23, 1

Jo. 12, 33
Mr. 10,
19.

Mr. 27,
11. Mr.
15, 2. Lu.
23, 4.

weeke.

∴ It pleased
God, that Christ
who was to dy
both for the Ie-
wes & the Ge-
tiles, should be
betrained of the
one, and put to
death by the
other.

† I E S V S answered, Saiest thou this of thy self, or haue 34
others told it thee of me? † Pilate answered, Vvhy, am I a Iewe? 35
∴ Thy nation, and the cheefe priests haue deliuered thee vp
to me: vvhat hast thou done? † I E S V S answered, My king- 36
dom is not of this vvorld. if my kingdō vv ere of this vvorld,
my ministers verily vvould strue that I should not be deli-
uered to the Ievves. but novv my kingdom is not from hēce.
† Pilate therfore said to him, Art thou a king then? I E S V S 37
answered, Thou saiest, that I am a king. For this vv as I borne,
and for this came I into the vvorld : that I should giue
testimonie to the truth. Euery one that is of the truth, heareth
my voice. † Pilate saith to him, Vvhat is truth? 38

And vvhen he had said this, he vv ent forth againe to
the Ievves, and saith to them, I finde no cause in him. † * But 39
you haue a custome that I should release one to you in the
Pasche: vv il you therfore that I release vnto you the king of
the Ievves? † They al therfore cried againe, saying, Not him 40
but Barabbas. And Barabbas vv as a cheefe.

Mt. 27,
15. Mr.
15, 6. 1st
23, 17.

C H A P. X I X.

*The Ievves are not satisfied vvith his scourging and irrisson. 8 Pilate hearing them say
that he made him self the Sonne of God, is more afraid. 12 Yet, they vrging him
vvith his loialty toward Caesar, and professing that them selues vvil no king but
Caesar, he yeldeth vnto them. 17 And so Christ carying his ouerme Crosse, is crucified
betvvene vvve theues. 19 Pilate vvriting notoriously the onely cause of his death
to be, for that he is their king or Christ. 23 His garments be so vsed, euen as the Scrip-
tures foretold. 25 He hath special care of his mother to the end. 28 He signifieth al
that vv as vvritten of his Passion, to be fulfilled, and so yeldeth vp his ghost. 31 Then
by the Ievves meanes also other Scriptures about his legges and side, are fulfilled.
38 And finally, he is honorably buried.*



H E N therfore Pilate tooke I E S V S, and 1
scourged him. † And the souldiars plat- 2
ting a crowne of thornes, put it vpon his
head : and they put about him a purple
garment. † And they came to him, and 3
said, Haile king of the Ievves, and they
gaue him blowes. † Pilate vv ent forth 4
again, and saith to them, Behold I bring him forth vnto you,
that you may knowv that I finde no cause in him. † I E S V S 5
therfore vv ent forth carying the crowne of thornes, and the
purple vestiment. And he saith to them, Loe the man. † Vvhen 6
the cheefe priests therfore and the ministers had seen him,
they

Mt. 27,
27. Mr.
15, 16.

they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him. for I finde no cause in him.
7 † The Ievves answered him, Vve haue a Law: and according to the Law he ought to die, because he hath made him self the sonne of God.

8 † Vvhē Pilate therfore had heard this saying, he feared more.

9 † And he entred into the Palace againe: and he saith to Iesvs,

10 Vvhence art thou? But Iesvs gaue him no answer. † Pilate therfore saith to him, Speakest thou not to me? knowvest thou not that I haue power to crucifie thee, and I haue

11 power to release thee? † Iesvs answered, Thou shouldest not haue any power against me, vnles it were giuen thee from aboue. Therefore he that hath betrayed me to thee, hath the greater sinne.

12 † From thence forth Pilate sought to release him. But the Ievves cried, saying, If thou release this man, thou art not Cæsars friend. euery one that maketh him self a king, speaketh

13 against Cæsar. † But Pilate vvhē he had heard these vvordes, brought forth Iesvs: and he sate in the iudgemēt seate, in the place that is called Lithóstratos, and in Hebrew Gáb-

14 batha. † And it vvvas the Parasceue of Pasche, about the sixt

15 houre, and he saith to the Ievves, Loe your king. † But they cried, Avvay, avvay vvith him, crucifie him. Pilate saith to them, Shal I crucifie your king? The cheefe priests answered, Vve haue no king, but Cæsar. † Then therfore he deli-

16 uered him vnto them for to be crucified.

17 And they tooke Iesvs, and led him forth. † * And bearing his ovvneⁿ crosse he vvent forth into that vvhich is called the place of Caluarie, in Hebrew Gólgotha. † vvhere

18 they crucified him, and vvith him two others, on the one side

19 and on the other, and in the middes Iesvs. † And Pilate vvrote a title also: and he put it vpon the crosse. And it vvvas vvritten, IESVS OF NAZARETH THE KING OF THE

20 IEVVES. † This title therfore many of the Ievves did reade: because the place vvhere Iesvs vvvas crucified, vvvas nigh to the citie: and it vvvas vvritten in :: Hebrew, in Greeke, and

21 in Latin. † The cheefe priests therfore of the Ievves said to Pilate, Vvrite not, *The king of the Ievves*: but that he said, I am king

22 of the Ievves. † Pilate answered, That vvhich I haue vvritten, I haue vvritten.

23 † The * souldiars therfore vvhen they had crucified him,

He meaneth midday, counting from sunne rising. for so doth the Scripture count the houres of the day. *Mat. 20. Mar. 15. Luc. 23. 16. 17. 18. 19.*

These three tongues being for other causes most famous before in al the world, are now also dedicated to God in the triumphs title of the Crosse of Christ, and in them the holy Scriptures are more conveniently written, taught, & preferred.

Mt. 27, 33. Mr. 15, 20. Luc. 23, 33.

** Mt. 27, 35. Mr. 15, 24. Luc. 23, 34.*

weeke.

∴ This coate without seame is a figure of the vnitie of the Church. *Cypr. de unit. Ec.* And Euthymius and other write that our Lady made it.

The Gospel in a votive Masse of our B. Lady beweeene Easter & whitsuntide.

∴ The great loue faith, courage, compassion, and sorowes, that our Lady had: who forsooke not the Crosse and her sonne, when so many were fled from him, and his cheefe Apostles denied him.

^b The Gospel in a votive Masse of the Passion.

him, tooke his garments (and they made foure partes, to euery souldiar a part) & his coate. And his coate vvas vwithour seame, vvtrought from the toppethrough out. † They said 24 therfore one to an other, Let vs not cut it, but let vs cast lottes for it vvhose it shal be. That the scripture might be fulfilled saying, *They haue parted my garments among them: and vpon my vesture they haue cast lottes.* And the souldiars did thesethings.

† And there stoode beside the crosse of I E S V S, ∴ his mother, and his mothers sister, Marie of Cléophas, and Marie Magdalene. † Vvhen I E S V S therfore had seen his mother 26 and the disciple standing vvhom he loued, he saith " to his mother: Vvoman, behold thy sonne. † After that, he saith 27 " to the disciple, Behold thy mother. And from that houre the disciple tooke her to his ovvne. †

^b † Aftervvard I E S V S knovving that al things vvere novv 28 consummate, that the * scripture might be fulfilled, he saith, I thirst. † A vessel therfore stoode there ful of vinegre. And 29 they putting a sponge ful of vinegre about hyslope, offered it to his mouth. † I E S V S therfore vvhon he had taken the 30 vinegre, said, It is cōsummate. And bowving his head, he gaue vp the ghost.

† The Ievves therfore (because it vvas the Parasceue) 31 that the bodies might not remaine vpon the crosse on the Sabbath (for that vvas a greate Sabbath day) they desired Pilate that their legges might be broken, and they might be taken avay. † The souldiars therfore came: and of the first 32 in deede they brake the legges, and of the other that vvas crucified vwith him. † But after they vvere come to I E S V S, vvhon 33 they savv that he vvas dead, they did not breake his legges, † but one of the souldiars vwith a speare opened his side, and 34 incontinent there came forth " blood and vvater. † And he 35 that savv it, hath giuen testimonie: and his testimonie is true. † And he knovveth that he saith true, that you also may belecue. † For these things vvere done that the scripture might be fulfilled, *You shal not breake a bone of him.* † And againe 37 an other scripture saith, *They shal looke on him vvhon they pearfed.*

† And after these things * Ioseph of Arimathæa (because 38 he vvas a disciple of I E S V S, but secret for feare of the Iewes) desired Pilate that he might take avay the body of I E S V S. And Pilate permitted. He came therfore, and tooke avay the body of I E S V S. † * Nicodemus also came, he that at the 39 first

Pf. 1. 151

Pf. 68, 22.

Exo. 12, 46.
Zac. 12, 10.
* Mt. 27, 57. Mr. 15, 42.
Lk. 23, 50.
Io. 3, 1. 7.
50.

first came to I E S V S by night, bringing a mixture of myrrhe
40 and aloes, about an hundred poundes. † They tooke ther-
fore the body of I E S V S, and bound it in linnen clothes vvith
41 the spices, as the maner is vvith the levvies to burie. † And
there vvvas in the place vvhere he vvvas crucified, a garden: and
in the garden a nevv monument, vvherein no man yer had
42 been laide. † There therfore because of the Parafceue of the
levvies, they laid I E S V S, because the monument vvvas hard
by.

A N N O T A T I O N S

C H A P. XIX.

11. *His owne crosse.*] This crosse, for that it was the instrument of our redemption, and as it were the altar of the supreme sacrifice, highly sanctified by the touching, bearing, and oblation of the sacred body and blood of our Lord, is truly called the H O L Y C R O S S E : and hath been endued vvith vertue of miracles, both the whole and every litle peece thereof. For the which causes, and specially for the most neere memorial of Christes Passion, it hath been visited in Pilgrimages, honoured by festiual daies and otherwise, referred & reuerenced of the ancient fathers, vvith al deuotion: as contrariwise it hath been abused of Pagans, Apostataes, and Heretikes, seeking in vaine to deface and destroy it. See S. Cyrill li. 6 cont. Iulian. S. Hierom ep. 17. S. Paulinus ep. 11. Ruffinus li. 1. c. 7. & S. Euseb. histo. li. 4 c. 25. S. Leo ep. 72. ant. Ser. 8 de Passione. Paulus Diac. li. 18.

12. *To his mother.*) The marvelous respect that Christ had to his mother, vouchsauiug to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguihes and mysteries a vvorking for masking.

27. *To the Disciple.*) A great honour to Iohn and charge, to haue that blessed iewel in keeping: and an vnspcakable comfort, that from that day forward the one vvvas to the other in other and

h. 1. adu.
Iouinian.

14. *Bloud and vvater.*) This pearling of Christis side, though on theouldiars part it vvvas done

Exo. 18.
Num. 30.

blindly and insoultently, yet by Gods ordinance it contained great mysteries, and vvvas prefigured by Moyses striking the rocke vvith his rodde: as this streame of bloud and vvater drawen miraculously out of his dead body, running in the Sacraments of the Church after the people of God, vvvas signified by the vvater of the same rocke folowing the Israelites in the desert. *Out of this side* (saith S. Augultine) *issued the Sacraments.* Hence (saith S. Chrysostom) *the great mysteries haue their beginning.* Who vvvarneth vs, that vvhen vve come to drinke of the holy chalice, vve should so approche, as though vve drew the bloud out of Christes side. And both bloud and vvater apart did flow forth, to thevv vs the fountaine of the vvvo principal Sacraments, and their feuerall matters, Baptisme and the Eucharist, springing to life euerlasting in the Church. The fathers also say that the Church vvho is Christis spouse and his coadiutrice in applying the bloud and vvater to the benefite of the Faithful, vvvas here formed, builded, and taken out of this holy side of Christ sleeping on the Crosse, as Eue vvvas of Adams side, vvhen he vvvas caid sleepe in Paradise.

Gen. 2. 21.

The H O L Y
C R O S S E.

By this you see
why in Catho-
like Churches
MARIE and
Iohn stand by
the Roode.

The Sacraments
issued out of
Christis side, and
thence haue
their vertue.

The CHVRCH
builded of
Christis side, as
Eue of Adams.

C H A P. XX.

Upon Easter day his body is missed in the Sepulcher, first by St. Magdalene, & secondly by Peter also and Iohn, the vvinding clothes yet remaining. 11 Then to St. Magdalene, after she had seen vvvo Angels, I E S V S also him self appeareth. 18 She hauiug told to the Disciples, he appeareth to them also the same day, and sendeth them as him self vvvas sent, giuing them the Holy Ghost to remitte and to retieue sinnes. 26 Again vpon Iovv Sunday he appeareth to them, letting Thomas see, that he might beleue, and commending such as not seeing yet do beleue. 30 The effect of this booke.

M m

A N D

weeke.
The Gospel vpō
Saturday In
Easter weeke.

∴ That is, the
first day of the
weeke, as some
interpret it, tak-
ing Sabbath
(as sometime it
is) for a weeke.

This is our
Sunday, called
Dies Dominica,
because of our
Lords resurre-
ction. See the
marg. annot.
Luo. 24, 1.



ND the ∴ first of the Sabbath, Marie 1
Magdalene commeth early, vwhen it vvas
yet darke, vnto the monument: and she
sawv the stone taken avay from the mo-
numēt. † She ranne therfore and cōmeth 2
to Simon Peter, and to the other discip-
levhom I E s v s loued, and saith to them,

They haue taken our Lord out of the monument, and vve
knev not vwhere they haue laid him.

† Peter therfore vvent forth and that other discip-
le, and 3
they came to the monument. † And both ranne together, 4
and that other discip- le did out-runne Peter, and came first to
the monument. † And vwhen he had stouped dov-
vne, he 5
sawv the linnen clothes lying: but yet he vvent not in. † Si- 6
mon Peter therfore cōmeth, folovving him, and vvent in to
the monument, and sawv the linnē clothes lying, † and the 7
napkin that had been vpon his head, not lying vvith the lin-
nen clothes, but apart, vvrapped vp into one place. † Then 8
therfore vvent in that other discip- le also vvwhich came first to
the monument: and he sawv, and beleueed. † For as yet they 9
knev not the scripture, that he should rise againe from the
dead. - † The disciples therfore departed, againe to them 10
selues.

† ^b But * Marie stoo-
de at the ∴ monument vvithout, vvee- 11
ping. Therfore as she vvas vweeping, she stouped dov-
vne, & looked into the monument: † and she sawv t-
vvo Angels in 12
vvwhite, sitting, one at the head, and one at the feete, vvhere
the body of I E s v s had been laid. † They say to her, Vvomā, 13
vvhy vweepst thou? She saith to them, Because they haue
taken avay my Lord, and I knov not vwhere they haue put
him. † Vwhen she had said thus, she turned backvvard, and 14
sawv I E s v s standing: and she knev not that it is I E s v s. 15
† I E s v s saith to her, Vvomā, vvhy vweepst thou? vvhom
seekst thou? She thinking that it vvas the gardiner, saith to
him, Sir, if thou hast caried him avay, tel me vvhere thou
hast laid him: & I vvill take him avay. † I E s v s saith to her, 16
Marie. She turning saith to him, Rabbōni (vvwhich is to say,
Maister.) † I E s v s saith to her, Do not touche me, for I am 17
not yet ascended to my Father: but goe to my brethren, and
say to them, I ascend to my Father and your Father, my God
and your God. † Marie Magdalene commeth and telleth 18
the

EAST ER
DAY. I
Mr. 28, 1
Mr. 16, 1
Luo. 24, 1

Luo. 24,
12.

Mr. 18, 1
Mr. 16, 5
Luo. 24,
4.

^b The Gospel
vpō Thursday
in Easter weeke.

∴ The Sepul-
chres of Mar-
tyrs (saith *S.*
Hieron. ep. 17)
We do honour
euery where, &
putting their
holy ashes to
our eyes, if we
may, we touch
it also vvith our
mouth: and be-
there some that
thinke the mo-
numēt vvhere-
in our Lord
was laid, is to
be neglected:
vvhere the Di-
uel and his An-
gels, as often as
they are cast
out of the pos-
sessed before
the said monu-
ment, tremble
and roare as if
they stoo- de be-
fore the iudge-
ment seate of
Christ!

the disciples, That I haue seen our Lord, and thus he said vn- weeke.
to me. ¶

Mr. 16,

14. LII.

24, 36.

1. Cor. 15,

5.

19 † Therefore vwhen it vvas * late that day, the first of the
Sabboths, and " the doores vvere shut, vwhere the disciples
vvere gathered together for feare of the Iewes, I E S V S came

The Gospel
Dominica
bis or Lo
Sunday.

20 † And vwhen he had said this, he shevved them his handes
and side. The disciples therfore vvere glad vwhen they saw
21 our Lord. † He said therfore to them againe, :: Peace be to
22 you. " As my Father hath sent me, I also doe send you. † Vwhen
he had said this, " he breathed vpon them: and he saith to

:: Though
gaue them
peace hard
fore, yet n
entering to
new diuin
action, to pr
re their ha
to grace and
tention, he b
seth them
gaine.

23 them, Receiue ye the Holy Ghost: † " VVHOSE SINNES
YOV SHAL FORGIVE, THEY ARE FORGIVEN
THEM: AND VVHOSE YOV SHAL RETEINE,

24 THEY ARE RETEINED. † But Thomas one of the
Twelue, vwho is called Didymus, vvas not vwith them vvhc

The Gospel,
S. Thomas
Apostles d
Decemb. 21.

25 I E S V S came. † The other disciples therfore said to him, Vve
haue seen our Lord. But he said to them, Vnles I see in his
handes the print of the nailes, and put my finger into the
place of the nailes, and put my hand into his side: I vvill not
belecue.

26 † And after eight daies, againe his disciples vvere vwithin:
and Thomas vwith them. I E S V S commeth :: the doores
being shut, and stood in the middes, and said, Peace be to

LOVV SV
DAY.

27 you. † Then he saith to Thomas, Put in thy finger hither,
and see my handes, and bring hither thy hand, and put it into

:: See the an
tation on t
19 verie of t
Chapter.

28 my side: & be not incredulous but faithfull. † Thomas an-
29 swered, & said to him, My Lord, & my God. † I E S V S saith
to him, Because thou hast seen me, Thomas, thou hast beleue-
ued: :: blessed are they that haue not seen & haue beleueued. ¶

:: They are in
re happy th
beleue with
out sensible
gumet or sig
then such as
induced by se
se or reason
beleue.

Jo. 21, 25

30 † * Many other signes also did I E S V S in the sight of his
31 disciples, vvhich are not vvrittē in this booke. † And these
are vvritten, that you may beleue that I E S V S is CH R I S T
the sonne of God: and that beleueing, you may haue life in
his name. ¶

A N N O T A T I O N S

C H A P. XX.

19. The doores vwere (shut.) Such Heretikes as deny Christs body to be or that it can be in the
Sacrament, for that it is in heauen, and can not be in two places at once, nor without the natural

M m ij

maner

The being of
Christs body in
the B Sacramēt
without space
or quārtie cor-
respondēt there
vnto, is proued
by other exam-
ples i Scripture.

Heretick shifts
to auoid plaine
Scripture.

Christ can dis-
pose of his
owne body &
others about
nature.

Vbiq̄etaries or
Brentiani.

Christ sheweth
his commission
& so giueth the
Apostles power
to remitte sinnes.

The holy Ghost
is here purpose-
ly giuen to the
Apostles, to re-
mitte sinnes.

The Sacramēt
of Penance
instituted.

Men are bound
to confesse, al
their mortal sin-
nes, and that in
particular.

maner of the quantitie, space or place agreeable to the condition of his humanitie, be inuincibly re-
futed by Christs entering into the Disciples, the doores shut: and by that that his true natural
body, whole and perfect in al his limmes, length, bredth, and thicknes, distincte and diuers from the
substance and compulsee of the Wood, was in the same proper place that the wood was in, and
passed through the same: as he also came out of his mothers wombe, the claufure not sturred:
and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainly
reproued, and conuincid of insidelitie, they boldly deny the plaine Scriptures, or so fondly shift
them selues from the euidence thereof, that their impudencie is specially to be marked in this point.

Some say, that he came in at the window: some, that the doore opened of it self to let him in:
some, that to come in, the doores being shut, signifieth no more, but that he came in late in the
evening, at what time men vse to shut their doores: and such other flihtes to defend falshood,
against expresse Scriptures, and against the Apostles testimonie, who therefore tooke him to be a
Spirit, because they saw him stand suddenly in the middes of them, al the house being close shut.
And the Fathers al confesse that he went in, the doores being shut. See S. Ambrose li. 10 in *Lucam*
c. 24. S. Augulstine ep. 3 ad *Volusian.* c. 8, & S. Cyril, in lo. li. 12, c. 53. & S. Hiero. li. 1, cont.
Iovinianum c. 21. We know it is the natural course of Gods ordinance, that euery body should
haue but one and his owne proper place fitted to the lineaments, quantitie, termes and limites of
the same: Without which naturally the bodies were no where, and consequently not at al, as
S. Augulstine saith ad *Dardanum*. but that God supernaturally and miraculously can not by his om-
nipotencie dispose otherw ise of his owne body, then the natural forme or quantitie or qualitie
thereof require, that is great incredulitie, seeing We must beleue that he can doe so with any other
body of mere men or other creatures, the Scripture being plaine that he can make a camel passe
through a needles eye, continuing in his natural figure and quantitie still: and S. Augulstine telleth
of a woman whose ring fel from her girdle, both being fast and whole: and Rupertus of a Reli-
gious man, whose girdle fast buckled fel downe before him from his body. *De off. Eccl.*

Therefore it is to much vnfaithfulness, by rules of place to embarre Christ of his Wil or wisdom
to be in the Sacramēt how him self list, and ou as many altars or places as he liketh. We detest for
al that, the wicked heresie of certaine Protestants, holding quite contrarie to the Zuinglians; that
Christ according to his Humanitie is in euery place where the Diuinitie is: which is both against
faith, and the common rules of nature and diuinitie.

21. *As my Father.*) As when he gaue them commission to preach and baptize through the
world, he made mention of his owne power therein: so here before he institute the Sacramēt of
Penance, and giue them authoritie to remitte sinnes, lest the wicked should aske afterward, by
what right they do such great functions, he sheweth his Fathers commission giuen to him self,
and then in plaine termes most amply imparteth the same to his Apostles: that whosoever deny
the Apostles & their successors, the Priests of Gods Church, to haue right to remitte sinnes, I should
deny consequently Christ as man to haue authoritie to doe the same.

22. *He breathed.*) He giueth the Holy Ghost in and by an external signe, to his Apostles, not
visibly and to al such purposes as afterward at Whitsonside, but for the grace of the Sacramēt of
Orders, as S. Augulstine saith, and that none make doubt of the Priests right in remission of sin-
nes, seeing the Holy Ghost is purposely giuen them to doe this same. In which case if any be yet cōten-
tious, he must deny the Holy Ghost to be God, and not to haue power to remitte sinnes. *It is not*
absurd (saith S. Cyril) *that they forgie sinnes, which haue the Holy Ghost. For when they remitte or*
retein, the Holy Ghost remitteth or reteineth in them, and that they doe vnaoaisely, first in Baptisme, and
then in Penance. As S. Ambrose also (li. 1 c. 7 de *penitentia*) refelling the Nouatians (a Sect of old He-
retikes which pretending Gods glorie as our new Sectaries do, denied that Priests could remitte
sinnes in the Sacramēt of Penance) asketh, why it should be more dishonour to God, or more
impossible or inconuenient for men, to forgie sinnes by Penance then by Baptisme, seeing it is the
Holy Ghost that doeth it, by the Priests office and ministerie in both.

23. *Whose sinnes.*) Power to offer Sacrifice, which is the principal function and acte of Priest-
hod, was giuen them at the institution of the B. Sacramēt: the second and next special facultie of
Priesthood, consisting in remitting sinnes, is here bestowed on them. And withal the holy Sacra-
ment of Penance implying Contrition, Confession, and Satisfaction in the Penitent, and absolu-
tion on the Priests part, is instituted. for in that, that expresse power and commission is giuen to
Priests to remitte or reteine al sinnes: and in that, that Christ promisseth, whose sinnes fouer they
forgie, they be of God forgiven also: and whose sinnes they reteine, they be reteined before God:
it foloweth necessarily, that we be bound to submit our selues to their iudgment for releafe of
our sinnes. For, this wonderful power were giuen them in vaine, if none were bound to seeke
for absolution at their handes. Neither can any rightly seeke for absolution of them, vnles they
confesse particularly at least al their mortal offences, whether they be comitted in minde, hart,
will and cogitation onely, or in word, and worke, for, Gods priests being in this Sacramēt of
Penance constituted in Christs steels as iudges in causes of our confidence, can not rightly rule our
cases without full and exacte cognition and knowledge of al our sinnes, and the necessarie circum-
stances and differences of the same. Which can not otherwise be had of them being mortal men,

Angulst.
ep. 57.

Mat. 19.
Aug. li. 23
c. 8 de ciuit.
Di.

Aug. 9.
no. Test. 9.
93 Cor. ep.
Parnen.
li. 2, c. 11.
Cyril. li. 12
c. 56 in 10.

* Cyp. de
laps. nu. 11.
* Hiero. in
16 Mat.
thca

then by our simple, sincere, and distinct utterance to them of our finnes, with humble contrite hart, ready to take and to doe penance according to their iniunction. For that authoritie to receive finnes, consisteth specially in enioyning satisfaction and penitential workes of praying, fasting, almes, and such like. Al which Gods ordinance whosoever condemneth or contemneth, as Hieronikes doe, or neglecteth, as some carelesse Catholikes may perhaps doe: let them be assured they can not be lauded. Neither must any such Christian man pretend or looke to haue his finnes altered by Baptisme, remitted by God onely, Without this Sacrament: (which was the old Hieremie of the Nouauians *Ambros. li. 1. de panit. c. 2. Secrat. li. 7. Ec. hist. c. 21*) more then any may hope to be faued or haue his original or other finnes before Baptisme, forgiven by God Without the same Sacrament. Let no man deceiue him self, this is the *second table or borde after his purgance*, as S. Hierom calleth it. Whosoever take not hold of it, shal perishe Without al doubt, because they contemne Gods counsell and order for their saluation. And therefore S. Augustine (ep. 180) ioyning both together, saith it is a pitifull case, When by the abience of Gods Priests, men depart this life, *aut non regenerati, aut ligati*, that is, *either not regenerated by Baptisme, or fast bound*, and not absolved by the Sacrament of penance and reconciliation: because they shal be excluded from eternal life, and *destruction followeth them*. And S. Victor (*li. 2. de persecut. Vandalica*) telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretikes. *Who (say they) shal baptize these infants? who shal minister penance vnto vs, & loose vs from the bandes of sinnes?* And therefore S. Cyprian very often (namely ep. 54) calleth it great cruelty, & such as Priests shal answer for at the latter day, to suffer any man that is penitent of his finnes, to depart this life Without this reconciliation and absolution: because (saith he) *the Lawmaker him selfe (Christ) hath gaunted, that things bound in earth, should also be bound in heauen: and that those things might there be loosed, which were loosed before here in the Church*. And it is a world to see, how the Hieronikes wrastle with this so plaine a commission of remitting finnes, referring it to preaching, to denouncing Gods threats vpon sinners, and to we can not tell what els. though to our English Protestants this authoritie seemeth to cleere, that in

To reteine finnes.

The necessitie of this Sacrament.

Micro. ad
Demetri-
m. c. 6.
Bo. 1.

Mat. 18.

See the co-
munion
booke.

Li. 1. de
Sacerd.

their order of visiting the sick, their Ministers acknowledge & challenge the same, vying a formal absolution according to the Churches order, after the special cōfession of the partie. But to conclude the matter, let every one that list to see the true meaning of Christs wordes, and the Priests great power and dignitie given them by the same wordes and other, marke wel these wordes of S. Chrysostome. For, saith he, *they that dwell on the earth, and conuerse in it, to them is commission given to dispenſe those things that are in heauen. to them it is given to haue the power which God would not to be given neither to Angels nor Archangels, for neither to them was it said, Whatsoever you shal binde in earth, shal be bound in heauen: and whatsoever you shal loose in earth, shal be loosed in heauen. The earthly Princes in dede haue also power to binde, but the bodies onely: but that bond of Priests which I speake of, toucheth the very soule it self and reacheth euen to the heauen: in so much that whatsoever the Priests shal doe beneath, the self same God doth ratifie above, and the sentence of the seruants the Lord doth confirme, for in dede what els it is this, then that the power of al heavenly things is graunted them of God? Whose sinnes so ever, saith he, you shal reteine, they are reteined. What power (I beseeche you) can be greater then this one? The Father gaue al power to the Sonne: but I see the same power altogether deliuered by the Sonne vnto them. And as this concerneth the Priests high authoritie to absolve, so therevpon concerning confession alio to be made vnto them, the ancient Fathers speake in this sort. S. Cyprian de Lapsis nu. 11. They (saith he) that haue greater faith and feare of God, though they did not fall in persecution, yet because they did onely thinke it in their minde, thus very cogitation they confesse to Gods Priests so religiously and plausely, opening their conscience, uttering and discharging the burden of their minde, and seeking wholesome medicine for their woundes though but smal and litle. And a litle after, Let every one (my brethren) I beseeche you, confesse his sinne, whiles he is yet alive, whiles his confession may be admitted, whiles satisfaction and remission made by the Priests is acceptable before God. S. Cyril (or as some thinke, Origen) li. 2 in Lewis, calleth it a great part of penance, When a man is ashamed, and yet openeth his finnes to our Lords Priest. See also Tertul. li. de Panit. S. Hiero. in c. 10 Ecclesiastica, S. Basilin Regulus breui. quæst. 22 p. Who compare sinners that refuse to confesse, to them that haue some disease in their secret partes, and are ashamed to shew it to the Physicion or Surgeon, that might cure it. Where they must needs meane secrete confession to be made to them that may absolve. And S. Leo ep. 80 most plainly (as before S. Cyril) exprestly nameth Priests. That confession is sufficient which is made first to God, then to the Priest also. And againe, It is sufficient that the guiltines of mens consciences be vttered to the Priests onely by the secrecie of confession. S. Hierome in 16 Mat. saith, that Priests loose or binde, *audita peccatorum varietate*, hauing heard the varietie and differences of finnes. S. Paulinus writeth of S. Ambrose, that *as often as any confessed his sinnes vnto him for to receive penance, he so vtterly for compassion, that thereby he caused the penitent to weepe also*. He addeth moreover, that this holy Doctor was so secrete in this case, that no man knew the finnes confessed, but God and him self. And S. Augustine ho. 49 de 50 homilijis to. 10. saith thus, *Doee penance such as is done in the Church, let no man say, I doe it secretly, I doe it to God, in vaine then was it said, Whosoever you shal loose in earth, shal be loosed in heauen*. See S. Ambrose de penitentia through out. S. Cyprian de Lapsis, the booke de vera & falsa panit. in S. Augustine. beside al antiquitie which is full of these speaches concerning absolution, and confession.*

The Heretikes wrastling agaiſt plaine Scripture.

The English Ministers heare confessions, and absolve.

Priests power to forgiue finnes, is aboute the power of Angels or worldly Princes.

Confession to Priests.

Secrete or auri-
cular Confes-
sion.

In vita
D. Ambro-
p. p. sine.

Act. 18.

C H A P. X X I.

Appearing againe in Galilee, Where Peter Was fishing With his felloWes : and cawsing them after they had al night taken none, to catch a great multitude, Which Peter draWeth to land, Where he also dineth them: 15 He (expressing What this fishing signified) maketh Peter his Vicar, committing unto him the feeding of his lambes and sheepe: 18 and revealeth unto him, that he also shal be crucified, to the glorie of God: 20 admonishing him to minde that, rather then to be curious about Iohns death.

The Gospel on
Wednesday in
Easter weeke.



P E T E R I E S V S manifested him self againe at 1
the sea of Tibérias. And he manifested thus:
† There vvere together Simon Peter and Tho- 2
mas vvho is called Didymus, and Nathanael
vvhich vvvas of Cana in Galilee, and the sonnes
of Zebedee, and tvvo others of his disciples. † Simon Peter 3
saith to them, I goe to fis h. They say to him, Vve also come
vvith thee. And they vvvent forth and got vp into the
boate: and that night they tooke nothing. † But vvhen mor- 4
ning vvvas novv come, I E S V S stode on the shore: yet the
disciples knevv not that it vvvas I E S V S. † I E S V S therfore 5
saith to them, Childrē, haue you any meate? They answered
him, No. † He saith to them, Cast the nette on the right side 6
of the boate: and you shal finde. They therfore did cast it:
and novv they vvvere not able to dravv it for the multitude of
fis hes. † That disciple therfore vvhom I E S V S loued, saith 7
to Peter, It is our Lord. † Simon Peter vvhe he had heard that
it is our Lord: girded his coate vnto him (for he vvvas na-
ked) and cast him self into the sea. † But the other disciples 8
came in the boate (for they vvvere not farre from the land, but
as it vvvere tvvo hundred cubits) draving the nette of fis hes.
† Therfore after they came dovvne to land, they savv hote 9
coles lying, and fis h laid thereon, and bread. † I E S V S saith to 10
them, Bring hither of the fis hes that you rooke novv. † Simō 11
Peter vvvent vp, and drevv the nette to the land, ful of great
fis hes, an hundred fiftie three. And although they vvvere so ma-
ny, the nette vvvas nor broken. † I E S V S saith to them, Come, 12
dine. And none of them that sate at meate, durst aske him,
Vvho art thou? knowving that it is our Lord. † And I E S V S 13
commeth and taketh the bread and giueth them, and the fis h
in like maner. † This novv the † third time I E S V S vvvas ma- 14
nifested to his disciples, after he vvvas risen from the dead. †
† Therfore vvhen they had dined, I E S V S saith to Simon 15
Peter

∴ See in S. Au-
gustine *tract. 122*
in 10. the great
mysterie hercof
concerning the
C H Y R C H,
and in S. Gre-
gorie *hom. 24* in
Euang. and S.
Bernard *li. 2 c. 8*
de consid. Peters
P R I M A C I E
here mystically
signified.

∴ Not the third
apparition, but
the third day of
his apparitions,
for he appeared
iu the very day
of his Resurrec-
tiō oftē, againe
vpon Low Sun-
day, then this
third time, And
S. Marke saying,
last he appeared,
c. 16, 12: meaneth
his last appariti-
on the first day.

the
disciples.

weeke.

The Gospel on
the eue of SS.
Peter and Paul.

- Peter, Simon of Iohn, louest thou me more then these? He
saith to him, Yea Lord: thou knowest that I loue thee. he
16 saith to him, FEEDE MY LAMBES. † He saith to him
again, Simon of Iohn, louest thou me? he saith to him, Yea
Lord, thou knowest that I loue thee. He saith to him,
17 FEEDE MY LAMBES. † He saith to him the third time,
Simō of Iohn, louest thou me? Peter vvas stroken sad, because
he said vnto him the third time, Louest thou me? And he said
to him, Lord, thou knowest al things: thou knowest that I
18 loue thee. He saith to him, FEEDE MY SHEEPE. † Amē,
amen I say to thee, vwhen thou vvas younger, thou didst girde
thy self, and didst vvalke vwhere thou vvouldest. but
vwhen thou shalt be old, thou shalt stretch forth thy handes,
and an other shall girde thee, and leade thee vvhither thou
19 vvilt not. † And this he said, signifying by vvhath death
he should glorifie God. -† And vwhen he had said
20 this, he saith to him, folovv me. † Peter turning,
saw that disciple vvhom I E S V S loued, folovving, * vvhich
also leaned at the supper vpon his breast, and said, Lord vvhich
21 is he that shall betray thee? † Him therfore vwhen Peter had
22 seen, he saith to I E S V S, Lord, and this man vvhich? † I E S V S
saith to him, So I vvill haue him to remaine til I come, vvhich
23 to thee? folovv thou me. † This saying therfore vvent
abrode among the brethren, that that disciple dieth not. And
I E S V S did not say to him, he dieth not: but, So I vvill
24 haue him to remaine til I come, vvhich to thee? † This is
that disciple vvhich giueth testimonie of these things, and
hath vvritten these things: and vve knowv that his testimo-
nie is true. -†
25 † But there are * many ** other things also vvhich I E S V S
did: vvhich if they vv ere vvritten in particullar, neither the
vvorld it self I thinke vv ere able to conteine those bookes
that should be vvritten.

b The Gospel
vpō S. Iohn the
Euangelists day
in Christmas
Decembris 27.c So readeth S.
Ambrose in Pf.
43. & ser. 20 in
Pf. 118. S. Aug.
tracl. 124 in lo.
& most ancient
copies and ser-
vice bookes
extant in Lati-
ne, other reade,
If I vvill: other,
If so I vvill &c.** Howv fewv
things are Writ-
ten of Christs
actes & doctrine
in cōparison of
that vvhich he
did and spake?
and yet the He-
retikes will nee-
des haue al in
Scripture, tru-
sting not the
Apostles ovne
preaching, or re-
port of any
thing that our
Maister did or
said, if it be not
vvritten.

ANNOTATIONS

CHAP. XXI.

17. Feede my [sheepe.] As it was promised him *Mat. 16*, that the Church should be builded vpō him, and that the keyes of heauen should be giuen to him: so here it is performed, & he is actually made the general Pastor and Gouernour of al Christs sheepe. For though the other ten (as Matthias and Paul also afterward) were Apostles, Bishops, Priests, and had authoritie to binde and loofe, to remitte and rete. ne. to preach, baptize, and such like, as wel as he: Yet in these things and al other gouernement, Christ would haue him to be their head, and they to depend of him as head of their College, and consequently of the whole flocke of Christ: no Apostle nor no Prince in earth

Peter is here made the general Pastor, and the Church is builded vpon him.

(if

equivale
in feede
or rule

Jo. 13, 23

Jo. 10,
30.

The Protestants (if he acknowledge him self to be a sheepe of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueth him some greater preeminence and regimence then the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles do: Where, for equal charge no difference of loue had bene required. To Peter (saith S. Cyr. de Cyprian) our Lord after his Resurrection said, *Feed me sheepe*, and builded his Church upon him alone, vnit. l. v. and to him he giueth the charge of feeding his sheepe. For although after his Resurrection he gaue his power alike to al, saying, *As my Father sent me, so I send you, take the Holy Ghost, if you remitte to any their sinnes, they shal be remitted &c.* Yet to manifest vniuersitie, he constituted one Chaire, & so disposed by his authoritie that vniuersitie should haue origine of one. The rest of the Apostles were that Peter was, in equal fellowship of honour and power, but the beginning cometh of vniuersitie: the Primacie is giuen to Peter, that the Church of Christ may be shepheard to one, & one Chaire. S. Chrysostome also saith thus: Why did our Lord (hede his blood?) truly to redeeme those sheepe, the cure of which he committed both to Peter and also to his Successors. And Peters successors succedeb in vniuersal authoritie.

A little after, Christ would haue Peter indued with such authoritie, and to be far above al his other Apostles: for he saith: Peter, dost thou loue me more then al these do? Whereupon our Master might haue inferred, If thou loue me Peter, use much fasting, sleepe on the hard floure, vvaich much, be patrone to the oppressed, father to the orphan, and husbando to the vido vveres: but omitting al these things, he saith, *Feed my sheepe*. For, al the fore, aid vertues certes may be done easily of many subiects, not onely men but vromen: but when it cometh to the government of the Church and committing the charge of so many soules, al vromen kind must needs vrboly giue place to the burden and greatnes thereof, and a great number of men also. So wrieth he.

S. Gregorie though he misliked the title of Constantinople for vsurping the name of vniuersal Bishop, resembling his insolence therein to the pride of Antichrist: note wel the Wordes of this holy father in the very same place and Epistle as shew, yet is most gainst the B. of Constantinople, by which you shal easily see that to deny him to be vniuersal plaine both in Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme Gouernor of the his Writings & fame, as our Aduerlaries fraudulently pretend. It is plaine to al men, saith he, that euer read the Gospel, that by our Lordes mouth the charge of the vvhole Church was committed to S. Peter Prince of the Apostles. for to him it was said, *Feed my sheepe*: for him was the prayer made that his faith should not faile: to him were the keyes of heauen giuen and authoritie to binde and loose: to him the cure of the Church and principality was deliuered: and yet he was not called the vniuersal Apostle. This title in deed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that See did euer use it or consent to take it. Thus much S. Gregorie. Who though he both practised iurisdiction through out al Christendom, as other of that See haue euer done, and also acknowledged the Principality and Soueraintie to be in Peter and his Successors: yet would he not for iust causes vse that title subiect to vanitie & misconstruction. But both he & al the Popes since haue rather called them selues, *Servos servorum Dei*, the Servants of Gods servants. Though the Word, *vniuersal Bishop*, in that senie wherein the holy Council of Chalcedon offered it to the See of Rome, was true and Lawful. For that Council would not haue giuen any Antichristian or vniuersal title to any man. Onely in the B. of Constantinople and other, which in no senie had any right to it, and who vsurped it in a very false and tyrannical meaning, it was in solent, vniuersal, and Antichristian. See also the Epistles of S. Leo the Great concerning his practise of vniuersal iurisdiction, though he refused the title of vniuersal Bishop. And S. Bernard that you may better perceiue that the general charge of Christs sheepe was not onely giuen to Peters person, but also to his successors the Popes of Rome, as S. Chrysostome also before alleged doth testifie. Wrieth thus to Eugenius, Thou art he to whom the keyes of heauen are deliuered, & to whom the sheepe are committed. there be other Porters of heauē, & other Pastors of flockes: but thou hast inherited in more glorious & differēt sort. For they haue euerly one their particular flocke, but to thee al vniuersally, as one flocke to one mā are credited: being not onely the Pastor of the sheepe, but the one Pastor of al the Pastors them selues, but thou wilt aske me how I proue that: euen by our Lordes word, for to whom of al, I say not onely Bishops, but Apostles, were the sheepe so absolutely and without limitation committed? If thou loue me Peter, feede my sheepe. He saith not, the people of this kingdom, or that citie, but my sheepe, without al distinction. So S. Bernard. And hereunto may be added that the second, feede, is in greeke a word that signifieth withal to gouerne and rule, as Ps. 2. Mich. 5. Mat. 2. Apoc. 2. and therefore it is spoken of Dauid also and other temporal Gouerners (as the Hebrew word answering thereunto) in the Scriptures very often, and the Greeke in profane Writers also.

The title of vniuersal Bishop refused, but vniuersal iurisdiction alwaies acknowledged and practised.

The Pope is Pastor of al Pastors.

πολιτάρχης.

Peter crucified at Rome.

15. An other shal gird thee.] He Prophecieth of Peters Martyrdom, and of the kinde of death which he should suffer, that was, crucifying. Which the Heretikes fearing that it were a steppe to proue he was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plaine in this, as that he was at Rome. *Origen apud Euseb. li. 3. c. 1. Euseb. li. 2. c. 26. Hist. Ec. Terrul. de prescript. nu. 16. Aug. tract. 123 in Ioan. Chrysost. Beda in bunc locum.*



THE SUMME, AND THE ORDER OF THE EVANGELICAL HISTORIE:

gathered breifly out of al foure, euen
vnto Christs Ascension.

* *

Mr. Mr. Lk. Io.



HE preface mouing the Reader to receiue
CHRIST, being the æternal VVORD of God,
the life and the light.
The Angel telleth Zacharie of the conception
of Iohn Baptist, Christs Precursor: and Elizabeth
conceiueth him.

THE 1 PART,
containing the
Infancie of
Christ and the
time that he li-
ued obscurely.

The same Angel doing his message to the B. Virgin, CHRIST
is incarnate in her wombe.

Our B. Ladie visiteth Elizabeth: and Iohn Baptist is borne, and
circumcised.

The Angel telleth Ioseph that his vvife is vvith childe by the
Holy Ghost.

The genealogie of Christ.

The birth of Christ in Bethlechem, and his circumcision.

The Sages come from the East, and adore Christ.

Christ is presented in the Temple: vvhere Simeon and Anna
prophecie of him.

Ioseph vvith the childe and his mother, fleeth into Ægypt: and
returneth to Nazareth.

Iesus being sought of his parents, is found in the Temple
among the Doctors.

Iohn the Baptist preacheth and baptizeth, preparing al to re-
ceiue Christ: and among other, Christ is baptized of him.

The 2 part,
containing the
time of the pre-
paratio roward
his manifestati-
on.

Christ fasteth fourtie daies, and is tempted in the vvildernesse.
Iohn giueth testimonie of Christ to the legates of the Iewes,
to the people, and to his ovvne disciples.

Christ vvorketh his first miracle, turning vvater into vvine
at a mariage.

In the feast of Pasche he casteth out the biers and sellers in the
Temple, insinuating to the Iewes his death and resurrectiõ.

THE 1 PASCH2.

He teacheth Nicodemus by night: and baptizeth in Iurie by
the ministerie of his disciples. vvherevpon a question is mo-
ued to Iohn about their tvvo baptismes.

Nn

Iohn

14	6	3	Iohn Baptift is put into prifon for reprehending Herods in- ceftuous aduoutrie.	
4		4	After Iohns emprifonment, Chrift returning into Galilee by Samaria, talketh vvith the Samaritane vvoman.	The 3 part, from the time that he began (Mat. 4. 12 & 17.) to manifelt him felf, by preaching and miracles.
4	1	4	He healeth a lordes fonne of an ague.	
4	1	5	He preacheth in Galilee, and vvaxeth very famous.	
4	1	5	He calleth foure difciples out of the boate, and they folow him.	
	1	4	He healeth one poffeffed of a diuel, in the Synagogue.	
8	1	4	He cureth Simon Peters mother in law, & many ficke perfons.	
8		9	He refuseth three that offer to folow him.	
8	4	8	He appeafeth the tempeft on the fea.	
8	5	8	He healeth tvvo poffeffed of diuels in the countrie of the Gerafens, and permitteth the diuels to enter into fvine.	
9	2	5	He healeth the ficke of the palfey, being let downethrough the tiles.	
			He calleth Matthevv from the custome houfe, and difputeth vvith Iohns difciples and the Pharifees of fasting.	
9	5	8	He raifeth the Archifynagogs daughter, and cureth her that had a fluxe of blood.	
9			He healeth tvvo blinde, and one poffeffed.	
		5	He healeth him on the Sabbath day that lay at the Probatice and had been difeafed 38 yeres.	THE 2 PASCHE.
12	3	6	He confuteth the Pharifees being offended that his difciples bruifed the eares of corne on the Sabbath.	
12			He refelleth the Pharifees being offended becaufe he cured the vvithered hand on the Sabbath.	
5.6.	3	6	He choofeth the 12 Apostles: and maketh that diuine fermen called <i>Sermo Dominus in monte</i> , the <i>Sermon of our Lord in the mount</i> , containing the paterne of a Chriftian mans life.	
7			He cureth a leper.	
8	1	5	He healeth the Centurions feruant.	
8		7	He raifeth the vvidowves fonne at Naim.	
11		7	Iohn fendeth out of prifon his difciples vnto Chrift.	
		7	He forgiuerh M. Magdalens finnes, preferring her much before the Pharifee that defpifed her.	
12	3	11	He healeth him that had a deafe and dumme deuil, and refuteth the blafpheming Pharifees.	
12	3	11.8	He preferreth the obferuers of Gods vvord before carnal mo- ther and brethren.	
13	4	8	The parable of the fowver.	
13	4		The parables of the cockle, of the feede growving vvhen men fleepe, of the multard feede, and of the leauen.	
13			The parables of the treafure hid in the field, of the pretious ftone, and of the nette.	
13	6	4	Teaching in Nazareth, he condemneth it of incredulitie.	
9.10	6	8.	He fendeth the tvvelue Apostles to preach.	
14	6	9	Iohn is beheaded, and the fame of Iefus commueth to Herods eares.	
14	6	9	He feedeth 5000 men vvith fivc loaues.	

He

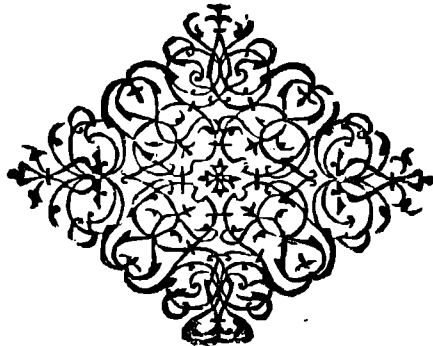
14	6	6	He vvalketh vpon the ſea, and ſo maketh Peter alſo to doe.	
		6	He reaſoneth of Manna, and of the true bread from heauen.	THE 3 PASEHE.
15	7		He reprehendeth the Pharifees for cauilling at his diſciples be- cauſe they did eate vvith vnvvaſhed handes.	
	7		He healeth the daughter of the vvoman of Canaan.	
	7		He cureth a man that vvvas deafe and dumme.	
15	8		He feedeth 4000 vvith ſeuē loauēs.	
16	8		He reieſteth the Pharifees that aſked a ſigne, and biddeth his diſciples bevvare of their leauen.	
	8		He healeth a blinde man in Bethſaida.	
16	8	9	The time that he vvil paſſe out of this vvorld, novv drawvng nigh, he maketh Peter, for confeſſing him to be Chriſt, the Rocke vpon vvvhich he vvil build his Church, promiſing to giue him the keies of heauen, and vvithal foretelleth, that he muſt ſuffer in Hieruſalem, and that al muſt be ready to ſuffer vvith him.	The 4 part, from the time that he began (Mat. 16, 21) to foretel to his Diſciples, that he muſt goe & ſuffer in Hiera- ſalem.
17		9	The Tranſfiguration.	
			He caſteth out the diuel vvvhich his diſciples could not caſt out, commending vnto them ſalting and praier.	
17			He paieſt the didrachmes for him and Peter, after that Peter had found a ſtater in the fiſhes mouth.	
18		9	His diſciples contending for Superioritie, he teacheth humi- litie.	
18			He threateneth the ſcandalizers of litle ones.	
18			He teacheth vs to forgiue our brother ſinving againſt vs.	
19	0	9	Leaving Galilee he goeth into Iurie, and the Samaritanes vvil not receiue him.	The 5 part, of his going in- to Iervie to- ward his Paſ- ſion.
		17	In that journey he healeth the ten lepers.	
		7	He teacheth in the Temple in the ſeaſt of Scenopégia, that is, of Tabernacles.	
		8	He abſolueth the vvoman taken in aduoutrie, teacheth in the Temple, and goeth out of their handes that vvould haue ſtoned him.	
		9	He reſtoreth ſight to him that vvvas borne blinde.	
		10	He reaſoneth of the true Paſtor and his ſheepe.	
		10	He ſendeth the 70 diſciples, and they returne. The parable of the Samaritane and the vvounded man. Martha entertaineth Ieſus.	
		11	He teacheth the maner and force of praier, and reprehendeth the prepoſterous cleannesse of the Pharifees.	
		12	He teacheth not to feare them that kil the body onely, to caſt avvay the care of riches by the parable of him that thought his barnes to litle, and that the faithful ſervant vvil alwaies expect the comming of his lord and maiſter.	
		13	He threateneth them, vnles they doe penance, ſhewing Gods patience by the fruitles figtree that vvvas ſuffered to ſtand one yere more. He healeth the crooked vvoman, teacheth the vvay to heauen to be narrow.	
		14	He healeth him that had a dropſie, on the Sabbath: and tea- cheth them to renounce al things in compariſon of him.	

		10	In the feast of Dedication he goeth out of their handes that would haue stoned him.
		15	The parables of the lost sheepe, of the grote, and of the prodigall sonne.
		16	The parable of the vniust bailife.
19	10	16	Of the indissolubilitie of matrimonic.
		16	The riche glutton and Lazarus.
		17	Vvnto scandalizers. The force of faith euen to the mouing of trees vvith a vvord.
		18	Of the Pharisee and the Publicane that vvnt to pray.
19	10	16	He imposeth or laith his handes vpon litle children, and ex- horteth a yong riche man to forsake al and become perfect.
20			The parable of the vvorkemen hired into the vineyard.
		II	He raiseth Lazarus; and the Iewes cōsul hōv to destroy him.
20	10	19	He foretelleth his death, and denieth the request of Zebedees tvo sonnes, asking the tvo cheefe places about him.
		18	He healeth a blinde man before his entring into Iericho.
		19	Zachæus the Publicane entertaineth Christ, The parable of the ten poundes deliuered to ten seruants.
20		10	He healeth tvo blinde men as he goeth out of Iericho.
26	14	12	At a supper in Bethánia, Marie povvred ointment vpon him.
21	II	19	Riding vpon an asse he entreth gloriously into Hierusalem.
21		12	He healeth the lame and the blinde, and Gentiles desire to see him.
21	II	19	He curseth the figtree, and casteth the biers and sellers out of the Temple.
21	II	19	To his enemies the Ievves, he auoucheth his povver by Iohns Baptisme vvhich vvas of God, and foretelleth their reprobation, vvith the Gentils vocation in their place, by parables; as the parable of the tvo sonnes, the one promising to doe, the other doing his fathers commaundement.
21	12	20	The parable of the vineyard let out to husbādmēn that kil- led both the seruants and the sonne sent to require fruite.
22			The parable of the king that made a mariage for his sonne, in- uiting ghests to the feast, and they vvould not come.
22	12	20	He ansvvereth their question of paying tribute to Cæsar, and the Sadducees question of the Resurrection.
22	12		He ansvvereth the Pharisees question, of the greatest com- maundement.
22	12	20	He putteth them to silence vvith this question concerning CHRIST, hōv he could be Dauids sonne.
23	11	10	He biddeth them doe as the Scribes teach, but not as they doe.
23	12	21	He extolleth and preferreth the poore vviddovves offering.
24	13	21	He foretelleth to some of his Disciples, the destruction of the Temple and of Hierusalem; and by that occasion, vvhat things shalbe before the consummation of the vvorld, and Antichrist in the consummation, and then incontinent Do- mcsday, vvarning vs to prepare our selues against his com- ming.
25			By the parable of the ten Virgins, & the parable of the talents, he

P A L M E
Sunday.
The 6 part,
containing the
holy weeke of
his Passion in
Hierusalem.

T V E S D A Y
night.

			he shewveth, howv it shal be at Domefday vvith the Faithful that prepare, and that prepare not them selues: and vvithout parables, that they vvwhich doe not good vvorkes, shal be damned.	
26	14	22	Iudas bargaineth vvith the Ievves to betray him. and tvvo of his disciples prepare the Paschal lambe.	TENEBRÆ vvencfday.
		13	At the supper he vvasheth his Apostles seete.	MAVNDY
26	14	22	He instituteth the Sacrifice of his body and bloud in the B. Sacrament.	thurfday.
26	14	22	13 He foretelleth that one of the Tvvelue shal betray him (appealing their contention for the superioritie) and that they shal al deny him.	The 4 Pasche.
		14	His sermon after supper.	
		17	His prayer to his father.	
26	14	22	18 The storie of his Passion and burial, from thurfday at night, til the next day at euentide.	Al THVRSDAY night & GOOD FRIDAY.
27	15	23	19 He riseth the third day,	
28	16	24	20 appeareth first to Marie Magdalene.	EASTER DAY.
	16		Then to the other vvomen.	
28		24	Then to Peter. ver. 34. then to the tvvo disciples going into Emmaus. ver. 15.	
	16	24	20 Then to the disciples gathered together in a house at Hierusalem, vvhen he entred the doores being shut, and gaue them povver to remit and reteine finnes.	
		20	Then, vpon Lovv-Sunday, to the disciples likewise gathered together, and Thomas among them.	LOVV SVN- day.
		21	Then, at the sea of Tiberias, to Peter & the rest that were fishing. vvhere he committeth his sheepe to Peter.	
28	16		Then, to the disciples vpon a mount in Galilee: giuing them commission to preache and baptize through out the vvhole vvorld.	
		24	Then in Bethánia, vvhere he promiseth to send the holy Ghost (bidding them tarie in the meane time in Hierusalem) and so blessing them, Ascendeth into heauen.	ASCENSION day.
16	24			





THE ARGUMENT OF THE ACTES OF THE APOSTLES.



* Hier.in Catal.

THE Gospel hauing shewred, how the Iewes most impiously reiectted Christ (as also Moyses and the Prophets had foretold of them:) and therefore deserved to be reiectted themselves also of him: now foloweth this booke of the Actes of the Apostles (* written by S. Luke in Rome the fourth yere of Nero, An. Dom. 61) and sheweth, how notwithstanding their desertes, Christ of his mercy (as the Prophets also had foretold of him) offered him selfe vnto that vnworthy people, yea

after that they had Crucified him, sending vnto them his euellue Apostles to moue them to penance, and so by Baptisme to make them of his Church: and whilcs al the Twelue were so occupied about the Iewes: how of a persecuting Iew he made an extraordinarie Apostle (who was S. Paul) and to auoide the scandal of the Iewes (to whom only him selfe likewise for the same cause had preached) sent him, and not any of his Twelue by and by, who were his known Apostles, vnto the Gentiles, who neuer afore had heard of Christ, and were worshippers of many Gods, to moue them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his Church: and how the incredulous Iewes euery where resisted the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and neuer ceasing vntil he fel into the bandes of the Gentils: that so (as not only be euery where, but also the Prophets afore him, and Christ had foretold) the Gospel might be taken away from them, and giuen to the Gentiles: euen from Hierusalem (whose reprobation also by name had been often foretold) the headcitie of the Iewes, where it began, translated to Rome the headcitie of the Gentiles. At this will be euident by the partes of the booke: which may be these sixe.

First, how Christ Ascending in the sight of his Disciples, promised vnto them the Holy ghost, foretelling that of him they should receiue strength, and so began his Church in Hierusalem: and from thence dilate it into al that Countrie, that is into al Iurie: yea and into Samaria also, yea into al Nations of the Gentiles, be they neuer so far of. You shal receiue (saith he) the vertue of the Holy ghost coming vpon you: and you shal be witnesses vnto me in Hierusalem, & in al Iurie, and Samaria, and euen to the vtmost of the earth. Chap. 1.

Secondly, the beginning of the Church in Hierusalem, accordingly. Chap. 2.

Thirdly, the propagation of it consequently into al Iurie, and also to Samaria. Chap. 8.

Fourthly, the propagation of it to the Gentiles also. Chap. 10.

Fifthly, the taking of it away from the obstinate Iewes, and giuing of it to the Gentiles,

Act. 13, 46, 18, 6.
19, 9, 18, 28.
Mat. 21, 23.
Esa. 1.
Luc. 13, 33.

Gentiles, by the ministerie of S. Paul and S. Barnabee. Chap. 13.

Sixtibly, of taking it away from Hierusalem it selfe, the headcitie of the Iewes, and sending it (as it were) to Rome the headcitie of the Gentiles, and that, in their persecuting of Paul so far, that he appealed to Caesar and so deliuered him after a sort vnto the Romanes: as they had before deliuered to them also Christ him selfe. where as S. Peters first coming thither, was vpon another occasion, as shalbe said anon. Of which Romanes and Gentiles therefore, the same S. Paul being now come to Rome (the last Chap. of the Actes) foretelleth the obstinate Iewes there, saying: Et ipsi audient. You will not heare, but, they will heare. that so the prediction of Christ about rebeared might be fulfilled: And euen to the vtmost of the earth. And there doth S. Luke end the booke, not caring to tell so much as the fulfilling of what which our Lord had foretold (Act. 27, 24) to S. Paul, Thou must appeare before Caesar. because his purpose was no more but to shew the new Hierusalem of the Christians, where Christ would place the chiefe seate of his Church, as also in deede the Fathers and al other Catholikes haue in al ages looked thither, when they were in any great doubt: no lesse then the Iewes to Hierusalem, as they were appointed in the old Testament. Deut. 17, 8.

Act. 28, 28.

And so this Booke doth shew the true Church, as plainly, as the Gospel doth shew the true Christ, vnto al that do not wilfully shut their owne eyes. to wit, this to be the true Church, which beginning visibly at Hierusalem, was taken from the Iewes, and translated to the Gentils (and namely to Rome) continuing visibly, and visibly to continue hereafter also, Vntil the fulnes of the Gentiles shal be come in: that then also Al Israel may be sau'd. And then is come the end of the world. For so did Christ most plainly foretel vs: This Gospel of the Kingdom shalbe preached in the vvhole world, for a testimonie to al Nations. and then shal come the consummation. For the conuersion of which Nations and accomplishing the fulnes of al Gentiles, the foresaid Church Catholike, being mindful of her office, to be Christes witness euen to the vtmost of the earth, doth at this present (as alwaies) send preachers to conuert and make them also Christians: whereas the protestants and other Heretikes do nothing els but subuert such as before were Christians.

Rom. 15, 25.

Mat. 24, 14.

Tertul. de presc.

And this being the Summe and scope of this Booke, thus to giue vs historically a iust sight of the fulfilling of the Prophets & Christes prediction about the Church: it is not to be maruelled at, why it telleth not of S. Peters coming to Rome: considering that his first coming thither, was not, as S. Pauls was, by the Iewes deliuerie of him, working so to their owne reprobation, but vpon another occasion, to wit, to conuince Simon Magus. Eus. Hist. li. 2. c. 12, 13. For vvhich also seeth not, that it maketh no mention of his preaching to any Gentiles at al, those few onely Act. 10 excepted, vvhich were the first, and therefore (lest the Gentiles should seeme lesse cared for of God, then the Iewes) Peter being the Head of al, was elected of God, to incorporate them into the church, as before he had done the Iewes. God (saith he) among vs chose, that by my mouth the Gentiles should heare the word of the Gospel, and beleuee. And S. Iames therevpon: Simon hath told how God first visited to take of the Gentiles a people to his name. But other wise (I say) here is no mention of Peters preaching to any Gentiles: no nor of the other eleuen Apostles. Will any man therefore inferre, that neither Peter, nor the other Eleuen preached to any Nation or citie of the Gentiles? No, the meaning of the Holyghost was not to write al the Actes of al the Apostles, no nor the preaching of Peter and his, to the Gentiles, but onely to the Iewes: thereby to set out vnto the world, the great mercy of Christ toward those unworthy

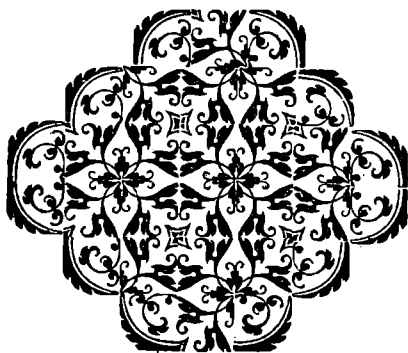
Act. 25, 11.
Luc 23, 1.

Act. 15, 7.

Act. 15, 14.

Iewes

Iewes, and consequently their most vvorthy reprobation for cōtemning such grace and mercy. as also on the other side to shew, how readily the Gentiles in so many Nations, were conuerted by one Apostle onely, who From Hierusalem euen to Illyricum replenished the Gospel of Christ. And this parting of the worke so made by S. Peter with the rest, doth S. Paul him selfe touche: That vnto the Gentiles, and they vnto the Circuncision. Neuerthelesse before his cōming to Rome, not onely was the Church come to Rome (as it is euident Act. the last chap.) there planted by S. Peter and others (as likewise by S. Peter it was planted in the first Gentils, before that S. Paul began the taking of it away from the multitude of the Iewes, and the translating of it to the multitude of the Gentils) but also so notable was the same Church of Rome, that S. Paul writing his Epistle to the Romanes, before he came thither, saith: Your faith is renouved in the vvhole vvorld. and therefore they with the rest of the Gentiles, be that Nation vvhereof Christ told the Iewes, saying: The Kingdom of God shal be taken away from you, & shal be giuē to a Nation yielding the fruites thereof.



As before vve noted the Gospels, as they are read both at Mattins and Masse, through out the yere, in their conuenient time and place: so the bookes folowving (as also the bookes of the old Testament) are read in the said Seruice of the Church, for Epistles and Lessons, in their time & place, as hereafter shal be noted in euery of them. See the very same order and custome of the primitive Church, in S. Ambrose ep. 33. S. Augustine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2 & 4 de Quadrag. & Ser. 13 & 19 de Pass. Domini. S. Gregorie in his 40 homilies vpon the Gospels.

THE

THE ACTES OF THE APOSTLES.

CHAP. I.

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling vvhether (being strengthened by him) they should begin his Church, and how far they should carry it. 9 After his Ascension they are warned by two Angels to set their mindes vpon his second coming. 14 In the daies of their expectation, 15 Peter becometh to exercise his vicarship, giuing instruction and order, by vvhich Mathias is elected Apostle in the place of Iudas.

The 1. part.
The expecta-
tion of the
Holy Ghost
betwene the
Ascension of
Christ, and
the begin-
ning of the
Church.

The Epistle at
Mattevpon As-
cension day.

Not al particu-
larly. (for
the other Euan-
gelists write di-
uers thinges
not touched by
him) but al the
principal and
most necessarie
thinges.

Iohns Baptis-
me gaue not the
Holy Ghost.

The aboun-
dant powring of
the Holy Ghost
vpon them on
Whitsunday, he
callethe baptis-
me.



HE * first treatise I made of :: al things,
O Theophilus, vvhich I es vs began
to doe and to teache, † vntil the day
vvherein giuing commaundement by
the holy Ghost to the Apostles vvhom
he chose, he vvas assumed: † to vvhom
he shewed also him self aliue after his
passion in many arguments, for fourtie
daies appearing to them, & speaking of the kingdom of God.
† And eating vwith them, * he commaunded them, that they
should not depart from Hierusalem, but should expect the
promisse of the Father, vvhich you * haue heard (saith he) by
my mouth: † for Iohn in deede baptized vwith :: vvater, but
* you shal be :: baptized vwith the holy Ghost after these
sevv daies. † They therfore that vvere assembled, asked him,
saying, Lord, whether at this time v wilt thou restore the king-
dom to Israel? † but he said to them, " It is not for you to
know times or moments, vvhich the Father hath put in his
owne power: † but you shal receiue the * vertue of the
holy Ghost comming vpon you, and you shal be vvitnesses
vnto me in Hierusalem, and in al Ievvrie, and Samaria, and
euen to the vtmost of the earth. † And * vvhen he had said
these thinges, in their sight he vvas eleuated: and a cloud recei-
ued him out of their sight. † And vvhen they beheld him
going into heauen, behold two men stood beside him,
vvhite garments, † vvhom also said, Ye men of Galilee, vvhy
O o stand

Lu. 1, 3.

Lu. 24,

19.

Jo. 14,

6.

Lu. 3, 16.

Lu. 24,

19. Act.

1.

Act. 16,

9. Lu.

14, 51.

∴ This visible
companie was
the true Church
of Christ,
which he left,
& commaunded
to keepe toge-
ther til the com-
ing of the Ho-
ly Ghost, by hi
to be further in-
formed & fur-
nished to gaine
all natiōs to the
same Societie.

∴ The Hereti-
kes, some in the
text, other in
the margēt, tra-
late, *Wives*, to
wit, of the A-
postles, most
impudently,
knowing in their
cōsciences that
he meaneth the
Maries & other
holy women
that folowed
Christ, as *Lu. 8,*
2. 34, 36. See *Be-
za* & the *Engl.*
Bible 1579.

a The Epistle
vpō S. Mathias
day Febr. 22.

∴ No smal my-
sterie, that the
number of the
twelue Apost-
les must needes
be made vp a-
gaine.

stand you looking into heauen? This IESVS vvhich is
"assumed from you into heauen, shal so come as you haue
seen him going into heauen. -I

† Then they returned to Hierusalem from the mount that 12
is called Oliuet, vvhich is by Hierusalem, distant a Sabbaths
journey. † And vvhē they vvere entred in, they vvent vp 13
into an vpper chamber, vvhē abode ∴ Peter & Iohn, Iames
and Andrevv, Philippe and Thomas, Bartholomevv and
Mathevv, Iames of Alphæus and Simon Zelōtes, and Iude
of Iames. † Al these vvere perseuering vvith one minde in 14
praier vvith the ∴ vvomen and "MARIE the mother of
IESVS, and his brethren.

† * In those daies "Peter rising vp in the middes of the bre- 15
thren, said: (and the multitude of persons together, vvas al-
most an hundred and tventie) † You men, brethren, 16
the * scripture must be fulfilled vvhich the holy Ghost spake
before by the mouth of Dauid concerning Iudas, vvho vvas
the * captaine of them that apprehended IESVS: † vvho 17
vvas numbred among vs and obtained the lot of this mini-
sterie. † And he in deede hath possessed a * field of the reuward 18
of iniquitie, and being hanged he burst in the middes, and al
his bowels gushed out. † And it vvas made notorious to 19
all the inhabitants of Hierusalem: so that the same field vvas
called in their tonge, *Hacel-dema*, that is to say, the field of blood.
† For it is vvritten in the booke of Psalmes. *Be their habitation* 20
made desert, and be there none to dwell in it. And his Bishoprike let another
take. † Therefore, of these men that haue assembled vvith vs, 21
al the time that our Lord IESVS vvent in and vvent out
among vs, † beginning from the baptisme of Iohn vntil the 22
day vvherein he vvas assumed from vs, ∴ there must one of
these be made a vvitness vvith vs of his resurrection.

† And they appointed tivo, Ioseph, vvho vvas called 23
Bárabas, vvho vvas surnamed Iustus: and Mathias. † And 24
praying they said, Thou Lord that knowest the harts of al
men, shēvv of these tivo, one, vvhom thou hast chosen, † to 25
take the place of this ministerie and Apostleship, from the
vvhich Iudas hath preulicated that he might goe to his
ovvne place. † And they gaue them "lottes, and the lot fel 26
vpon Mathias, and he vvas numbered vvith the eleuen
Apostles. -I

Pf. 40,
Io. 13, 1

Luc. 22
47. Io
18, 3.

Mt. 27
5. 7.

Psa. 68
26.
Pf. 108
8.

ANNOTATIONS CHAP. I.

1. *Giving commandement.*] He meaneth the power given them to preach, to baptize, to remit finnes, and generally the whole commission and charge of gouernement of the Church after him and in his name, see, and right. the Which Regiment Was given them together with the Holy Ghost to assist them therein for ever.

2. *It is not for you.*] It is not for vs, nor needful for the Church, to know the times & moment of the world, the coming of Antichrist, and such other Gods secrettes. This is ynough in that case, to be assured that Christs faith shal be preached, and the Church spread through out al Nations, the Holy Ghost concurring continually with the Apostles and their Successors for the same.

11. *Assumed from you.*] By this visible Ascending of Christ to heauen and like returne from thence to iudgement, the Hereitikes do incredulously argue, him not to be in the Sacrament. But let the faithful rather giue care to S. Chrysostome saying thus: *O miracle, he that sitteth vpon the Father in heauen above, at the very same time is handled of men beneath. Christ ascending to heauen, both hath his flesh vpon him, and left it vpon vs beneath. Elias being taken up, left to his Disciple his cloak only: but the Sonne of man ascending left his ouer one flesh to vs. Lt. 3 de Sacerd. Ho. 3 ad po. Ant. in fine. Ho. de diuit. & paup. in fine.*

14. *MARIE the mother of IESVS.*] This is the last mention that is made in holy Scripture, of our B. Lady. for though she were full of al diuine wisdom, and opened (no doubt) vnto the Euangelistes and other Writers of holy Scriptures, diuerse of Christs actions, speeches, and mysteries, whereof she had both experimental and reuealed knowledge: Yet for that she was a woman, and the humblest creature liuing, and the paterne of al order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with S. Iohn the Apostle, * to Whom our Lord recommended her. Who provided for her al necessities, her spouse Ioseph (as it may be thought) being deceased before. The common opinion is that she liued 63 yeres in al. At the time of her death, (as S. Denys first, & after him S. Damascene de dormit. Deipara. Writeth,) al the Apostles then dispersed into diuers nations to preach the Gospel, were miraculously brought together (sauiug S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesseth. Who saith that him self, S. Timothee, and S. Hierotheus were present: testifying also of his owne hearing, that both before her death and after for three daies, not onely the Apostles and other holy men present, but the Angels also and Powers of heauen did sing most melodious Hymnes. They buried her sacred body in Gethsemani, but for S. Thomas sake, who desired to see and to reuerence it, they opened the sepulcher the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumed into heauen. as the Church of God holdeth, being most agreeable to the singular priuilege of the mother of God, and therefore celebrateth most solemnely the day of her Assumption. And that is consonant not onely to the said S. Denys, and S. Damascene, but to holy Athanasius also, who auoucheth the same, *Serm. in Euang. de Deipara.* of which Assumption of her body, S. Bernard also wrote five notable sermons extant in his workes.

But neither these holy fathers, nor the Churches tradition and testimonie, do beare any sway now a daies with the Protestants, that haue abolished this her greatest feast of her Assumption. Who of reason should at the least celebrate it as the day of her death, as they doe of other Saints. For though they beleue not that her body is assumed, yet they wil not (we trow) deny that she is dead, and her soule in glorie: neither can they aske Scriptures for that, no more then they require for the deaths of Peter, Paul, Iohn, and other, vvch be not mentioned in scripture & yet are still celebrated by the Protestants. But concerning the B. Virgin MARIE, they haue blotted out also both her Natiuitie, and her Conception: so as it may be thought the Diuel beareth a special malice to this woman whose seede brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. so that she by this meanes shal haue no festiuitie at al.

But contrariwise, to consider how the ancient Church and fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detest these mens impiecit, that can not abide the praises of her * whom al generations should call blessed, and that esteeme her honours a derogation to her sonne. Some of their speeches we wil set downe, that al men may see, that we neither praise her, nor pray to her, more amply then they did. S. Athanasius in the place alleaged, after he had declared how al the Angelical spirits and euery order of them honoured and praised her with the Ave, wherewith S. Gabriel saluted her: We also, saith he, of al degrees vpon the earth

The times and moments of things to come pertaine not to vs.

Christ is ascended, and yet really in the B. Sacrament.

Our B. LADY.

Her life.

Her death.

Her ASSUMPTION.

The Protestants haue no feast of her at al, as they haue of other Saints.

How the Primitive Church & ancient fathers honoured our B. Lady.

S. Athanasius.

OO ij extol

20. 19. 26.

27.

Dionys.

ap. ad Ti.

motheum.

* Em. 1. 48.

S. Ephrem. extol thee with loud voice, saying, *Aue gratia plena &c.* Haile ful of grace, our Lord is with thee pray for us *o* *Majestie*, and *Lady*, and *Queene*, and mother of God. Most holy and ancient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerse places thereof, *Intermerata Despara &c.* Mother of God undefiled, *Queene* of al, the hope of them that despaire, my lady most glorious, higher then the heavenly spirits, more honorable then the Cherubins, holier then the Seraphins, and without comparison more glorious then the supernal hostes, the hope of the fathers, the glorie of the Prophets, the praise of the Apostles. And a litle after, *Virgo ante partum*, in partu, & post partum. by thee we are reconciled to Christ my God, thy sonne: thou art the helper of sinners, thou the haue for them that are tossed with stormes, the salace of the world, the deliuerer of the emprisoned, the helpe of orphans, the redemption of captiues. And afterward, *Vouchsafe me thy seruants to praise thee.* Haile lady MARIE ful of grace, haile Virgin most blessed among women. And much more in that sense which were to long to repeat.

S. Cyril. S. Cyril hath the like wonderful speeches of her honour, *hom. 6. contra Nestorium.* Praise and glorie be to thee *o* holy Trinitie: to thee also be praise, holy mother of God, for thou art the precious pearle of the world, thou the candel of vunqueacheable light, the crowne of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the world: by thee heauen reioyceth, Angels and Cherubins are glad, diuels are put to flight, and man is called againe to heauen, and every creature that was held with the error of Idols, is turned to the knowledge of the truth: by thee Churches are foinded through the world: these being their helper, the Gentiles come to penance, and much more which we omit. Likewise the Greeke

The Greeke Liturgies of S. Iames, S. Basil, and S. Chrysostom. make most honorable mentions of our B. Lady, praying vnto her, saluting her with the Angelical hymne, *Aue Maria*, and vnting these speeches, *Most holy, undefiled, blessed above al, our Queene, our Lady, the mother of God, MARIE, a virgin for euer, the sacred arke of Christs Incarnation, broader then the heauens that didst beare thy creator, holy mother, of unspeakable light, we magnifie thee with Angelical hymnes, al things passe understanding, al things are glorious in thee o* mother of God. by thee the myserie before vnknoen to the Angels, is made manifest and revealed to them on the earth. thou art more honorable then the Cherubins, and more glorious then the Seraphins, to thee, *o* ful of grace, al creatures, both men and Angels doe gratefully and reioyce: glorie be to thee, which art a sanctified temple, a spiritual paradise, the glorie of virgin, of whom God tooke flesh and made thy wombe to be his throne. &c.

S. Augustine. And S. Augustine *Serm. 18 de Sanctis 10. 10.* or (as some thinke) S. Fulgentius: *O blessed MARIE, who can be able worthily to praise or thanke thee, receive our prayers, obtaine vs our requests, for thou art the special hope of sinners, by thee we hope for pardon of our sinnes, & in thee, *o* most blessed, is the expectation of our rewards.* And then follow these wordes now vied in the Churches service: *Sancta Maria succurre miseris, &c.* succurre miseris, iuuua pusillanimes, refoue debiles, ora pro populo, interueni pro clero, intercede pro deuoto famineo sexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God, which didst deserve to beare the redeemer of the world, who liueth and reigneieth for euer. S. Damascene also ser. de dormitione Deiparae. Let vs crye with Gabriel, *Aue gratia plena, Haile ful of grace, Haile sea of ioy that can not be emptied, haile the only ease of grieues, haile holy virgin, by whom death was expelled, and life brought in.* See S. Irenaeus li. 3 c. 33. and li. 5 circa medium, & S. Augustine de fide & Symbolo. & de agone Christiano. Where they declare how both the sexes con-

S. Damascene. curre to our saluation, the man and the woman, Christ and our Lady, as Adam and Eue both were the cause of our fall. though Adam far more then his wife, and so Christ far more excellently and in another sort then our Lady: who (though his mother) yet is but his creature and handmaid, him self being truly both God and man. In al which places alleaged & many other like to these, if it please the reader to see and read, and make his owne eyes witnesses, he shall perceiue that there is much more said of her, and to her, then we haue here recited, and that the very same or the like speeches and termes were vied then, that the Church vseth now, in the honour and inuocation of the B. Virgin: to the confusion of al those that wilfully wil not vnderstand in what enuail at such speeches are applied vnto her, to wit, either because of her praier and intercession for vs, whereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluation, whereby she is the mother of mercie, and grace, and life, and whatsoever goodnes we receiue by Christ.

S. Irenaeus. As Adam and Eue, so Christ & our Lady. *(S. Peter rising up.)* Peter in the meane time praised his Superioritie in the companie or Church, publishing an election to be made of one to supply Iudas room, which Peter did not vpon commandement of Christ written, but by suggestion of Gods Spirit, and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more full manner after ward at the sending of the Holy Ghost. And this acte of Peter in prescribing to the Apostles and the rest, this election, and the manner thereof, is so euident for his Supremacie, that the Adversaries confesse here that he was, *Anistis*, the cheefe and Bishop of this whole College and companie.

The meaning of the tides and termes giuen to our B. Lady. *20. Lectes.]* When the euent or fall of the lot is not expected of diuels, nor of the starres, nor of any force of fortune, but looked and praied for to be directed by God and his holy Saints: then may lotes be vied lawfully. And sometimes to discern between two things more indifferent, they be necessarie, as S. Augustine teacheth *ep. 180 ad Honoratum.*

Peter beginneth to praefie his Primacie. *Beza is no Test. 1565.*

Casting of lotes.

CHAP. II.

The Holy Ghost coming to the Faithful upon vvhitsunday, 5 Ierues in Hierusalem of al Nations do vnder to heare them speake al tongues. 16 And Peter to the deuideri declareth, that it is not drunkennes, but the Holy Ghost vvhich toel did prophetic of, vvhich IESVS (Whom they crucified) being noW risen againe and ascended (as he sheweth also out of the Scriptures) hath poWred out from heauen, concluding therfore that he is CHRIST, and they most horrible murderers. 37 Whereat they being compunte, and submitting them selues, he telleth them that they must be baptized, and then they also shal receiue the same Holy Ghost, as being promised to al the baptized. 41 And so 3000 are baptized that very day. 42 Whose godly exercises are here reported, and also their living in state of perfection. The Apostles Worke many miracles, and God daily increaseth the number of the Church.

The 2 part.

THE coming of the Holy Ghost and beginning of the Church in Hierusalem.

Act. 1, 4

Mt. 3, 11.

Jo. 7, 39.

do vve
beare.do bea-
re

1 AND vvhhen the daies of Pentecost vvere
2 accomplished, they vvere al together in
3 one place: † and sodenly there vvas made a
4 sound from heauen, as of a vehemet vvinde
5 coming, & it filled the whole house vvh
6 where they vvere sitting. † And there appeared
7 to them parted tongues as it were * of fire, and it sate vpon eu-
8 ery one of them: † and they vvere al replenished vwith the
9 * HOLY GHOST, and they began to speake vwith diuerse
10 tongues, according as the HOLY GHOST gaue them to speake.

11 † And there vvere dwelling at Hierusalem Ieues, deuout
12 men of euery nation that is vnder heauen. † And vvhhen this
13 voice vvas made, the multitude came together, and vvas asto-
14 nished in minde, because euery man heard them speake in his
15 ovvne tongue. † And they vvere al amazed, and marueled
16 saying, Are not, lo, al these that speake, Galileans, † and
17 how v haue vve heard eche man our ovvne tongue vvherein
18 vve vvere borne? † Parthians, and Medians, and Elamites, and
19 that inhabite Mesopotamia, Ievvie, and Cappadocia, Pontus,
20 and Asia, † Phrygia, and Pamphilia, Egypt and the partes of
21 Lybia that is about Cyrénee, and strangers of Rome, † Ieues
22 also, and Profelytes, Cretensians, and Arabians: Vve haue
23 heard them speake in our ovvne tongues the great vvoikes
24 of God. † † And they vvere al astonied, and marueled, saying
25 one to an other, Vwhat meaneth this? † But others deriding
26 said, That these are ful of new vvine.

27 † But :: Peter standing vwith the Eleuen, lifted vp his
28 voice, and spake to them, Ye men, Ieues, and al you that
29 dwell in Hierusalem, be this knowven to you, and vwith your
30 cares receiue my vvordes. † For these are not drunke, as you

O o iij suppose,

The Epistle vps
Whitsunday.

a The lesson be-
fore the Epistle
on Imber we-
nesday in Whit-
son weeke.

:: Peter thej
head of the rest
and now new-
ly replenished
with al know-
ledge and forti-
tude maketh
the first Ser-
mon.

suppose, vvhereas it is the third houre of the day : † But this 16
is it that vvas said by the Prophet Ioël, † *And it shal be, in the last 17*
dases (saith our Lord) of my Spirit I vvill pōvvre out vpon al flesb: and your sonnes
and your daughters shal propheticke, and your yong mens shal see visions, and your
auncients shal dreame dreames. † And vpon my seruants truely, and vpon my 18
bandmaidens vvill I pōvvre out in those dases, of my Spirit, and they shal propheticke:
† and I vvill giue vvonders in the heauen above, and signes in the earth beneath, 19
bloud, and fire, and vapour of smoke. † The sunne shal be turned into darkenes, 20
and the moone into bloud, before she great and manifest day of our Lord doth
come. † And it shal be, euery one vvhofoener calleth vpon the name of our Lord, 21
shal be saved. †

Ioël. 2,
28.

† Ye men of Israël heare these vvordes, I E S V S of Na- 22
zareth a man approued of God among you, by miracles and
vvonders and signes vvwhich God did by him in the middes
of you, as you knovv : † this same, "by the determinate coun- 23
fel and prescience of God being deliuered, you by the han-
des of vvicked men haue crucified and slaine. † vvhom 24
God hath raised vp" loosing the sorovves of hel, according as
it vvas impossible that he shold be holden of it. † For Dauid 25

† Who but an
infidel (saith S.
Augustine) Will
deny Christ to
haue descended
to Hel? ep. 99.

† As his soul
suffered no paines
in Hel, so
neither did his
body take any
corruptio in the
grauē.

saith concerning him, *I foresaw the Lord in my sight alvvayes: because 26*
he is at my right hand that I be not moued. † For this, my hart hath been 26
glad and my tongue hath reioyced: moreover my flesh also shal rest in hope. † Be- 27
cause thou vvilt not leaue" my soul: in hel, nor giue thy Holy one to see: corrup- 27
tion. † Thou hast made known to me the vvayes of life: thou shalts make me 28
ful of ioyfulness vvith thy face. † Ye men, brethren, let me boldly 29
*speake to you of the Patriarch Dauid: that * he died, and vvas*
buried: and his sepulchre is vvith vs vntil this present day. 30

Pf. 15, 8.

3. Reg. 2,
10.

Pf. 137,
11.

† Vvhereas therfore he vvas a Prophet, and knevv thar by 30
an othe God had svvorne to him that of the fruite of his loynes there shold sit
vpon his seate: † forseeing he spake of the resurrection of Christ, 31
for neither vvas he left in hel, neither did his fles h see corrup-
tion. † This I E S V S hath God raised againe, vvhereof al 32
vve are vvitneses.

† Being exalred therfore by the right hand of God, and 33
hauing receiued of his father the promisse of the holy Ghost,
he hath pōvvred out this vvhom you see and heare. † For 34
Dauid ascended not into heauen: but he saith, *Our Lord hath said*
to my Lord, sit on my right hand, † vntil I make thine enemies: the footeboole of thy
feete. † Therfore let al the house of Israël knōw most certainly 35
that God hath made him both Lord, and C H R I S T, this 36
I E S V S, vvhom you haue crucified.

this gift
vvhich
Pf. 109, 1

Conuiction.

† And hearing these things, they were compuncte in hart,
and said to Peter and to the rest of the Apostles, Vvhat shal 37

vve

- 38 vve doe men, brethren? † But Peter said to them, :: Doe penance, and be every one of you baptized in the name of IESVS CHRIST for remission of your sinnes: and you
 39 shal receiue the gift of the holy Ghost. † For to you is the promise, and to your children, and to al that are farre of,
 40 vvhomsoeuer the Lord our God shal call. † Vvith very many other vvordes also did he testifie, and exhorted them, saying,
 41 Saue your selues from this peruerse generation. † They therefore that receiued his vvord, vvere baptized: and there vvere added in that day about :: three thousand soules.
 42 † And they vvere perseuering in the doctrine of the Apostles, and in the communication of the breaking of
 43 bread, and prayers. † And feare came vpon every soul: many vvonders also and signes vvere done by the Apostles in Hierusalem, and there vvvas great feare in al. † Al they also that
 44 beleueed, vvere together, *and had al things comon. † Their possessions and substance they sold, and deuided them to al,
 45 according as every one had neede. † Daily also continuing vvith one accord in the temple, and breaking bread from house to house, they tooke their meate vvith ioy and simplicity of hart: † praising God, and hauing grace vvith al the people. And our Lord increased them that should be faued, daily together.

Act. 4,
32.

Not onely amendment of life, but penance also required before Baptisme, in such as be of age, though not in that sort as aftervvard in the Sacramēt of penance. Aug. de fid. et oper. c. 11. et ep. 108.

Three thousand were converted at this first sermon, & they were put to the other visible companie and Church.

This was the B. Sacrament, which the Apostles daily ministered to the Christians at least in one kinde. See chap. 20.

AN NOT A T I O N S CHAP. II.

1. *The daies of Pentecost.*) As Christ our Pasche, for correspondence to the figure, was offered at the Iewes great feast of Pasche, so fifty daies after (in Greeke, Pentecost) for accomplishing the like figure of the Law-giuing in Mount Sinai, he sent downe the Holy Ghost iust on the day of their Pentecost, which was alwaies on Sunday, as appeareth *Leuit. 23. 15.* Both which daies the Church keepeth yerely for memorie of Christs death and Resurrection, and the sending downe of the Holy Ghost: as they did the like for record of their deliuerie out of Ægypt, and their Law-giuing aforesaid, the said Feast with vs containing, besides the remembrance of benefites past, great sacraments also of the life to come. *Aug. ep. 119, C. 16.*

The feastes of Pasche & Pentecost.

2. *Al replenished.*) Though the Apostles and the rest were baptized before, and had thereby receiued the grace of the Holy Ghost to sanctification and remission of sinnes, as for diuers other purposes also: Yet as Christ promised them they should be further indued with strength and vertue from aboue, so here he fulfilleth his promise, visibly powring downe the Holy Ghost vpon al the companie and vpon every one of them, thereby replenishing the Apostles specially with al truth, wisdom, and knowledge necessarie for the gouernement of the Church, and giuing both to them and to al other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he endued them al with the gift of diuers strange tongues: al (I say) there present, as wel our Ladie, as other holy women and brethren, besides the Apostles.

The sending of the Holy Ghost on Whitsunday and the effects thereof.

Our B. Ladie.

Beccanot. in hac cap. 1. 1. though the Heretikes fondly argue, for the desire they haue to dishonour Christs mother, that neither the nor they were there present, nor had the gift of tongues, contrarie to the plaine texts that saith, *They were al together*, to wit, al the 120 mentioned before c. 1. 15.

as. Delivered

Gods determination that Christ should die, excuseth not the Iewes.

Beza.

Corrupt translation against the Article of Christs descending into Hel.

נפש יוֹחָנָן
לְאֵלֹהִים

23. *By the determinate counsel of God deliuered.*) God deliuered him, and he deliuered him self, for loue and intention of our saluation, and so the acte was holy and Gods owne determination. But the Iewes and others which betraied and crucified him, did it of malice and wicked purpose, and their acte was damnable, and not of Gods counsel or causing: though he tolerated it, for that he could and did turne their abominable acte to the good of our saluation. Therefore abhorre those new Manichees of our time, both Lutherans and Caluinists, that make God the author and cause of Iudas betraying of Christ, no lesse then of Pauls conuersion. beside the false translation of Beza, saying for Gods preience or foreknowledge in the Greeke, *πρόγνωσις* Gods prouidence.

24. *Loosing the foresayd.*) Christ was not in paines him self, but loosed other men of those dolors of Hel, wherewith it was impossible him self should be touched. See *S. Aug. sine.* *de Gen. ad.*

27. *My soul in Hel.*) Where al the Faithful, according to the Creede, euer haue believed, that Christ according to his soul, went downe to Hel, to deliuer the Patriarches and al iust men there liu.

holden in bondage til his death, and the Apostle here citing the Prophets Wordes, most euidently expresseth the same, distinguishing his soule in Hel, from his body in the graue: Yet the Caluinists to defend against Gods expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse, and that otherwise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wrestling both the Hebrew and Greeke wordes from their most proper and vsual significations of, *Soule*, and *Hel*, into *body*, and *grave*: saying for, *my soule in Hel*, thus, *my body*, * *life*, *person*, yea (as Beza in his new Testament * *Eng. Bi.* an. 1556) *my carcas in the graue*, and this later they corrupt almost through out the Bible for that *ble. 1579* purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al Hebrues & Greekes, and al that vnderstand these tonges, know that the foresaid Hebrue & Greeke wordes are as proper, peculiar, and vsual to signifie, *soul* and *Hel*, as *anima* and *infernus* in Latin, yea as *soul* and *Hel* in English do properly signifie the soule of man, and *Hel* that is opposit to heauen: and that they are as vnproperly vsed to signifie body and graue, as to say in English, *soul* for body, or *Hel* for graue. Secondly, it doth so mislike the Heretikes them selues, that Castaleo one of their fine Translatours refelleth it, and to make it the more sure, he for, *in inferno*, translateth, *in Oro*, that is, *in Hel*. Thirdly, Beza him self partly recanteeth in his later edition, and consuleth that, *Carcas*, was no fit word for the body of Christ, and therefore, *I have* (saith he) *changed it, but I re- teine and keepe the same sense stil.* meaning that he hath now translated it, *soule*, but that he meaneth thereby as before, Christs dead body. fourthly, * he saith plainly, that translating thus, *I loue shalt* * *no. Test.* not leaue *my carcas in the graue*, he did it of purpose against *Limbus Patrum*, Purgatorie, and Christs an. 1556. descending into Hel, which he calleth *soul* errors, and manereth, *that most of the ancient fathers annor. in* *were in that error*: namely of Christs descending into Hel, and deliuering the old fathers. Vwhat a neede we more? He opposeth him self both against plaine Scriptures and al ancient fathers, per- 27 & 28. uerting the one, and contemning the other, to ouerthrow that truth which is an Article of our *Crede*. Whereby it is euidently false which some of them say for their defense, that none of them *Pet. 2, 19.* did euer of purpose translate falsely. See the Annotation vpon *Pet. 2, 19.*

Liuing in common.

44. *All things common.*) This liuing in common is not a rule or a precept to al Christian men, as the Anabaptists falsely pretend: but a life of perfection and counsel, folowed of our Religious in the Catholike Church. See *S. Aug. in Ps. 132 in principio.* & *ep. 109.*

The increase & perpetuie of the VISIBILIS CHURCH.

47. *Increased.*) Moe and moe were addet to the Church (as the Greeke more plainly expresseth) that we may see the visible propagation & increase of the same, from which time a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the whole *deus Testam.* booke, and afterward by the Ecclesiastical storie, downe til our daies, against the pretended inuisible Church of the Heretikes.

CHAP. III.

A miracle, and a Sermon of Peters to the people, shewing that Iesus is Christ, and exhorting them to faith in him and penance for their sinnes, and so they shal haue by him (in Baptisme) the Benediction which was promised to Abraham.

The Epistle vnto S. Peter and Paulus eue. Iun 18.

21 This maketh for distinction of Canonical houres and diueritie of appointed times to pray in. See *August. 6. 10, 9.*



ND Peter and Iohn went vp into the temple, at the ninthe houre of praier. † And a certaine man that was lame from his mothers wombe, was caried: whom they laid euery day at the gate of the temple, that is called Spemight aske almes of them that went into the temple.

3 temple. † He, vvhen he had seen Peter and Iohn about to
 4 enter into the temple, asked to receiue an almes. † But Peter
 5 vvith Iohn looking vpon him, said, Looke vpon vs. † But he
 looked earnestly vpon them, hoping that he should receiue
 6 some thing of them. † But Peter said, Siluer and gold I haue
 not, but^h that vvhich I haue, the same I giue to thee: In the
 name of I E S V S C H R I S T of Nazareth arise, and vvalk.
 7 † And taking his right hand, he lifted him vp, and forthvvith
 8 his fette and soles vvere made strong. † And springing he
 stood, and vvalked: and vvent in vvith them into the tem-
 9 ple vvalking, and leaping, and praising God. † And al the
 10 people saw him vvalking and praising God. † And they
 knew him, that, it vvvas he vvhich fate for almes at the Spe-
 cious gate of the temple: and they vvwere exceedingly astonied
 11 and agast at that that had chauced to him. † And as he held
 Peter and Iohn, al the people ranne to them vnto the porche
 vvhich is called Salomons, vvondering.

12 † But Peter seing them, made ansvver to the people, Ye
 men of Israël, vvhy maruel you at this, or vvhy looke you
 vpon vs, as though^h by our powver or holines vve haue made
 13 this man to vvalk? † The God of Abraham, and the God
 of Isaac, and the God of Iacob, the God of our fathers hath
 glorified his sonne I E S V S, vvhom you in deede deliuered
 and denied before the face of Pilate, he iudging him to be re-
 leased. † But you denied the holy and the iust one,* and af-
 14 ked a mankiller to be giuen vnto you. † but the authour
 of life you killed, vvhom God hath raised from the dead,
 15 of vvhich vve are vvitnesses. † And in the^h faith of his name,
 16 this man vvhom you see and know, his name hath streng-
 thened: & the faith vvhich is by him, hath giuen this perfect
 health in the sight of al you.

17 † And now (brethren) I know that you did it through
 18 ignorace, as also your princes. † But God vvho forehevved
 by the mouth of al the prophets, that his C H R I S T should
 19 suffer, hath so fulfilled it. † Be Penitent therefore & conuert,
 20 that your sinnes may be put out. † that, vvhen the times
 shal come of refreshing by the sight of our Lord, and he
 shal send him that hath been preached vnto you I E S V S
 21 C H R I S T, t^e vvhom^h heauen truly must receiue vntil the
 times of the restitution of al things, vvhich God spake by the
 mouth of his holy prophets from the beginnig of the world.

The Epistle vps
 weneday in
 Easter weeke.

:: This faith
 was not the
 faith of the la-
 mer man (for he
 looked onely
 for almes) nor
 a special faith of
 the Apostles
 owne saluatiō:
 but the whole
 beleefe of Chri-
 stian Religion.

:: Some Here-
 tikes fouly cor-
 rupt this place,
 thus, *Who must*
be contained in
heaven, of purpo
se (as they pro
test) to hold
Christ in heauē,
from the B: Sa-
cramēt, &c. As
 though his pre-
 tēce there, drew
 him out of hea-
 uen. Neither cā
 they pretend
 the Greeke,
 which is word
 for word as in
 the vulgar latin,
 and as we tran-
 slate.

P p

† Moyles

1 Lnc. 23,
 18.

8. 2v. 8. 2
 10. 2v. 8. 2
 11. 2v. 8. 2
 12. 2v. 8. 2

† Moyses in deede said, *That a prophet shal the Lord your God raise vp* 22
to you of your brethren, as myself: him you shal heare according to al things
whatsoeuer he shal speake to you. † And it shal be, euery soule that shal not 23
heare that prophet, shal be destroyed out of the people. † And al the Prophets 24
from Samuël and aftervard that haue spoken, told of these
daies. † You are the children of the Prophets and of the 25
testament vvhich God made to our fathers, saying to Abra-
ham, And in thy seedes shal al the families of the earth be blessed. † To you 26
first God raising vp his sonne, hath sent him blessing you:
that euery one should conuert him self from his naughtines.

Deu. 11
15.

Gen. 1:
18. 26,

ANNOTATIONS

CHAP. III.

Sain^{ts} doe mi-
 racles and the
 like, but by the
 power of God.

6. *That vvhich I haue.*] This power of working miracles vvas in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, and in & by him executed the same. Therefore he saith, *That vvhich I haue, I giue to thee.* and the Heretikes are ridiculous that note here, a miracle done by Christ by the handes of the Apostles, to make the simple beleue that they had no more to doe then a dead instrument in the Workemans hand.

12. *By your power.*] When the Apostles remit sinnes, or doe any other miracles, they doe it not by any humane, proper, or natural power in them selues: but of supernatural force giuen them from aboue, to proue that the faith of Christ is true, and that he is God Whom the Iewes crucified, in Whose name and faith they worke, and not in their owne.

CHAP. IIII.

The Rulers of the Iewes oppose them selues and imprison Peter and Iohn. 4. But yet thousands of the people are conuerted: 5. and to the Rulers also, Peter boldly auoucheth by the forsaide miracle, that I E S V S is Christ, telling them of their heinous faults out of the Psalmes, and that vvithout him they can not be saued. 11. They though confounded vvith the miracle, yet procede in their obstinacie, forbidding them to speake any more of I E S V S, adding also threats. 21. Whereupon the Church steeth to praiser, vvherin they comfort them selues vvith the omnipotencie of God, and prediotion of Dauid, and aske for the gift of boldnes and miracles against those threats. 31. And God sheweth miraculously that he hath heard their praiser. 32. The vvhole Churches vnitie and communitie of life. 36. Of Barnabas by name.



Here againe
 we see the pro-
 ceeding and in-
 crease of the
 Church visibly.

ND vvhen they vvere speaking to the 1
 people, the Priests and magistrates of the
 temple, and the Sadducees came vpon
 them, † being greeued that they taught 2
 the people, and hevvied in I E S V S the re-
 surrection from the dead: † and they laid 3
 handes vpon them, and put them into
 vvard, vntil the morovv, for it vvas novv euening. † And 4
 many of them that had heard the vvord, beleueed: and the
 number of the men vvas made fve thousand.

† And

- 5 † And it came to passe on the morovv, that their princes,
 6 † and Annas the high priest, and Caiphas and Iohn, and Ale-
 7 xander, and as many as vvere of the priests stocke. † And
 8 setting them in the middes, they asked: In vvhat pover or in
 9 vvhat name haue you done this? † Then Peter replenished
 10 vvith the holy Ghost, said to them, Ye princes of the people
 11 & Auncients: † If vve this day be examined for a good deede
 12 vpon an impotent man, in vvhat he hath been made whole,
 13 † be it knovven to al you and to al the people of Iſraël, that
 14 in the name of I E S V S C H R I S T of Nazareth, vvhom you
 15 did crucifie, vvhom God hath raised from the dead, in this
 16 same this man standeth before you vvhole. † This is the ſtone
 17 that vvvas reietted of you the builders: vvwhich is made into the head of the corner.
 18 † and there is not ſaluation in any other. for neither is there
 19 any other name vnder heauen giuen to men, vvherein vve
 20 muſt be ſaued. † And ſeeing Peters conſtancie and Iohns,
 21 vnderſtanding that they vvwere men vnlettered, and of the
 22 vulgar ſort, they marueled, and they knew them that they had
 23 been vvith I E S V S: † ſeeing the man alſo that had been
 24 cured, ſtanding vvith them, they could ſay nothing to the
 contrarie. † But they commaunded them to goe aſide forth
 out of the council: and they conferred together, † ſaying,
 Vvhat ſhal vve doe to theſe men? for a notorious ſigne in
 deede hath been done by them, to al the inhabitants of Hie-
 ruſalem: it is manifeſt, and vve can not denie it. † But that it
 be no further ſpred abroad among the people, let vs threaten
 them, that they ſpeake no more in this name to any man.
 † And calling them, they charged them that they ſhould
 not ſpeake at al, nor teache in the name of I E S V S. † But
 Peter and Iohn anſvveting, ſaid to them, :: If it be iuſt in the
 ſight of God, to heare you rather then God, iudge ye. † for
 vve can not but ſpeake the things vvwhich vve haue ſeen and
 heard. † But they threatening, diſmiſſed them: nor finding
 howv they might puniſh them, for the people, becauſe all
 glorified that vvwhich had been done, in that vvwhich vvvas
 chaunced. † For the man vvvas more then ſourtie yerſes old
 in vvhoim that ſigne of health had been vvrought.
 † And being diſmiſſed they came to theirs, and ſhevvved
 al that the cheefe prieſts and Auncients had ſaid to them.
 † Vvho hauing heard it, with one accord liſted vp their voice

The name of
I E S V S. See
Annot. Philip.
2. 11.

The Apoſtles
conſtancie, lear-
ning and wiſ-
dom after the
coming of the
Holy Ghoſt,
being but idio-
tes, that is, ſim-
ple vnlettered
men and timo-
rous before.

:: Their coſtan-
cie and courage
after their con-
firmation, being
ſo weake befo-
re. And if any
Magiſtrate co-
maund againſt
God, that is to
ſay, forbid Ca-
tholike Chriſtiā
men to preach
or ſerue God,
this ſame muſt
be their anſwer,
though they be
whipped and
killed for their
labour. See c. 5.
v. 29.

to God, and said, Lord, thou that didst make heauen & earth, the sea, and al things that are in them, † vvhò in the holy 25 Ghost by the mouth of our father Dauid thy seruāt hast said, *Why did the Gentiles rage, and the people meditate vaine thinges: † the kings 26 of the earth stand vp, and the princes assemble together against our Lord, and against his CHRIST? †* For there assembled in deede in this citie 27 against thy holy childe I E S V S vvhom thou hast anointed,

Pf. 2, 1.

∴ Christes death, as needefull for mans redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwile then by permission.

Herod, and Pontius Pilate, vwith the Gentiles and the people of Israël, † to doe vvhath ∴ thy hand & thy counsel decreed 28 to be done. † And novv Lord looke vpon their threatenings, 29 and giue vnto thy seruants vwith al confidence to speake thy vvorde, † in that, that thou extend thy hand to cures and 30 signes and vvonders to be done by the name of thy holy sonne I E S V S. † And vwhen they had praied, the place vvas 31 moued vvherein they vv ere gathered: and they vv ere al replenished vvith the holy Ghost, and they spake the vvord of God vvith confidence.

∴ Note the ardent charitie and cōtempt of worldly things in the first Christians: who did not onely giue great almes, but sold al their lands to bestow on the Apostles and the rest that were in neede, according to Christes counsel. *Act. 16, 21.* Note also the great honour & credit giuen to the Apostles, in that the Christian men put al the goods & possessions they had, to their disposition.

† And the multitude of beleeuers had one hart and 32 one soule: neither did any one say that ought vvas his ovvne of those things vv which he possessed, but al things vv ere common vnto them. † And vvith great povver did 33 the Apostles giue testimonie of the resurrection of I E S V S CHRIST our Lord: and great grace vvas in al them. † For 34 neither vvas there any one needie among them. For as many as vv ere ovvners of landes or houfes, ∴ sold and brought the prices of those things vv which they sold, † and laid it before 35 the feete of the Apostles. And to euery one vvas deuised according as euery one hade neede. † And Ioseph vvho 36 vvas surnamed of the Apostles Barnabas (vv which is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, † vv whereas he had a peece of land, sold it, and brought 37 the price, and laid it before the feete of the Apostles.

A. 3, 44.

ANNO TATIONS CHAP. IIII.

Reuerence to holy persons.

27. *Before the feete.* He, as the rest, did not onely giue his goods as in vulgar almes, but in al humble and reuerent maner as things dedicated to God, he laid them downe at the Apostles holy feete, as S. Luke alwaies expresseth, and gaue them not into their handes. The Sunamite fel downe 4. reg. 4. 31 and embraced Elišaus feete. Many that asked benefites of Christ (as the woman sicke of the bloody fluxe) fel downe at his feete. and Marie kiled his feete. Such are signes of due reuerence *Luce. 8, 21.* done both to Christ and to other sacred persons, either Prophetes, Apostles, Popes, or others representing his person in earth. See in S. Hierom of Epiphanius Bishop in Cypres, how the people of Hierusalem of al sortes flocked together vnto him, offering their children (to take his blessing) *Luce. 7, 14.* kissing his feete, plucking the hemmes of his garment, so that he could not moue for the throng. Ep. 41 c. 4. cont. erro. Io. Hierosol.

Killing their feete.

CHAP.

CHAP. V.

Ananias and his wife Saphira, for their sacrilege, at Peters Word fall downe dead, to the great terror of the rest. 15 By the Apostles miracles, not onely the number, but also their faith so increaseth, that they seeke in the streets to the very shadow of Peter, the toWne: also about bringing their diseased to Hierusalem. 17 The Rulers againe oppose them selues, but in vaine. 19 For out of prison an Angel deliuereth them, bidding them preach openly to al: 27 and in their Councell Peter is nothing afraid of their bigge Wordes: 34 Tea Gamaliel being one of them selues casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolued. 40 Finally, the Apostles being scourged by them, count it an honour, and cease no day from preaching.



- 1 **B** T a certaine man named Ananias,
 2 vvith Saphîra his vvife sold a peece
 3 of land, † and " defrauded of the priue
 4 ce of the land, his vvife being priuie
 5 thereto: and bringing a certaine por-
 6 tion, laide it at the feete of the Apo-
 7 stles. † And " Peter said, Ananias,
 8 vvhy hath Satan tempted thy hart,
 9 that thou shouldest lie to the holy
 10 Ghost, and defraude of the price of the land? † Remaining,
 11 did it not remaine to thee: and being sold, vv as it not " in thy
 12 pover? Vvhy hast thou put this thing in thy hart? Thou
 13 hast not lied " to men, but to God. † And Ananias hearing
 these vvordes, fel dov vne, and gaue vp the ghost. And there
 came great feare vpon al that heard it. † And yong men ri-
 sing vp, remoued him, and bearing him forth buried him.
 † And it vv as the space as it vv ere of three houres, and his
 vvife, not knovving vv hat vv as chaunced, came in. † And
 Peter ansvvered her, Tel me vvoman, vv whether did you sel
 the land for so much? But she said, Yea, for so much. † And
 Peter vnto her, Vvhy haue you agreed together to tempt
 the Spirit of our Lord? Behold, their feete that haue buried
 thy husband, at the doore, and they shal beare thee forth.
 † Forth vvith she fel before his feete, and gaue vp the ghost.
 And the yong men going in, found her dead: and caried
 her forth, and buried her by her husband. † And there fel
 great :: feare in the vv hole Church, and vpon al that heard
 these things.
 † And by the handes of the Apostles vv ere many signes
 and vvonders doné among the people. And they vv ere al
 vv ith one accord in Salomons porche. † But of the rest

:: Here vpon
 rose great reue-
 rence, aWe, and
 feare of the vul-
 gar Christians
 toward the ho-
 ly Apostles, for
 an example to
 al Christian peo-
 ple how to be-
 haue the selues
 toward their
 Bishops and
 Priests.

The Epistle vpô
 Imber wene-
 day in whitson-
 weeke. And
 within the octa-
 ue, & in a vortue
 of SS. Peter and
 Paul.

P p iij none

Peters shadow.

none durst ioyn them selues vnto them: but the people magnified them. † And the multitude of men and vvomen 14 that beleued in our Lord, vvas more increased: † so that 15 they did bring forth the sicke into the streates, and laid them in beddes and couches, that vvhen Peter came, his shadow at the least might ouershadow any of them, and they all might be deliuered from their infirmities. † And there ranne 16 together vnto Hierusalem the multitude also of the cities adioyning, bringing sicke persons and such as vvere vexed of vncleane spirits: vvho vvere al cured. ¶

An Angel lea-
deth them out
of prison.

† And the high priest rising vp, and al that vvere vvith 17 him, vvwhich is the heresse of the Sadduces, vvere replenished vvith zeale: † laid hands vpon the Apostles, and put them 18 in the common prison. † But an Angel of our Lord by night 19 opening the gates of the prison, & leading them forth, said, † Goe: and standing speake in the temple to the people al 20 the vvordes of this life. † Vvho hauing heard this, early in the 21 morning entred into the temple, and taught. And the high priest comming, and they that vvere vvith him, called together the Councel & al the auncients of the children of Israel: and they sent to the prison that they might be brought. † But 22 vvhen the ministers vvere come, and opening the prison, found them not: returning they told, † saying, The prison 23 truely vve found shut vvith al diligence, and the keepers standing before the gates: but opening it, vve found no man vvithin. † And as soone as the Magistrate of the temple and 24 the cheefe priests heard these vvordes, they vvere in doubt of them, vvhat vvould befall. † And there came a certaine man 25 and told them, That the men, loe, vvwhich you did put in prison, are in the temple standing, and teaching the people. † Then vvent the Magistrate vvith the ministers, and 26 brought them vvithout force, for they feared the people lest they should be stoned. † And vvhen they had brought 27 them, they set them in the Councel. And the high priest asked them, † saying, * Commaunding vve commaunded 28 you that you should not teach in this name: and behold you haue filled Hierusalem vvith your doctrine, and you vvil bring vpon vs the bloud of this man. † But Peter ansvvering 29 and the Apostles, said, God must be obeied, rather then men. † The God of our Fathers hath raised vp I E S V S, vvhom 30 you did kil, hanging him vpon a tree. † This Prince and 31 Sauour

Act. 4.
18.

- Sauour God hath exalted vvith his right hand, to giue re-
 32 pentance to Israëll, and remission of sinnes. † and vve are
 vvitnesses of these vvordes, and the holy Ghost, vvhom God
 33 hath giuen to al that obey him. † Vvhen they had heard
 these things, it cut them to the hart, and they consulted to
 kill them.
 34 † But one in the Councel rising vp, a Pharisee named Ga-
 maliel, a doctōr of law honorable to al the people, com-
 35 maunded the men to be put forth a vvhile. † and he said
 to them, Ye men of Israëll, take heede to your selues touching
 36 these men vvhat you meane to doe. † For before these daies
 there rose Theódas, saying he vvvas some body, to vvhom
 consented a nombre of men about foure hundred, vvho
 vvvas slaine: and al that beleued him, vvvere dispersed, and
 37 brought to nothing. † After this fellowv there rose Iudas
 of Galilee in the daies of the Enrolling, and drevv avvay the
 people after him, and he perished: and as many as euer con-
 38 sented to him, vvvere dispersed. † And novv therfore I say
 to you, depart from these men and let them alone: for if this
 39 counsel or vvorke be of men, it vvil be dissolued: † but if it
 be :: of God, you are not able to dissolue them, lest perhaps
 you be found to resist God also. And they consented to him.
 40 † And calling in the Apostles, after they had scourged them,
 they charged them that they should not speake in the name
 41 of I E S V S, and dismissed them. † And they vvvent from the
 sight of the councel reioycing, because they vvvere account-
 42 ed vvorthy to suffer reproche for the name of I E S V S. † And
 euery day they ceased not in the temple and from house to
 house to teach and euangelize Christ I E S V S.

Theudas

it,

ANNOTATIONS CHA P. V.

Aug. ser. 9 in append. de diuersis tom. 10. 2. *Defrauded.* In that (saith S. Augustine) he withheld any part of that which he promised, he was guilty at once, both of sacrilege, and of fraude, of sacrilege, because he robbed God of that which was his by promes: of fraude, in that he withheld of the whole gift, a peece. Let now the Heretikes come, and say is was for lying or hypocrisie onely that this facte was condemned: because they be loth to haue sacrilege counted any such sinne, who haue taught men not onely to take away from God some peece of that or al that them selues gaue, but plainly to spoile & apply to them selues al that other men gaue.

3. *Peter (act. 1.)* S. Peter (as you see here) without mans relation knew this fraude and the cogitations of Ananias, and as head of the College and of the whole Church against which this robbery was committed, executed this heavy sentence of Excommunication both against him, and his wife consenting to the Sacrilege. for it was excommunication by S. Augustines iudgement, (li. 1. cont. ep. Parm. c. 1 to. 1) and had this corporal miraculous death ioyned withal, as the Excommunication

Time, and the euident successe of Christs Church and religion, proueth to be of God: no violence of the Iewes, no persecution of the Heathen Princes, no endeavour of domesticall Adversaries, heretikes, Schismatikes, or il liuers, puailig against it, as on the other side, many attempts haue been made by Arius Macedonius, Nestorius, Luther, & the like, who thought them selues some body: but after they had plaied their partes a while, their memory is buried, or liueth only in malediction & infamie, & their schollers come to naught Therefore let no Cath. man be scandalized that this heresie holdeth vp for a time. For the Arians & some others florished much longer the these, and were better supported by Princes and learning, & yet had an end.

Sacrilege

Excommunication
 ioyned vvith
 corporal pain-
 munication

munication that S. Paul gaue out againſt the inceſtuouſ and others, had the corporal vexation of 1 Cor. 5.
Satan incident vnto it.

Vow of Chaſtite, & the breache thereof.
4. *In thy power.* If it diſpleaſed God (ſaith S. Auguſtine) to withdrawe of the money which they had vowed to God, howe is he angry when chaſtite is vowed and is not performed? for to ſuch may be ſaid that which S. Peter ſaid of the money: Thy virginitie remaining did it not remaine to thee, and before thou diſt vow, was it not in thine owne power? for, Whoſoeuer haue vowed ſuch things and haue not paid them, let them not thinke to be condemned to corporal death, but to euerlaſting fire. Auguſt. Ser. 10. de diuerſis. And S. Gregorie to the ſame purpoſe writeth thus, Ananias had vowed money to God, which afterward overcome with diuelliſh perſuaſion he withdrew: but with what death he was puniſhed, thou knoweſt. If then he were worthy of that death, Who tooke away the money that he had giuen to God, conſider what great peil in Gods iudgement thou ſhalt be worthy of, which haſt withdrawn, not money, but thy ſelf from almighty God, to whom thou haſt vowed thy ſelf under the habit or vveede of a Monke. Greg. li. 1. ep. 13.

4. *Not to men, but* To take from the Church or from the Gouvernours thereof, things dedicated to their uſe and the ſervice of God, or to lie vnto Gods Miniſters, is ſo iudged of before God, as if the lie were made, and the fraude done to the Holy Ghoſt him ſelf, who is the Churches Preſident and Protector.

Peters ſhadow & interceſſion.
15. *His ſhadow.* Specially they fought to Peter the cheefe of al, who not onely by touching, as the other, but by his very ſhadow cured al diſeaſes. Wherevpon S. Auguſtine ſaith, If then the ſhadow of his body could helpe, how much more now the fulnes of power? And if the certaine lide vwind of him paſſing by did profite them that humbly aſked, how much more the grace of him now being permanent & remaining? Ser. 29 de Sanctis, ſpeaking of the miracles done by the Saints now reigning in heauen.

CHAP. VI.

By occaſion of a murmur in the Church (whoſe number now is ſo grovven that it can not be numbred) ſeu en of them being ordered by the Apoſtles in the holy order of Deacons: 8 one of them, Steuen, Worketh great miracles: and u by ſuch as he confounded in diſputation, falſely accuſed in the Councel, of blaſphemie againſt the Temple and riſe thereof.



ND in thoſe daies the numbꝛe of diſciples increaſing, there aroſe a "murmuring of the Greekes againſt the Hebrues, for that their vvidovves were deſpiſed in the daily miniſterie. † And the Twelue calling together the multitude of the diſciples, ſaid, It is not reaſon, that we leaue the vvord of God, and ſerue tables. † Conſider therefore brethren, "ſeu en men of you of good teſtimonie, ful of the holy Ghoſt and vvifedom, vvhom we may appoint ouer this buſines. † But we vvil be inſtant in praier and the miniſterie of the vvord. † And the ſaying was liked before al the multitude. And they choſe Steuen a man ful of faith and of the holy Ghoſt, and Philippe, and Próchorus, and Nicánor, and Timon, and Pármenas, and Nicolas a ſtranger of Antioche. † Theſe they did ſet in the preſence of the Apoſtles: and praying they impoſed handes vpon them. † And the vvord of God increaſed, and the number of the diſciples was multiplied in Hieruſalem exceedingly: a great multitude alſo

The election
of the 7 firſt
Deacons.

σπένδι-
Αγίου

also of the ²² priests obeyed the faith.

- 8 †^b And Steuen full of grace and fortitude did great vonders & signes among the people. † And there arose certaine of that vvhich is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing vvith Steuen: † and they could not resist the vvifedom and the Spirit that spake.
- 10 † Then they suborned men, to say they had heard him speake vvordes of blasphemie against Moyses and God. † They therfore stirred vp the people, and the Auncients, and the Scribes: and running together they tooke him, and brought him into the Councel, † and they set false vvitnesses that said, This man ceaseth not to speake vvordes against the holy place and the Lavv. † for vve haue heard him say, that this same Iesus of Nazareth shal destroy this place, and shal change the traditions, vvvhich Moyses deliuered vnto vs.
- 15 † And al that sate in the Councel beholding him, saw his face as it vvore ²² the face of an Angel.

∴ Now also the Priests and they of greater knowledge & estimation began to beleue.

b The Epistle vpon S. Steuens day in Christmas.

∴ Such is the face of al constant & cheereful Martyrs, to their persecutors and judges.

AN NOT A T I O N S

CHAP. VI.

1. *Murmuring.*] It commeth of humane infirmities, that in euery Societie of men (be it neuer so holy) there is some cause giuen or taken by the weake, of murmur and difference, which must euer be provided for and staied in the beginning, lest it grow to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al which things the spiritual Magistrates, by the Apostles example and authoritie, must take order, as time and occasion shal require.

Murmuring & emulation.

2. *Seuen men.*] We may not thinke that these Seuen (here made Deacons) were onely chosen to serue profane tables or dispose of the Churches mere temporals, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function, for, diuers circumstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and Wisdom, they must aske publike prayer be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.* Where S. Paul also requirerh in a manner the same conditions in them as in Bishops. Al which would not haue beene prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the Wordes spoken of S. Steuen, that he was full of grace and fortitude, they receiued great increase of grace by their Deacons ship.

The 7 Deacons

But S. Ignatius *ep. 2 ad Tral.* can best witness of their Office and the Apostles manner and meaning in such things, Who writeth thus: *It behooueth also to please by al meanes the Deacons, which are for the ministerie of Iesus Christ. For they are not seruitors of meate and drinke, but ministers of the Church of God. For what are Deacons but imitators or followers of Christ, ministering to the Ruler, as Christ to his Father, & vvorking vnto him a cleane and immaculate vvorke, euen as S. Steuen to S. Iames &c. S. Polycarpe hath the liken his epistle ad Philippenes. And S. Denys writeth that their Office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement alio (*Apost. Const. li. 2 c. 61.*) that their Office among other things, is to assist the Bishops, and read the Gospel in the Service &c. c. S. Cyprian in diuers places (*ep. 65. & ep. 29 ad Cornel.*) calleth Deacons, the Churches and the Apostles Ministers, and their Office, *administrationem sacram.* an holy administration. S. Hierom affirmeth, in *caput 7 Michae.* and in *episto. 83 ad Euagrium tom. 3.* where he*

The office of Deacons.

he checketh some of them for preferring them selues before Priests, and putteth them in remembrance of their first calling, that they be as the Levites Were in respect of the Priests of the old Law. finally by S. Ambrose li. 1. *Offic. c. 41* and Prudentius in *Hymno de S. Laurent.* speaking of S. Laurence the Deacon, We may see their Office was most holy. See S. Augustine also of the dignitie of Deacons *ep. 148 ad Valerium. Conc. Carthag. c. can. 37. 38. 39. 41.*

CHAP. VII.

Stem being permitted to answer, beginning at Abraham, sheweth that God was with their fathers both in other places, and also long before the Temple. 48 and that after it was built, it could not be (as they grossly imagined) a house for God to dwell in. 51 then he inuiceth against their stiffness, and telleth them boldly of their traitorous murdering of Christ, as their fathers had done his Prophets afore him. 54 Whereas they being wrooth, he seeth heauen open, and I E S V S there in his Diuine Maiestie. 57 Whereas they become more mad, so that they stoned him to death (Saul consenting) he commending his soul to I E S V S, and humbly praying for them.



AND the cheefe priest said, Are these things 1
so? † Vvho said, Ye men, brethren and fa- 2
thers, heare. The God of glorie appeared
to our father Abraham vvhen he vvvas in
Mesopotamia, before that he abode in
Charan, † and said to him, *Goe forth out of thy 3*
countrie, and out of thy kured, and come into a land that I shal shew thee.
† Then vvent he forth out of the land of the Chaldees, and 4
dvvelt in Charan. And from thence, after his father vvvas dead,
he translated him into this land, vvherein you doe novv
dvvel. † And he gaue him no inheritance in it, no nor the 5
pafe of a foote: and he promised to giue it him in possession,
and to his seede after him, vvhen as he had no childe. † And 6
God spake to him, *That his seede shal be a sojournner in a strange countrie,*
and they shal subdue them to seruitude, and shal euil intreate them foure-
hundred yeres: † and the nation vvhich they shal serue, vvil I iudge, said 7
God. *and after these things they shal goe forth, and c shal serue me in this place.*
† And he * gaue him the testament of circumcision, and 8
so he * begat Isaac, and circumcised him the eight day: and
* Isaac, Iacob: and * Iacob, the tvelue Patriarches. † And 9
the Patriarches through emulatio, * sold Ioseph into Ægypt.
and God vvvas vvith him: † and deliuered him out of al his 10
tribulations. and he * gaue him grace and vvifedom in the
sight of Pharao the king of Ægypt, and he appointed him
Gouernour ouer Ægypt and ouer al his house. † And there 11
came famin vpon al Ægypt and Chanaan, and great tribu-
lation: and our fathers found no victuals. † But vvhen * Ia- 12
cob had heard that there vvvas corne in Ægypt: he sent our
fa-

Gen. 12.
1.

Gen. 15,
13.

c. 12.
Gen. 17.
Gen. 21.
Gen. 29.
30. 35.
Gen. 37.
Gen. 41.

Gen. 42.

- Gen. 45. 13 fathers first: † and at the * secôd time Ioseph vvas knovven
 of his brethren, and his kinred vvas made knovven vnto
 14 Pharao. † And Ioseph sending, called thither Iacob his fa-
 ther and al his kinred in seuentie fiue soules. † And * Iacob
 Gen. 46. 15 descended into Egypt: and * he died, and our fathers. † And
 Gen. 49. 16 they vvere :: translated into Sichem, and vvere * laid in the
 Gen. 50. sepulchre that Abraham * bought for a price of siluer of the
 Gen. 23. sonnes of Hemor the sonne of Sichem.
 Ios. 24. 17 † And vwhen the time drevv neere of the promisse vvhich
 Exo. 1, 7. God had promised to Abraham, the people * increased and
 18 vvas multiplied in Egypt, † vntil an other king arose in
 19 Egypt, that knevv not Ioseph. † This same circumventing
 our stocke, afflicted our fathers: that they should expose
 20 their children, to the end they might not be kept alieue. † The
 Exo. 2, 2. same time vvas * Moyfes borne, and he vvas acceptable to
 God, who was nourished three moneths in his fathers house
 21 † And vwhen he vvas exposed, Pharaos daughter tooke him
 22 vp, and nourished him for her ovvne sonne. † And Moyfes
 vvas instructed in al the vvisedom of the Egyptians: and he
 Exo. 1, 11 23 vvas mightie in his vvordes and vvorkes. † And * vwhen he
 vvas fully of the age of fourtie yeres, it came to his minde
 24 to visite his brehten the children of Israël. † And vwhen
 he had seen one suffer vvrong, he defended him: and striking
 the Egyptian, he reuenged his quarel that sustained the
 25 vvrong. † And he thought that his brethren did vnderstand
 that God by his hand vvould saue them: but they vnder-
 Exo. 2, 26 stood it not. † And the day folovving * he appeared to
 27 them being at strife: and he reconciled them vnto peace,
 28 saying, Men, ye are brethren, vvherfore hurt you one an
 29 other? † But he that did the iniurie to his neighbour, repel-
 led him, saying, *Who hath appointed thee prince and iudge over vs?*
 30 † *What wilt thou kil me, as thou didst yesterday kil the Egyptian?* † And
 31 Moyfes fled vpon this vvord: and he became a leiourner in
 the land of Madian, vvhere he begat tvvo sonnes, † And
 Exo. 3, 2. after fourtie yeres vvere expired, there * appeared to him
 in the desert of mount Sina an Angel in the fire of
 31 the flame of a bush. † And Moyfes seeing it, marueled at
 the vision. And as he vvent neere to vevve it, the voice
 32 of our Lord vvas made to him, † *I am the God of thy fathers, the*
God of Abraham, the God of Isaac, and the God of Iacob. And Moyfes
 33 being made to tremble, durst not vevve it. † And our Lord

:: Translation
 of Saints bo-
 dies agreeable to
 nature & Scrip-
 ture. And the
 desire to be bu-
 ried in one pla-
 ce more then
 an other (which
 the holy Patri-
 arches also had
 Gen. 49, 29: 50,
 24. Hebr. 11, 32)
 hath sometime
 great causes.
*Aug. de Cur. pro
 mort. c. 1. & c. 11.*

Qq ij said

said to him, Loose of the shoe of thy feete: for the place wherewith thou standest, is a holy ground. † Seeing I haue seen the affliction of my people which is in Egypt, and I haue heard their groning, and am descended to deliuer them. And now come, and I wil send thee into Egypt.

† This Moyfes, vvhom they denied, saying, Vvho hath appointed the prince and Captaine? him God sent prince &c: redeemer,

vvhich the hand of the Angel that appeared to him in the bush.

† He * brought them forth doing vvonders and signes in the land of Egypt, and in the redde sea, and in the * desert fourtie yeres. † This is that Moyfes vvhich said to the children of Israēl, *A prophet vvil God raise vp to you of your ovvne brethren as my self: him you shal heare.* † This is he that * vvvas in the assemblie in the vvildernesse, vvith the Angel that spake to him in Mount-Sina, and vvith our fathers: vvho receiued the vvordes of life to giue vnto vs. † To vvhom our fathers vvould not be obedient: but they repelled him, and in their hartes turned avvay into Aegypt, † laying to Aaron: *Make vs goddes that may goe before vs: for this Moyfes that brought vs out of the land of Aegypt, we know not vvhat is befallen to him.* † And they made a calfe in those daies, and offered sacrifice to the Idol, and reioyced in the vvorkes of their ovvne handes: † And God turned, and :: deliuered them vp to serue the host of heauen, as it is vvritten in the booke of the Prophets: *Dil you offer victims and hostes vnto me fourtie yeres in the desert, O house of Israēl? † And you tooke vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures vvwhich you made, to adore them. And I vvill translate you beyond Babylon.*

† The tabernacle of testimonie vvvas among our fathers in the desert, as God ordained speaking to Moyfes, *that he should make it according to the forme vvwhich he had seen.* † Vvhich our fathers * vvith^elesus receiuing, brought it in also into the possession of the Gentiles, vvwhich God expelled from the face of our fathers, till in the daies of Dauid, † Vvho found grace before God, and * desired that he might finde a tabernacle for the God of Iacob. † And * Salomon built him a house. † But the Highest dvvellethⁿ not in houfes * made by hand, as the prophet saith: † *Heauen is my seate: and the earth the soore-sole of my feete. Vvhat house vvil you build me, saith our Lord? or vvhat place is there of my resting? † Hast not my hand made al these things?*

† You stiffe-necked and of vncircumcised hartes and eares, you alvvayes resist the holy Ghost: as your fathers, your selues also. † Vvhich of the prophets did not your fathers persecute

† Christ is our Redeemer, and yet Moyfes is here called redeemer, so Christ is our Mediator and Advoocate, and yet we may haue Saints our inferior mediators and aduocates also. See Annot. i. lo. 31.

† For a iust punishment of their former offenses God gaue them vp to worke what wickednes they vvould them selues, as it is said of the Gentiles Rom. i.

^a This is Insule, so called in Greeke in type of our Saviour.

Exo. 7.
8. 9. 10.
11. 12. 37
Exo. 16.
Deu. 18.
Exo. 19.
3. 19.

Exo. 32.
1.

c. lxxi. 16.
119.

Amos. 5.
25.

Exo. 25.
40.

Ios. 3. 14.

Pf. 131. 5

1. Par. 17

Act. 17.

25.

Esa. 66.
1.

53 cute? And they sleve them that foretold of the comming
of the Iust one, of vvhom novv † you haue been betraiers
and murderers: vvhoe receiued the Law by the disposition
of Angels, and haue not kept it.

54 † And hearing these things they vvere cut in their hartes,

55 and they gnashed vwith their teeth at him. † But he being
ful of the holy Ghost, looking stedfastly vnto heauen, & saw
the glorie of God, and I e s v s standing on the right hand of

56 God. † And he said, Behold I see the heauens opened, and

57 the Sonne of man standing on the right hand of God. † And

they crying out vwith a loude voice, stopped their eares, &

58 vwith one accord ranne violently vpon him. † And casting

him forth vwithout the citie, they stoned him: and the vviri-

59 nesses laid of their garments * beside the feete of a yong man

60 and saying: Lord I e s v s, receiue my spirit. † And falling

on his knees, he cried vwith a loude voice, saying: :: Lord,

lay not this sinne vnto them. And vwhen he had said this, he

fel a sleepe. And Saul vvas consenting to his death.

c The comfort
of al Martyrs.

11 Eusebius E-
milienus saith,
whē he praeth
for his persecu-
tors, he promi-
seth to his wor-
shippers his
manifest inter-
cessio & suffra-
ges. i ho. S. Steph.
& S. Augultine,
Si Stephanus sic
nō orasset, Ecclesia
Paulū nō haberet.
Serm. 1 de S.
Stephano.

ANNO T A T I O N S CHAP. VII.

11. *Holy ground.*) If that apparition of God him self or an Angel, could make the place and
ground holy, and to be used of Moyfes with al signes of reuerence and feare: how much more the
corporal birth, abode, and wonders of the Sonne of God in Iewrie, and his personal presence in
the B. Sacrament, may make that countie and al Christian Churches & altars holy? And it is the
greatest blindness that can be, to thinke it superstition to reuerence any things or places in respect of
Gods presence or wonderous operation in the same. See S. Hierom. ep. 117. & 127. of the holy land.

12. *Not in houses.*) The vulgar Heretikes allege this place against the corporal being of Christ
in the B. Sacrament & in Churches: by which reason they might haue driuen him out of al houses,
Churches, and corporal places, When he vvas visible in earth. But it is meant of the Diuinitie only,
& spoken to correct the carnal Iewves: Who thought God either so to be contained, compassed, and
limited to their Temple, that he could be no vvhere els, or at least that he vvould not heare or re-
ceiue mens prayers and sacrifices in the Churches of the Gentiles, or els vvhere, out of the said Tem-
ple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme
Churches and places of publike praiser no more conuenient nor more holy then any other profane
houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him
condefcending to our necessitie and proflite, to vvorke his vvonders and to be vvorshipped of
vs in holy places rather then profane.

13. *They stoned him.*) Read a marvelous narration in S. Augultine of one stone, that hitting
the Martyr on the elbow, rebounded backe to a faithfull man that stood nere. Who keeping and
carying it vwith him, vvas by reuelation vvarned to leaue it at Ancōna in Italie: vvhere vpon a
Church or Memorie of S. Steuen vvas there erected, and many miracles done after the said Martyrs
body vvas found out, and not before. Aug. 10. 10. ser. 38 de diuersis in edit. Paris.

The holy land.

Holy places.

God is not con-
tained in place,
yet he vvil be
vvorshipped in
one place more
then in another.

Reliques.

CHAP. VIII.

The 3. part.

THE propa-
gation of
the Church
from Hieru-
salem into al
Iewrie and
to Samaria.

So farre is persecution from preuailing against the Church, that by it the Church groweth from Hierusalem into al Iewrie and Samaria. 1 The second of the Deacons, Philip, conuerteth vwith his miracles the citie it self of Samaria, and baptizeth them, euen Simon Magus also him self among the rest. 14 But the Apostles Peter and Iohn are the Ministers to giue them the Holy Ghost. 18 Which ministerie Simon Magus would bie of them. 26 The same Philip being sent of an Angel to a great man of Ethiopia, Who came a Pilgrimage to Hierusalem, first catechizeth him: 36 and then (he professing his faith and desiring Baptisme) doth also baptize him.



∴ This persecu-
tion wrought
much good, be-
ing an occasion
that the disper-
sed preached
Christ in diuers
Countrie where
they came.

The Epistle vp6
Thursday in
Whitsun weeke.

AND the same day there vvas made a great 1
persecution in the Church, vvhich vvas
at Hierusalem, and al vvere disperfed
through the countries of Iewrie and Sa-
maria, sauing the Apostles. † And 2
vout men tooke order for Steuens fune-
ral, and made great mourning vpon him.

† But Saul * vvafted the Church: entring in from house to 3
house, and dravving men and vvomen, deliuered them into
prison.

† They therfore that vvere disperfed, passed through, 4
∴ euangelizing the vvord.

† And Philippe descending into the citie of Samaria, 5
preached CHRIST vnto them. † And the multitudes vvere 6
attent to those things vvhich vvere said of Philippe, vvith
one accord hearing, and seing the signes that he did. † For 7
many of them that had vncleane spirits, crying vvith a loud
voice, vvent out. And many sicke of the palley and lame
vvere cured. † There vvas made therfore great ioy in that 8
citie. -I † And a certaine man named Simon, vvho before 9
had been in that citie a Magician, seducing the nation of Sa-
maria, saying him self to be some great one: † vnto vvhom 10
al harkened from the least to the greatest, saying, This man is
the povver of God, that is called great. † And they vvere 11
attent vpon him, because a long time he had bewitched them
vvith his magical practises. † But vvhen they had beleued 12
Philippe euangelizing of the kingdom of God, and of the
name of IESVS CHRIST, they vvere baptized, men and
vvomen. † Then Simon also him self beleued: and being 13
baptized, he cleaued to Philippe. Seing also signes and very
great miracles to be done, he vvas astonied vvith admi-
ration.

† And

ΕΠΙΣΤΟΛΗ
ΤΗΣ
ΣΑΒΒΑΤΗΣ
ΜΙΣΟΥ
ΑΠ. 22,
4.

- 14 † And vvhhen the Apostles vvhho vvere in Hierusalem, had
 15 heard that Samaria had receiued the vvord of God: they "sent
 16 vnto them :: Peter & Iohn. † Vvho vvhhen they vvere come,
 17 praied for them, that they might receiue the holy Ghost.
 18 † For he vvvas not yet come vpon any of them, but they vvere
 19 only baptized in the name of our Lord I E S V S. † Then did
 20 "they impose their handes vpon them, and they "receiued the
 21 holy Ghost. † I † And vvhhen Simon had seen that by the
 22 imposition of the hand of the Apostles, the holy Ghost
 23 vvvas giuen, he "offered them money, † saying, Giue me also
 24 this povver, that on vvhomsoeuer I impose my handes, he
 25 may receiue the holy Ghost. † But Peter said to him, Thy
 26 money be vvith thee vnto perdition : because thou hast
 27 thought that the gift of God is purchased vvith money.
 28 † Thou hast no part, nor lot in this vvord. For thy hart is not
 29 right before God. † " Doe penance therfore from this thy
 30 vvickednesse: and pray to God, "if perhaps this cogitation
 31 of thy hart may be remitted thee. † For I see thou art in the
 32 gall of bitternes and the obligation of iniquitie. † And Si-
 33 mon ansvvering said, " Pray you for me to our Lord, that no-
 thing come vpon me of these things vvwhich you haue said.
 † And they in deede hauing testified and spoken the vvord
 of our Lord, returned to Hierusalem, and euangelized to
 many countries of the Samaritans.
 † And an Angel of our Lord spake to Philippe, saying:
 Arise, and goe tovvard the South, to the vvay that goeth
 dovvne from Hierusalem into Gaza: " this is deserr. † And
 rising he vvvent. And behold, a man of Ethiopia, an eunuch,
 of great authoritie vnder Candace the Queene of the Ethio-
 pians, vvho vvvas ouer al her treasures, vvvas come to Hieru-
 salem :: to adore: † and he vvvas returning and sitting vpon
 his chariot, and reading Esay the prophet. † And the Spirit
 said to Philippe, Goe neere, and ioyne thy self to this same
 chariot. † And Philippe running therevnto, heard him reading
 Esay the prophet, and he said: Trovvest thou that thou vn-
 derstãdest the things vvwhich thou readest? † Vvho said, And
 :: hovv can I, vnlesse some man shew me? & he desired Phi-
 lippe that he vvould come vp and sit vvith him. † And the
 place of the scripture vvwhich he did reade, vvvas this: As a sheepe
 is slaughter vvvas he led: and as a lambe before his shearer, vvithout voice, so
 did he not open his mouth. † In humilitie his iudgement vvvas taken away.

The Epistle vp6
 Tuesday in
 Whitſun weeke.
 And in a votive
 of the Holy
 Ghost.

Sape ſibi ſcitu
 Petrus facit offe
 Ioannem: Ecclesia
 quia virgo placet.
 Arator apud
 Bedam in Ad.

b The Epistle
 vpon Thursday
 in Easter weeke.

:: Note that
 this Ethiopian
 came to Hieru-
 salem to adore,
 that is, on Pil-
 grimage. Where
 by we may
 learne that it is
 an acceptable
 acte of religion
 to go from home
 to places of
 greater deuotio
 & sanctificatio.

:: The Scriptu-
 res are so writte
 that they can
 not be vnder-
 stood without
 an interpreter,
 as easy as our
 Protestants ma-
 ke them. See S.
 Hierom Ep. ad
 Paulinu de omni-
 bus diuina histo-
 ria libri, lect in
 the beginning
 of latin bibles.

His

mus. 9. 11.
 See Apo-
 cal. 9. 11.

Es. 53. 7.

His generation vvho shal declare, for from the earth shal his life be taken?

† And the eunuch ansvvering Philip, said, I beseeche thee, of 34
vvhom doth the Prophet speake this? of him self, or of some
other? † And Philip opening his mouth, and beginning 35
from this scripture, euangelized vnto him I E S V S. † And as 36
they vvent by the vvay, they came to a certaine vvater: and
the eunuch said, Lo vvater, vvho doth let me to be bapti-
zed? † And Philip said, If thou beleeue vvith al thy hart, 37
thou maiest. And he ansvvering said, I beseeue that I E S V S
CHRIST is the sonne of God. † And he commaunded 38
the chariot to stay: and both vvent dovvne into the vvater,
Philip and the Eunuch, and he baptized him. † And when 39
they vvhere come vp out of the vvater, the Spirit of our Lord
tooke avvay Philip, and the eunuch savv him no more.
And he vvent on his vvay reioycing. † But Philip vvvas 40
found in Azótus, & passing through, he euangelized to al the
cities, til he came to Cæsarea. -†

ANNO T A T I O N S
CHAP. VIII.

S. Steuens re-
likes.

2. *Devout men.*] As here great deuotion vvvas vsed in burying his body, so aftervvard at the In-
uention & Translation thereof. And the miracles vvrought by the same, and at euery litle memorie
of the same, vvvere infinite: as S. Augustine vvrittelseth. *li. 22 de Ciuit. Dei c. 8. & Sermon. de S. Steph. to. 10.*

That Peter vvvas
sent, is no rea-
son against his
Primacie.

14. *Sent Peter.*] Some Protestants vse this place to proue S. Peter not to be head of the Apo-
stles, because he and S. Iohn vvvere sent by the Tvvelve. by vvvhich reason they might as vvell con-
clude that he vvvas not equal to the rest. for commonly the Maister sendeth the man, and the Supe-
rior the inferior, vvhen the vvord of Sending is exactly vsed. But it is not alvvvays so taken in the
Scriptures, for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father
and the Sonne: nor othervvise in cõmon vse of the vvorld, seing the inferior or equal may intreate
his friend or Superior to doe his busines for him. and specially a body Politike or a Corporation
may by election or othervvise choofe their Head and lend him. so may the Citizens send their
Maior to the Prince or Parliament, though he be the head of the citie, because he may be more fitte
to doe their busines, also the Superior or equal may be sent by his ovvne consent or desire. Lastly,
the College of the Apostles comprising Peter vvith the rest (as euery such Body implicth both the
head and the members) vvvas greater then Peter their head alone. as the Prince and Parliament is
greater then the Prince alone. And so Peter might be sent as by authoritie of the vvhole College,
norvvithstanding he vvwere the head of the same.

The Sacrament
of Confirmati-
on, ministered by
Bishops onely.

17. *Did they impose?*] If this Philip had bene an Apostle (saith S. Bede) he might haue imposed his
hands, that they might haue receiued the Holy Ghost. but this none can doe sauing Bishops. For though Priests
may baptize, and anoint the Baptized also vvith Chrisme consecrated by a Bishop: yet he can not signe his
forehead vvith the same holy oile, because that bringeth only to Bishops. vvhen they giue the Holy Ghost to
the Baptized. So saith he touching the Sacrament of Confirmation in 8 Ait. This imposition there-
fore of hands together vvith the prayers here specified (vvvhich no doubt vvwere the very same that
the Church yet vvieth to that purpose) vvvas the ministrall of the Sacrament of Confirmation.
Whereof S. Cyprian saith thus. They that in Samaria vvwere baptized of Philip, because they had
lawfull and Ecclesiastical Baptisme, ought not to be baptized any more: but only that vvvhich
vvanted, vvvas done by Peter and Iohn, to vvvit, that by prayer made for them and imposition of
hands, the Holy Ghost might be powvred vpon them. Vvvhich now also is done vvith vs, that they
vvvhich in the Church are baptized, be by the Rulers of the Church offered, and by our prayer and
imposition of hand receiue the Holy Ghost, and be signed vvith our Lordes seale. So S. Cyprian.

But

But the Heretikes object that yet here is no mention of oile. To vvhom vve say, that many things were done and said in the administration of this and other Sacraments, and al instituted by Christ him self and deliuered to the Church by the Apostles, vvhich are not particularly vvritten by the Euangelists or any other in the Scripture, among vvhich this is euident by al antiquite and most general practise of the Church, to be one.

- Ec. Hier.* 5. Denys saith, The Priests did present the baptized to the Bis hop, that he might signe them *Christine in Cō-*
3 & 4. *diuino & deifico unguento*, vvvith the diuine and deifical ointment. And againe, *Aduentum S. Spiritus confirmans inunctio largitur*, the inunction consummating giueth the comming of the Holy Ghost. Tertullian de resur. carn. nu. 7 & li. 1 adu. Marcio. speaketh of this Cōfirmation by Christine thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be sealed: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.* S. Cyprian likewise, ep. 60. nu. 2. *He must also be anointed, that is baptized, vvith the oile sanctified on the Altar.* And ep. 72 (see also ep. 73. nu. 3) he expressly telleth it a Sacrament, ioyning it vvith Baptisme. as Melchides doth (ep. ad omnes Hispania Episcopos nu. 2. to 1 Conc.) shewing the difference betwixt it and Baptisme. S. Augustine also, cont. lit. Peil. li. 2. c. 104. *The Sacrament of Christine in the kind of visible senses is sacred and holy, euen as Baptisme is self.* Vve omit S. Cyrill mystag. 3. S. Ambrose li. 3 de Sacram. c. 2. & de mys. mysterijs initiatur c. 7. S. Leo ep. 88, the aūcient Councils alio of Laodicea, can. 48. Carthage 3 can. 39. and Arausicanum 4 can. 1. and others. And S. Clement *Ec. Hier.* (*Apost. Const. li. 7. c. 44*) reporteth certaine cōstitutions of the Apostles touching the same. * S. Denys reſereth the maner of consecration of the same Christine to the Apostles instruction. S. Basil li. de Sp. sancto c. 27 calleth it a tradition of the Apostles. And the most aūcient Martyr S. Fabian *ep. 2 ad omnes Orientales Episcopos in initio, to. 1 Conc.* saith plainly that Christ him self did so instruct the Apostles at the time of the institution of the B. Sacramēt of the Altar. And so doth the Author of the booke de *in iunctioe Christinatus apud D. Cyprianum nu. 1.* telling the excellent effects and graces of this Sacrament, and vvhy this kinde of oile and balme vvas taken of the old Lavv, & vsed in the Sacraments of the new Testament. Vvhich thing the Heretikes can vvith lesse cause object against the Church, seeing they confesse * that Christ and his Apostles tooke the ceremonie of imposition *Beta in*
Alt. c. 6. of hands in this and other Sacraments, from the lewes maner of consecrating their hostes deputed to sacrifice.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Old heresies Christine, but knovven Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian, *ep. ad Fabianum apud Euseb. li. 6 c. 35* affirmeth, that Nouatus sel to Heresie, for that he had not receiued mation and the Holy Ghost by the consecration of a Bis hop. Vvhom al the Nouatians did folow, neuer vsing Christine, that holy Christine, as Theodoret vvriteth, li. 1 *Fabul. Har.* And Optatus li. 2 cont Parm. vvriteth that it vvas the special barbarous sacrilege of the Donatists, to conculcate the holy oile. But al this is nothing to the saunge disorder of Caluinists in this point.

- keninit.* 17. And they received the Holy Ghost.] The Protestants charge the Catholikes, * that by approuing, *exam.* and commending so much the Sacrament of Confirmation, and by attributing to it specially the gift of the Holy Ghost, they diminish the force of Baptisme, chalenging also boldly the aūcient *one, Trid.* Fathers for the same. As though any Catholike or Doctor euer said more then the expresse vvordes of Scripture here and els vvhere plainly giue them vvarrant for. If they diminish the vertue of Baptisme, then did Christ so, appointing his Apostles and al the Faithfull euen after their Baptisme to expecte the Holy Ghost & vertue from aboute. then did the Apostles iniurie to Baptisme, in that they imposed hands on the baptized, and gaue them the Holy Ghost. And this is the Heretikes *the effectes of*
18 Confr. blindness in this case, that they can not, or vvill not see that the Holy Ghost is giuen in Baptisme and remission of sinnes, life, and sanctification: & in Confirmation, for force, strength, and corroboration to fight against al our spiritual enemies, and to stand constantly in confession of our faith, euen to death, in times of persecution either of the Heathen or of Heretikes, vvith great increase of grace. And let the good Reader note here our Adversaries great perversity and corruption of the plain sense of the Scriptures in this point: some of them rathring the Holy Ghost here to be no other but the gift of vvisedom in the Apostles and a fevv more to the gouernement of the Church, vvhen it is plaine that not only the Gouerners but al that were baptized, receiued this grace, both men and vvomen. Some, that it vvas no internal grace, but only the gift of diuers languages: Vvhich is very false, the gift of Tongues being but a lequele and an accident to the grace, and an external token of the inward gift of the Holy Ghost, and our Sauour calleth it vertue from aboute. Some say, that vvhatsoeuer it vvas, it vvas but a miraculous thing, and dured no longer then the gift of the Tongues ioyned thereto: by vvich euasion they deny also the Sacrament of Extreme Vnction, and the force of Excommunication, because the corporal punishments vvich were annexed often times in the Primitive Church vnto it, ceaseth, and so may they take away (as they meane to do) al Christs faith or religion, because it hath not the like operation of miracles as in the beginning. But S. Augustine toucheth this point fully. *Is there any man (saith he) of so pervers(e) an hart, to deny thie Childen an vvhom vve nouvv imposed hands, to haue receiued the Holy Ghost, because they speake not vvith Tongues? &c.* Lastly, some of them make no more of Confirmation or the Apostles fact, but as of a doctrine, instruction, or exhortation to continew in the faith receiued, Vvhervpon *R r*
they

Heretical skiftes and euasions against manifest Scriptures, and against this Sacrament of Confirmation.

* *S&c. Conc. Trid. Sess. 7. can. 1. de Confirmat.*

they haue turned this holy Sacrament into a Catechisme. * There are also that put the baptized coming to yerres of discretiō, to their owne choise vvhether they vvill cōtinuev Christiāns or no. To such diuelish and diuers inuentions they fall, that vvill not obey Gods Church nor the expresse Scriptures, vvich tel vs of praiser, of imposition of hands, of the Holy Ghost, of grace and vertue from aboue, and not of instruction, vvich might and may be done as vvell before Baptisme, & by others, as by Apostles and Bishops, to vvhom only this Holy function pertaineth, in so much that in our Countre it is called *Bishoping*.

Bishoping.

18. *Offered money.*] This vvicked forcerer Simon is noted by S. Irenæus li. i. c. 20. and others, to haue been the first Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, vvithout good life and vvorkes, to be enough to saluation. He gaue the onest to purchase vvith his money a spiritual function, that is to be made a Bishop. for, to haue povver to giue the Holy Ghost by imposition of hādes, is to be a Bishop as to be the povver to remitte sinnes or to consecrate Christs body, is to byē to be a Priest, or to bye Priesthood: and to bye the authoritie to minister Sacraments, to preach or to haue cure of soules, is to bye a benefice, and likewise in al other spiritual things, vvhereof either to make sale or purchase for money or money vvorth, is a great horrible sinne called Simonie: and in such as thinke it lawfull (as here Simon iudged it) it is named *Simoniacal Heresie*, of this detestable man vvho first attempted to bie a spiritual function or office. *D. Greg. apud Ioan. Diac. in vis. li. 3. c. 2. 3. 4. 5.*

Simonie.

21. *Doe penance.*] S. Augustine (ep. 108) vnderstanding this of the penance done in the Primitive Church for heinous offenses, doth teach vs to translate this and the like places (2 Cor. 12, 21, Apoc. 9, 21) as vve doe, and as it is in the vulgar Latin, and consequently that the Greeke *μὴ ἀνομιῶν* doth signifie so much. Yea vvhen he addeth, that very good men doe daily penance for venial sinnes by falling, praiser, and almes, he vvarranteth this phrase and translation through out the new Testament, specially him self also reading so as it is in the vulgar Latin, and as vve translate.

Penance.

22. *If perhaps.*] You may see, great penance is here required for remission of sinne, & that men must stand in feare and dread lest they be not vvorthy to be heard or to obtaine mercie. Vvhereby al men that bye or sel any spiritual functions, dignities, offices, or liuings, may specially be vvarned that the sinne is exceeding great.

24. *Pray you for me.*] As this Sorcerer had more knowledge of the true religion then the Protestants haue, vvho see not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, vvich he plainly perceiued and confessed, so surely he vvvas more religious then they, that being so sharply checked by the Apostle, yet blasphemed not as they do vvhen they be blamed by the Gouerners of the Church, but desired the Apostles to pray for him.

Simon Magus more religious then the Protestants.

27. *This is desert.*] Intolerable boldnes of some Protestants, here also (as in other places) against al copies both Greeke and Latin, to surmise corruption or fallshod of the text, saying it can not be so: Vvchich is to accuse the holy Euangelist, and to blasphem the Holy Ghost him self. See Beza, vvho is often very fauie vvith S. Luke.

Beza.

1. 28. *He baptized him.*] When the Heretikes of this time finde mention made in Scripture of any Sacrament misistred by the Apostles or other in the Primitive Church, they imagine no more vvvas done then there is expressly told, nor scarcely beleue so much. As if imposition of hands in the Sacrament of Confirmation be onely exprested, they thinke there vvvas no chrisme nor other vvorke or vvord vsed. So they thinke no more ceremonie vvvas vsed in the baptizing of this noble man, then here is mentioned. Vvherevpon S. Augustine hath these memorable vvordes, *In that that he saith, Philip baptized him, he vvould haue it vnderstood that al things vvvere done, vvich though in the Scriptures for breuitie sake they are not mentioned, yet by order of tradition vve know vvvere to be done.*

Annot. we. Test. 1134.

Desid. & ap. c. 9.

The ceremonies of Sacraments done, though not mentioned.

CHAP. IX.

Saul not content to persecute so cruelly in Hierusalem, 3 is in the way to Damascus told by our Lord IESVS of his vaine attempt, and miraculously conuered to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. 20 And presently he dealeth mightily against the Iewes, proving IESVS to be Christ, to their great admiration. 23 But such is their obstinacie, that they lay al Damascus to kill him. 26 From thence he goeth to Hierusalem, and there ioyneth vvith the Apostles, and againe by the obstinate Iewes his death is sought. 31 The Church being now grovvnen ouer al Ierurie, Galilee, and Samaria, Peter vvisiteth al: and in his vvisitacion, 33 healing a lame man, 36 and raising a dead vvoman, conuerteth very many.

AND

Act. 22,
4 Gal. 1,
13.

1



2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

ND Saul as yet breathing forth threatenings
and slaughter against the disciples of our Lord,
came to the high priest, † and asked letters of
him vnto Damascus to the synagogs, that if
he had found any men and vvomen of this
vvay, he might bring them bound vnto Hierusalem. † And
as he vvent on his iourney, it chaunced that he drevv nigh to
Damascus: and * sodenly a light from heauen shined round
about him. † And falling on the ground, he heard a voice
saying to him, :: Saul, Saul vvhy persecutest thou me? † Vvho
said, Vvho art thou Lord? And he, I am I E S V S vvhom thou
doest persecute. it is hard for thee to kicke against the pricke.
† And trembling and being astonied he said, Lord, vvhat
vvilt thou haue me to doe? † And our Lord to him, Arise,
and goe into the citie, and it shal be told thee vvhat thou
must doe. But the men that vvent in companie vvith him,
stood amased, hearing the voice, but seeing no man. † And
Saul rose vp from the ground, and his eies being opened, he
savv nothing. And they dravving him by the hādes, brought
him into Damascus. † And he vvvas three daies not seeing, and
he did neither eate nor drinke.

The Epistle vpo
the Conuersion
of S. Paul Iam.
25.

:: The heretikes
that conclude
CHRIST to in
heauen that he
cā be no where
els til the day
of Iudgement,
shal hardly re-
solue a mā that
would know
where CHRIST
was when he
appeared here
in the way, and
spake these
words to Saul.

† And there vvvas a certaine disciple at Damascus, named
Ananias: and our Lord said to him in a vision, Ananias. But
he said, Loe, here I am Lord. † And our Lord to him, Arise, &
goe into the streate that is called Straight: and seeke in the
house of Iudas, one named Saul of Tarsus. for behold he
prayeth. († And he savv a man named Ananias, comming
in and imposing handes vpon him for to receiue his sight.)
† But Ananias ansvered, Lord, I haue heard by many of this
man, hovv much euil he hath done to thy sainctes in Hieru-
salem: † and here he hath authoritie from the cheefe priests
to binde al that inuocate thy name. † And our Lord said to
him, Goe, for a vessel of election is this man vnto me, to car-
rie my name before the Gentiles, and kinges, and the chil-
dren of Israël. † For I vvill shew him hovv great things he
must suffer for my name.

† And Ananias vvent, and entred into the house: and
imposing handes vpon him, he said, Brother Saul, our Lord
I E S V S hath sent me, he that appeared to thee in the vvay
that thou camest: that thou maiest see and be filled vvith
the holy Ghost. † And forthvvith there fel from his eies as it

R r ij vvvere

1. Cor. 15,
8.

∴ Paul also him self, though with the diuine and heauenly voice prostrated and instructed, yet was sent to a man to receiue the Sacraments, & to beioyned to the Church.

August. de doct. Chr. lib. 1. in proam.

vvere scales, and he receiued sight. and rising he vvas ∴ baptized. † And vwhen he had taken meate, he vvas streng- 19 thened.

And he vvas vwith the disciples that vvere at Damascus, for certaine daies. † And incontinent entring into the syna- 20 gogs, he preached I E S V S, that this is the sonne of God. † And al that heard, vvere astonied, and said, Is not this he 21 that expugned in Hierusalem those that inuocated this name: and came hither to this purpose that he might bring them bound to the cheefe priests? † But Saul vvaxed mightie much 22 more, and confounded the Ievves that dvvelt at Damascus, affirming that this is C H R I S T. † And vwhen many daies 23 vvere passed, the Ievves consulted that they might kil him. † But their conspiracie came to Sauls knowvledge. And *they 24 kept the gates also day and night, that they might kil him. † But the disciples taking him in the night, conueied him 25 avway by the vvall, letting him dovne in a basker.

† And vwhen he vvas come into Hierusalem, he assaied to 26 ioyne him self to the disciples, & al feared him, not beleeuing that he vvas a disciple. † But Barnabas tooke him & brought 27 him to the Apostles, and told them how in the vvay he had seen our Lord, and that he spake vnto him, and how in Damascus he dealt confidently in the name of I E S V S. † And 28 he vvas vwith them going in and going out in Hierusalem, and dealing confidently in the name of our Lord. † He spake 29 also to the Gentiles, and disputed vwith the Greekes: but they sought to kil him. † Vvhich vwhen the brethren had knowv- 30 en, they brought him dovne to Cæsarea, and sent him avway to Tarsus.

2 Cor. 11, 32.

The Church visibly procedeth still vwith much comfort & manifold increase euen by persecution.

† The ∴ C H V R C H truely through al Ievvrie & Galilee 31 and Samaria had peace, & vvas edified, vvalking in the feare of our Lord, and vvas replenished vwith the consolation of the holy Ghost.

† And it came to passe, that Peter as he passed through 32 al, came to the saincts that dvvelt at Lydda. † and he found 33 there a certaine man named Aeneas, lying in his bed from eight yeres before, vvho had the palsey. † And Peter said 34 to him, Aeneas, our Lord I E S V S C H R I S T heale thee: arise, and make thy bed. And incontinent he arose. † And al that 35 dvvelt at Lydda and Saroná, saw him: vvho conuerted to our Lord.

healeth

† And

- 36 † And in Ioppé there vvas a certaine disciple named Ta-
 bitha, vvhich by interpretation is called Dorcas. This vvomā
 vvas ful of good vvorkes and almes-deedes vvhich ſhe
 37 did. † And it came to paſſe in thoſe daies, that ſhe vvas ſicke
 and died. Vvhom vvhen they had vvafhed, they laid her in
 38 an vpper chamber. † And vvhereas Lydda vvas nigh to
 Ioppé, the diſciples hearing that Peter vvas in it, they ſent
 tvv men vnto him, deſiring him, Be not loth to come ſo
 39 farre as to vs. † And Peter riſing vp came vvith them. And
 vvhen he vvas come, they brought him into the vpper cham-
 ber: and al the vvido vves ſtoode about him vveeping, and
 ſhevving him the coates and garments vvhich Dorcas made
 40 them. † And al being put forth, Peter falling on his knees
 praied, and turning to the body he ſaid: Tabitha, ariſe. And
 41 ſhe opened her eies: and ſeeing Peter, ſhe ſate vp. † And gi-
 uing her his hand, he liſted her vp. And vvhen he had called
 42 the ſaincts and the vvido vves, he preſented her aliuē. † And
 it vvas made knovven through out al Ioppé: and many be-
 43 leeuē in our Lord. † And it came to paſſe that he abode ma-
 ny daies in Ioppé, vvith one Simon a tanner.


Behold good
 vvorkes and al-
 mes-deedes, &
 the force there-
 of reaching eu-
 en to the next
 life.

The praier
 of our Almes
 folke & beaſt-
 men may do vs
 great good eue
 after our depar-
 ture. For if they
 procured her
 temporal life,
 much more
 may they helpe
 vs to Gods mer-
 cie and to releaſe
 of puniſh-
 ment in Pur-
 gatorie.

CHAP. X.

*Because the Iewes ſo much abhorred the Gentils, for the better vvarrants of their Chriſte-
 ning, an Angel appeareth to Cornelius the deuout Italian. 9 and a viſion is
 ſhewēd to Peter himſelf (the cheefe and Paſtor of al) 19 and the Spirit ſpea-
 keth to him, ſo ſea and as he u Cathchizing them about I E S V S. 44 the
 holy Ghoſt cometh viſibly vpon them: and therefore not fearing any longer the
 offense of the Iewes, he commaundeth to baptize them.*

The 4 part.
 THE pro-
 pagation of
 the Church
 to the Gen-
 tils alſo.

- 1  ND there vvas a certaine man in Cæſa-
 2 réa, named Cornelius, Centurion of that
 vvhich is called the Italian band, † reli-
 gious, & fearing God vvith al his houſe,
 3 doing many almes-deedes to the peo-
 ple. And alvvaies praying to God, † he
 ſavv in a viſion manifeſtly, about the
 ninthe houre of the day, an Angel of God comming in vnto
 4 him, and ſaying to him, Cornelius. † But he beholding him,
 taken vvith feare, ſaid, Vvho art thou Lord? And he ſaid to
 him, Thy praiers and thy almes-deedes are aſcended into
 5 remembrance in the ſight of God. † And novv ſend men

R r iij vnto

vnto Ioppé, and call hither one Simon that is surnamed Peter. † he lodgeth vvith one Simon a tanner, vvwhose house 6 is by the sea side. he vvil tel thee vvhat thou must doe. † And 7 vvhen the Angel vvvas departed that spake to him, he called tvvvo of his houshold, and a souldiar that feared our Lord, of them that vvvere vnder him. † To vvvhom vvhen he had told 8 all, he sent them vnto Ioppé.

† And the next day vvvhiles they vvvere going on their 9 iourney, and dravving nigh to the citie, Peter vvvent vp into the higher partes, to pray about the sixt houre. † And being 10 hungrie, he vvvas desirous to take somevvhat. And as they vvvere preparing, there fel vpon him an excelsse of minde: † and 11 he savv the heauen opened, and a certaine vessel descending, as it vvwere a great liñen sheete vvwith foure corners let dov vne from heauen to the earth, † vvwherein vvwere al foure-footed 12 beastes, and that creepe on the earth, and foules of the aire.

† And there came a voice to him, Arise Peter: kil, and eate. 13

† But Peter said, God forbid, Lord: for I did neuer eate any 14 common and vncleane thing. † And 15 a voice came to him

11 Here God first vttered to Peter that the time was come to preach also to the Gentiles, and to cōuerse vvith them for their saluation, no lesse then vvith the Iewes, vvith full freedō to eate al meates vvithout respectē of the prohibition of certayne, made in the old Law.

againē the second time, That vvwhich God hath purified, doe not thou cal common. † And this vvvas done thrise. and 16 forthvvith the vessel vvvas taken vp againē into heauen. † And 17 vvvhiles Peter doubted vvwithin him self, vvhat the vision

shōuld be that he had seen, behold the men that vvwere sent from Cornelius, inquiring for Simons house, stood at the gate. † And vvwhen they had called, they asked, if Simon that, 18 is surnamed Peter, vvwere lodged there. † And as Peter vvvas, 19 thinking of the vision, the Spirit said to him, Behold three men doe seeke thee. † Arise therfore, and get thee dov vne, 20 and goe vvwith them, doubting nothing: for I haue sent them.

† And Peter going dov vne to the men, said, Behold, I am he 21 vvvhom you seeke: vvwhat is the cause, for the vvwhich you are come? † Vvho said, Cornelius the Centurion, a iust man & 22 that feareth God, and hauing testimonie of al the nation of the Iewes, receiued an ansvver of an holy Angel to send for thee into his house, and to heare vvordes of thee. † Ther- 23 fore bringing them in, he lodged them.

† And the day folovving he arose and vvvent vvwith them: and certayne of the brethren of Ioppé accompanied him. † And on the morow he entred into Cæsarea. And Cornelius 24 expected them, hauing called together his kinne, and special frendes.

- 25 frendes. † And it came to passe, Vvhen Peter vvas come in,
 Cornelius came to meete him, and falling at his feet^a adored.
 26 † But Peter lifted him vp saying, Arise, my self also am a man.
 27 † And talking vvith him, he vvent in, and findeth many that
 28 vvere assembled, † and he said to them, You know hovv
 abominable it is for a man that is a Ievve, so ioyne, or to ap-
 proche vnto a stranger: but God hath shewed to me, to call
 29 no man comon or vncleane. † For the vvwhich cause, making
 no doubt, I came vvhen I vvas sent for. I demaund therefore,
 30 for vvhat cause you haue sent for me? † And Cornelius said,
 Foure daies since, vntil this houre, I vvas^c praying the ninthe
 31 in vvwhite appatel, † and said: Cornelius, thy praier is heard,
 and thy almes-deedes are in memorie in the sight of God.
 32 † Send therefore to Ioppé, and call hither Simon that is sur-
 named Perer: he lodgeth in the house of Simon a tanner by
 33 the sea side. † Immediately therefore I sent to thee: and thou
 hast done vvell in comming. Novv therefore al vve are present
 in thy sight, to heare al things vvhatsoeuer are commaunded
 thee of the Lord.
 34 † And Peter opening his mouth, said, In very deede I per-
 ceiue that God is not an acceptor of persons. † but in euery
 35 nation, he that feareth him, and^c vvorketh iustice, is accepta-
 36 ble to him. † The word did God send to the children of Israél,
 preaching peace by I E S V S C H R I S T (this is Lord of al.)
 37 †^b You knowv the vvord that hath been made through al
 Ievvrie, for* beginning frō Galilee, after the baptisme vvwhich
 38 Iohn preached. † I E S V S of Nazareth hovv God anointed
 him vvith the holy Ghost and vvith povver, vvho vvent
 through out doing good and healing al that vvere oppressed
 39 of the Deuil, becaule God vvas vvith him. † And vve are
 vvitnesses of al things that he did in the countrie of the
 Ievves and in Hierusalem, vvhom they killed hanging him
 40 vpon a tree. † Him God raised vp the thirde day and^a gaue
 41 him to be made manifest, † not to al the people, but to
 vs, vvho did eate and drinke vvith him after he rose againe
 42 from the dead. † And he commaunded vs to preach to the
 people, and to testifie that it is he that of God vvas appointed
 43 iudge of the liuing and of the dead. † To him al the pro-
 phets giue testimonie, that al receiue remission of sinnes by
 his name, vvwhich beleeeue in him. †

^c At the time of
 praier specially
 God sendeth
 men comforta-
 ble visitations.

^c Note these
 apparitions and
 visions to S.
 Peter, Corne-
 lius, and others,
 in the Scriptures
 very oft, agaiſt
 the incredulity
 of our Here-
 tikes, that wil
 beleeeue neither
 vision nor mi-
 racle, not ex-
 pressed in Scri-
 pture: these be-
 ing beleeued of
 Christian men
 euē before they
 were written.

^c Not such as
 beleeeue only,
 but such as fea-
 re God and
 worke iustice,
 are acceptable
 to him.

^b The Epistle
 vpon Munday in
 Easter weeke.

The Epistle vpon
 Munday in
 vvhiſſovveeke.

† As

^a In the
 Grecke,
 fasting &
 praying.

Mat. 4,
 12,

† As Peter vvas yet speaking these vvordes, the holy 44
 Ghost fel vpon al that heard the vvord. † And the faithful 45
 of the Circumcision that came with Peter, vv ere astonied, for
 that the grace of the holy Ghost vv as poured out vpon the
 Gentiles also. † For they heard them speaking with tongues, 46
 and magnifying God. Then Peter ansvvered, † Can any man 47
 forbid vvater, that these shoulde not be " baptized vv hich
 haue receiued the holy Ghost as vv el as vve? † And he com- 48
 maunded them to be baptized in the name of our Lord I E S V S
 C H R I S T. ¶ Then they desired him that he vvould tarie
 vvith them certaine daies.

A N N O T A T I O N S

C H A P. X.

Good vvorkes before faith, are preparatiues to the same, not properly meritorious, 2. Doing many almes deedes. J. He knew God creator of al, but that his omnipotent Sonne vv as incarnate, he knew not: and in that faith he made praier and gaue almes vv hich pleased God. and by vv el doing he desired to know God perfectly, to beleue the mystrie of the Incarnation, and so come to the Sacrament of Baptisme. So saith Venerable Bede out of S. Gregoric. And S. Augustine thus, li. 1. de Bapt. c. 1. Because vv hatsoeuer goodnes he had in praier and almes, the same could not profite him vnles he vv ere by the band of Christian Societe and peace, incorporated to the Church, he is bidden to send vnto Peter, that by him he may learne Christ, by him he may be baptized, &c. Vvhereby it appeareth that such vvorkes as are done before iustification, though they suffice not to saluation, yet be acceptable preparatiues to the grace of iustification, and such as moue God to mercie, as it might appeare also by Gods like prouident mercifulnes to the Eunuche. though al such vvorkes preparatiue come of grace also; othervvise they could neuer deserue at Gods hand of congruity or any othervvise toward iustification. ned. in huc. locum.

The Canonical
 houres.

9. To pray about the sixth houre. J. The houre is specified, for that there vv ere certaine appointed times of praier vsed in the Lavv, vv hich deuout persons, according to the publike seruice in the Temple, obserued also priuately: and vv hich the Apostles and holy Church after vv ard both kept and increased. Vvhereof thus vvriteth S. Cyprian very notably. In celebrating their praier, vve finde that the three children vvith Daniel obserued the third, sixth, and ninth houre, as in Sacrament (or mysticte) of the holy Trinitie. &c. And a litle after, Which spaces of houres the vv orshippers of God spiritually (or mystically) determining long since, obserued set times to pray: and after vv ard the thing became manifest, that it vv as for Sacrament (or mysticte) that the iust so praied. For at the third houre the holy Ghost descended vpon the Apostles, fulfilling the grace of our Lords promiss, and at the sixth houre Peter going vp to the higher roome of the house, vv as both by voice and signe from God instructed, that al Nations should be admitted to the grace of saluation, vv hereas of cleansing the Gentiles he doubted before. and our Lord being crucified at the sixth houre, at the ninth vv ashed away our sinnes vvith his blood. But to vs (dearly beloved) beside the seasons obserued of old, both the times and sacraments of praier be increased. for vve must pray in the morning early, that the Resurrection of our Lord may be celebrated by morning praier: as of old the holy Ghost designed in the Psalme, saying, In the morning early vvill I stand up to thee, early in the morning vvill thou heare my voice. Toward the euening also vvhen the sunne departeth, and the day endeth, vve must of necessitie pray againe. De Orat. Dom. nu. 15.

Mattins.

Euen song.

5. Hierom also vvriting of Daniels praying three times in a day, saith: There are three times, vvhen vve must bow our knees to God. The third, the sixth, and the ninth houre the Ecclesiastical tradition doth vv el vnderstand. Moreover at the third houre the Holy Ghost descended vpon the Apostles, at the sixth, Peter vv ent up into a higher chamber to pray. at the ninth, * Peter and Iohn vv ent to the Temple. Again vvriting to Eustochium a virgin and Nonne ep. 22 c. 16. Though the Apostles bid vs pray alvv aies, and so holy persons their very sleepe is praier: yet vve must haue distinct houres of praier, that if perhaps vve be othervvise occupied, the very time may admonish vs of our office or duty. The third, sixth, ninth houre, morning early, and the euening, no man can be ignorant of. And to Demetrias ep. 8 c. 8. that in the Psalmes and praier he must keepe alvv aies the third, sixth, ninth houre, euening, midnight, and morning. He hath the like ep. 7 c. 5. And (ep. 27 c. 10.) he telleth how Paula the holy Abbess vvith. Att. 1. Att. 10. Luc. 21.

vwith her religious Noones *sung the Psalter in order, in the morning, at the third, sixth, ninth the boure, euening, midnight.* by midnight meaning the time of Mattins (therfore called *Nocturnus* agreeably to S. Cyprian de Orat. Do. num. 15) and by *the morning*, the first houre called *Prime*: al correspond-
ent to the times and houres of Christs Passion, as in S. Matthev is noted c. 24. 27. By al vvhich
vve see, howv agreeable the vse of the Churches seruice is euen at this time to the Scriptures and primi-
tiue Church: and howv vvhicked the Puritan-Caluinistes be, that count al such order and set
seasons of praier, superstition: and lastly, howv insufficient and vnlike the newv pretended Church-
seruice of England is to the primitive vse, vvhich hath no such houres of night or day, sauing a litle
imitation of the old Mattins and Euen-song, and that in Schisme and Heresie, and therfore not
onely vnprofitable, but also damnable.

25. *Adored.*] S. Chrysostom *ho. 81 in Act.* thinketh Peter refused this adoration of humilitie
only, because euery falling downe to the ground for vvorship sake, is not Diuine vvorship or dew
only to God, * the vvord of adoration and prostration being commonly vsed in the Scriptures
toward men. But S. Hierom *adu. Vigil. c. 2 to. 1.* rather thinketh that Cornelius by error of Gen-
tility, and of Peters person, did go about to adore him vwith Diuine honour, and therfore vvas
lifted vp by the Apostle, adding that he vvas but a man.

40. *Gave him.*] Christ did not vter his Resurrection and other mysteries to al at once, and
immediatly to the vulgar: but to a fevv chosen men that should be the gouernours of the rest,
instructing vs thereby to take our faith and al necessarie things of saluation, at the hands of our
Superiors.

47. *Baptized, vvhich haue receiued.*] Such may be the grace of God sometimes toward men, and
their charitie and contrition so great, that they may haue remission, iustification, and sanctification
before the external Sacrament of Baptisme, Confirmation, or Penance be receiued. as vve see in this
example, vvhere at Peters preaching they al receiue the Holy Ghost before any Sacrament, but in
the same vve learne one necessarie lesson, that such notwithstanding must needs receiue the Sa-
craments appointed by Christ, vvhich vvho soeuer contemneth, can neuer be iustified. *Aug. super
Leuit. q. 24 to. 4.*

Adoration of
creatures.

They that are
iustified before,
must not omit
the Sacraments.

CHAP. XI.

*The Christian Iewes reprehend the foresaid fault of Peter in baptizing the Gentiles: But
he alleaging his foresaid vvarrants, and shewing plainly that it vvvas of God,
as they like good Catholikes do yeld. 19 By the foresaid persecution, the Church is
yet further dilated, not only into al Iewrie, Galilee, and Samaria, but also into
other Countreies: specially in Antiochia Syria the increase among the Greekes, is
notable, first by the foresaid dispersed, 22 then by Barnabas, thirdly by him and
Saul together: so that there beginneth the name of Christians: 27 vwith perse-
cution betvvene them and the Church that vvvas before them at Hierusalem.*



- 1 AND the Apostles and brethren that vvvere
2 in Iewrie, heard that the Gentiles also re-
3 ceiued the vvord of God. † And vvhen
4 Peter vvvas come vp to Hierusalem, they
5 that vvvere of the Circumcision reasoned
6 against him, saying, † Vvhy didst thou en-
ter in to men vncircumcised, and didst eate vvith them? † But
Peter began and declared to them the order, saying: † * I was
in the citie of Ioppé praying, & I savv in an excelsse of minde
a vision, a certaine vessel descending as it vvwere a great heete
vwith foure corners let dovne from heauen, and it came euen
vnto me. † Into vvvhich I looking cōsidered, and savv foure
footed beastes of the earth, and cattel, and such as creepe, and

S f foules

Act. 10,
9.

foules of the aire. † And I heard also a voice saying to me, 7
 Arise Peter, kil and eate. † And I said, Not so Lord: for 8
 common or vncleane thing neuer entred into my mouth.
 † And a voice answered the second time from heauen: That 9
 vvhich God hath made cleane, doe not thou call common.
 † And this vvas done thrise: and al vvere taken vp againe 10
 into heauen. † And behold, three men immediatly vvere 11
 come to the house vvherein I vvas, sent to me from Cæsarea.
 † And the spirit said to me, that I should goe vvith them, 12
 doubting nothing. And there came vvith me these sixe bre-
 thren also: and vve vvent in to the mans house. † And he 13
 told vs, howv he had seen an Angel in his house, standing and
 saying to him, Send to loppé, and cal hither Simon, that is
 surnamed Peter, † vvho shal speake to thee vvordes vvhere- 14
 in thou shalt be saued and al thy house. † And vvhen I 15
 had begonne to speake, the holy Ghost fel vpon them, as vpō
 vs also in the beginning. † And I remembered the vvord of 16
 our Lord, according as he said, *Iohn in deede baptized vvith water,*
but you shal be baptized vvith the holy Ghost. † If therefore God hath 17
 giuen them the same grace, as to vs also that beleued in our
 Lord I E S V S C H R I S T: vvho vvas I that might prohibite
 God? † Hauing heard these things, they :: held their peace: 18
 and glorified God, saying, God then to the Gentiles also hath
 giuen repentance vnto life.

:: Good Chri-
 tians heare and
 obey gladly
 such trutthes as
 be opened vnto
 them from God
 by their cheefe
 Pastors, by vi-
 sion, reuelation,
 or other wise.

Act. 1, 5.

† * And they truely that had been disperfed by the tribu- 19
 lation that vvas made vnder Steuen, vvalked through out
 vnto Phœnice and Cypres & Antioche, speaking the vvord
 to none, but to the Ievves only. † But certaine of them vvere 20
 men of Cypres and Cyrène, vvho vvhen they vwere entred
 into Antioche, spake to the Greekes, preaching our Lord
 I E S V S. † And the hand of our Lord vvas vvith them: and 21
 a great number of beleeuers vvas conuerted to our Lord.
 † And the report came to the eares of the Church that vvas 22
 at Hierusalem, touching these things: and they sent * Barna-
 bas as farre as Antioche. † Vvho vvhen he vvas come, and 23
 savv the grace of God, reioyced: and he exhorted al vvith
 purpose of hart to continevv in our Lord: † because he 24
 vvas a good man, and ful of the holy Ghost and faith. And a
 greatⁿ multitude vvas added to our Lord. † And he vvent, 25
 forth to * Tarsus, to seeke Saul: † vvhom vvhen he had 26
 found, he brought him to Antioche. And they cōuerfed there
 in

Act. 8, 1.

The Epistle vpo
 S. Barnabees
 day *Iuu. 11.*

*Act. 4,
 36.*

*Act. 9,
 30.*

in the church a vvhole yere : and they taught a great multi-
rude, so that the disciples vvere at Antioche first named
"CHRISTIANS.

The name of
CHRISTIANS.

- 27 † And in these daies there came Prophets from Hierusa-
28 lem to Antioche, † and one of them rising, named Agabus,
did by the Spirit signifie a great famine that should be in the
29 vvhole vvorlde, vvhich fel vnder Claudius. † And the disci-
ples according as eche man had, purposed euery one to send,
30 for to serue the brethren that dwelt in Ievvrie : † vvhich also
they did, sending to the auncients by the handes of Barnabas
and Saul.

ANNOTATIONS

CHAP. XI.

24. *Multitude added.* As before (c. 10) a fevv, so novv great numbers of Gentiles are adioyned also to the visible Church, consisting before only of the Ievves. Vvhich Church hath bene euer since Christs Ascension, notoriously seen and knovven: their preaching open, their Sacraments visible, their discipline visible, their Heades and Gouvernours visible, the prouision for their maintenance visible, the persecution visible, their dispersion visible: the Heretikes that went out from them, visible: the ioyning either of men or Nations vnto them, visible: their peace and rest after persecutions, visible: their Gouvernours in prison, visible: the Church praieih for them visibly, their Councils visible, their gifts and graces visible, their name (Christians) knovven to al the vvorlde, of the Protestants inuisible Church vve heare not one vvorde.

The Church
visible.

26. *Christians.* This name, *Christian*, ought to be common to al the Faithful, and other nev names of Schismatickes and Sectaries must be abhorred. *If thou heare* (saith S. Hierom) *any vvhether, such as he said to be of Christ, not to haue their names of our Lord IESVS CHRIST, but to be called after some other certaine name, as Marcionites, Valentinians, (as novv also the Lutherans, Caluinists, Protestants) knovv thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist.* Laetantius also (li. 7 Diuini. instit. c. 30) saith thus, *When Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arriani, or any other be named, they cease to be Christians, vvhich hauing lost the name of Christ, haue done on the names of men.* Neither can our nev Sectaries discharge them selues, for that they take not to them selues these names, but are forced to beare them as giuen by their Adversaries. For, so vvere the names of Arians and the rest of old, imposed by others, and not chosen commonly of them selues: Vvhich notwithstanding vvere callings that proued them to be Heretikes. And as for the name of Protestants, our men hold them vvel content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, as Dominicans, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders & persons so named, were of diuers faithes & Sectes, or differed in any necessarie point of religion, or vvere not al of one Christian name and Communion: and it is as ridiculous as if it were obiected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambridge men, & (vvhich is most like) some Nazareites.

Names of Secta-
ries and Hereti-
kes.

Protestants.

Diuers religious
orders are not
diuers sectes.

Neither doth their obiection, that vve be called Papistes, helpe or excuse them in their nev names, for, besides that it is by them scornfully inuented (as the name Homosufians vvas of the likes, and true Arians) this name is not of any one man B. of Rome or els vvhether, knovven to be the author of Christians, al any schisme or sect, as their callings be: but it is of a vvhole state and order of gouernours, and that of the cheefe Gouvernours, to vvhom vve are bound to cleaue in religion and to obey in al things. So to be a Papist, isto be a Christian man, a childe of the Church, and subiect to Christs Vicar. And therefore against such impudent Sectaries as compare the faithfull for folloving the Pope, to the diuersitie of Heretikes beaung the names of nev Maisters, let vs euer haue in readines this saying of S. Hierom to Pope Damasus, *Vitalis I knovv not, Meletius I refuse, I knovv not Paulinus, Whosoever gathereth not vnto thee, scattereth: that is to say, Whosoever is not Christ, is Antichrist.* And againe, *If any man ioyne vwith Peters Chaire, he is mine.*

Not to be with
the Pope, isto
be with Anti-
christ.

S f ij

vve

The name of
CHRISTIANS.

We must here further obserue that this name, Christian, giuen to al beleeuers and to the vvhole Church, vvas specially taken to distinguish them from the Iewes and Heathens vvhich beleued not at al in Christ, and the same novv leuereth and maketh knownen al Christian men from Turkes and others that hold not of Christ at al. But vvhhen Heretikes began to rise from among the Christians, vvhho professed Christs name and sundry Articles of faith as true beleeuers doe, the name Christian vvas to common to feuer the Heretikes from true faithful men: and thereupon the Apostles by the holy Ghost imposed this name *Catholike* vpon the Beleeuers vvhich in al points vvere obedient to the Churches doctrine. *When heresies were risen* (saith S. Pacianus ep. ad Symphorianum) & endeuoured by diuers names to reare the dowre of God and *Quene*, and to rent her in peeces, the Apostolical people required their surnames, vvhich thereby the incorrupt people might be distinguished. &c. and so those that before vvere called Christians, are novv surnamed alio Catholikes. *Christian is my name*, saith he, *Catholike my surname*. And this vword, Catholike, is the proper note vvhich by the holy

C A R D O E C-
CLESIAM C A-
T H O L I C A M.

Apostles in their Crede taught vs to discern the true Church from the false heretical congregation of vvhath sort soeuer. And not only the meanig of the vword, vvhich signifieth vniuersalitie of times, places, and persons, but the very name and vword it self, by Gods prouidence, alwaies and only appropriated to the true beleuvers, and (though sometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giueth so plaine a marke and euidence, that S. Augustine laide, *In the lappe of the Church the very name of Catholike keepeth me*. cont. ep. fund. c. 4. And againe tra& 32 in 10. *we receiue the Holy Ghost if we loue the Church, if we be ioynt together by charitie, if we reioyce in the Catholike name and faith*. And againe de ver. rel. c. 7. to. 1. *We must hold the communion of that Church vvhich is named Catholike, not only of her owne, but also of al her enemies. for, vvil they nil they, the Heretikes also and Schismatickes them selues, vvhhen they speake not vvhich their owne fellows but vvhich strangers, call the Catholike Church nothing els but the Catholike Church: for they could not be vnderstood vnles they discern it by this name vvhich vvhich she is called of al the vvorlde*. The Heretikes

The Protestants
deride the name
CATHOLIKE.

vvhhen they see them selues preiudiced of this name *Catholike*, then they plainly reie& it and deride the name, as the Donatistes did, calling it an *humane forgerie or fiction*, vvhich S. Augustine calleth vwordes of blasphemie, li. 1 c. 33 cont. *Gaudent*. and some Heretikes of this time call them scornfully catholikes, and cacolikes, An other calleth it, the most vaine terme Catholike. *Beza in pres. no. Telt. an. 1565*. An other calleth the Catholike religion, a *Catholike Apostasie or defection*, *Humfrey in vit. Iuel. pag. 315*. Yea and some haue taken the vword out of the Crede, * putting *Christian* for it. But against these good fellowes let vs tolovv that vvhich S. Augustine (de vit. cred. c. 8. to. 6.) giueth as a rule to dire& a mā the right and sure vway from the diuersitie & doubtfulness of al error, laying, *If after these troubles of minde thou seeme to thy self sufficiently tossed and vexed, & vvhilts haue an end of the molestacions, folowv the vway of Catholike discipline, vvhich from Christ him self by the Apostles hath proceeded euen vnto vs, and shal procede from hence to the posteritie*. See the Annotation 1 Tim. 3. c. 15.

* In the
Catechit
mes of
the Lu-
therans.

CHAP. XII.

Herod the first king that persecuted the Church, hauing at Hiernsalem (vvhhen Barnabas and Saul were there vvhich the collation of the Antiochians) killed Iames the Apostle, 3 and to please the Iewes imprisoned Peter vvhich the minde to kil him also, but frustrate by an Angel sent of God as the continual prayers of the Church made for her cheefe Pastor, 19 being puffed up vvhich such pride that at Cesaréa he refuseth not to be honoured as God: 23 a miraculoussly striken of Gods Angel. 24 And so after the persecutors death, the Churches preaching prospereth exceedingly.

The Epistle vpō
SS. Peter and
Pauls day Iun.

29.

As Peters person vvas more notorious then others, & therefore better guarded then other, for feare he should escape: so Gods prouidence in preferring & deliuering him for the longer government of his Church, is very maraculous.



ND at the same time Herod the king set his r hādes, to afflicte certaine of the Church. † And 2 he killed Iames the brother of Iohn vvhith the svword. † And seing that it pleased the Iewes, 3 he added to apprehend Peter also. And it vvas the Azymes. † Vvhom vvhhen he had apprehen- 4 ded, he cast into prison, deliuering him to :: foure quaterniōs of souldiars to be kept, meaning after the Pasche to bring him forth to the people. † And Peter in deede vvas kept in 5 prison. But " praier vvas made of the Church vvhithout inter- mission

- 6 mission vnto God for him. † And vwhen Herod vwould haue brought him forth, the same night Peter vvas sleeping betvvene tvvo souldiars, bound vvith tvvo chaines: and the keepers before the doore kept the prison. † And behold an
7 Angel of our Lord stooode in presence: and light shined in the house: and striking Peters side, he raised him, saying,
8 Arise quickly. And the chaines fel from his handes. † And the Angel said to him, Gird thee, and put on thy shoes. And he did so. And he said to him, Put thy garment about thee, &
9 solovv me. † And going forth he solovved him, & he knew not that it vvas true vvwhich vvas done by the Angel: but he
10 thought that he savv a vvision. † And passing through the first & the second vvatch, they came to the yron gate that lea-
deth to the citie, vvwhich of it self opened to them. And going out, they vvent forvvard one streate: and incontinent the
11 Angel departed from him. † And Peter returning to him self, said: Novv I knowv in very deede that our Lord hath
sent his Angel, and deliuered me out of Herods hand, & from al the expectation of the people of the Ievves. †
12 † And considering, he came to the :: house of Marie the mother of Iohn, vvho vvas surnamed Marke, vvhere many
13 vvvere gathered and praying. † And vwhen he knocked at the doore of the gate, there came forth a vvenche to see, na-
14 med Rhode. † And as she knew Peters voice, for ioy she opened not the gate, but running in she told that Peter stoo-
15 ded before the gate. † But they said to her, Thou art mad. But she affirmed that it vvas so. But they said, It is his Angel. † And
16 Perer cōtinued knocking. And vvhe they had opened, they savv him, & vvvere astonied. † And beckening vvith his hand
17 to them, that they should hold their peace, he told hovv our Lord had brought him out of prison, and he said, " Tel these
things to Iames & to the brethren. And going forth he vvent
18 :: into an other place. † And vvhen day vvas come, there vvas no litle a doe betvvene the souldiars, vvhat vvas become of
19 Peter. † And Herod, vvhen he had sought him, and had not found, making inquisition of the keepers, cōmaūded them to be led avvay: & going dovvn frō Ievvie into Cēsareā, there
20 he abode. † And he vvas angrie vvith the Tyrians and the Sidonians. But they vvith one accord came to him, and persuading Blastus that vvas cheefe of the kings chamber, they desired peace, for that their countries vvvere nourished by him.

:: It is much for the praise of these good Christians that the assemble to Gods service & praier was kept in their houses in the time of persecution, & that the Apostle came thither straight out of prison, as his first refuge, as now Christian people doe much to their cōmendatio, in places where Heresie doth reigne.

:: Though God had so miraculously deliuered him, yet he vvould not tēpt God by tarying among his persecutors, but accordg to Christs cōmaundement fled for a time.

Princes that take delight in the flattery and praises of the people, so much that they forget them selves to be men, & to giue the honour to God, may be warned by this example.

† And vpon a day appointed, Herod being araied vvith 11
kingly attire, sate in the iudgement seate, and made an oration
to them. † And the people made acclamation, The voices of 22
a God, & not of a man. † And forthvvith an Angel of our 23
Lord :: strooke him, because he had not giuen the honour to
God: and being consumed of vvormes, he gaue vp the ghost.
† But the vvord of our Lord increased and multiplied. † And 24
Barnabas and Saul returned from Hierusalem, hauing accom- 25
plished their * ministerie, taking vvith them Iohn that vvvas
surnamed Marke.

Act. 11,
29.

AN NOT A T I O N S CHAP. XII.

5. *Praier vvvas made.*] The Church praied incessantly for her cheefe Pastor, and vvvas heard of God; and al Christian people are vvvarned thereby to pray for their Bishops and Pastors in prison.

S. Peters chal-
lenges.

6. *Truss chaines.*] These chaines are famous for miracles, and vvvere brought from Hierusalem to Rome by Eudoxia the Emperesse, vvife to Theodosius the yonger, vvhere they vvvere matcht & placed vvith an other chaine that the same Apostle vvvas tied vvith by Nero, &c. a Church fouled therevpon, named *Petri ad vincula*, Vvhere they are religiously kept and reuerenced vntil this day, and there is a Feast in the vvhole Church for the same, the first of August, vvvhich vve call, *Lammes day*.

Patronage of
Angels.

15. *His Angel.*] If proper Angels [saith S. Chrysostom] be deputed by our Lord to such as haue only charge of their owne life, (as one of the iust said, * The Angel vvvhich hath deliuered me from my youth Gen. 48, 6. vvppward) much more are supernal Spirits as hand to helpe them vnto vvvhom the charge and burden of the vvorld is committed. Chryc. in laud. Pauli. ho. 7, to. 3.

Publike praier
for S. Peter the
head.

17. *Tel Iames.*] He vvvilleth them to shevv this to S. Iames Bishop of Hierusalem and to the Christians, that they might see the effect of their praers for him, & giue God thanks, for S. Iames no doubt published comon praier for S. Peter.

CHAP. XIII.

The 1 part.

THE taking of the Gospel avay from the obstinate Iewes, and ge-
uing of it to the Gentils, by the mini-
sterie of Paul and Barna-
bas.

The preachers of the Church of Antioche preparing the selues, the Holy Ghost out of them al, chooseth Saul and Barnabas. 3 They being first consecrated Bishops, 4 goe their appointed circuite ouer al the land of Cypres, the Proconsul vvhereof is also conuerted, seeing the miraculouse excecution of a leu by Paul. 13 Thence, into Pamphilia: 14 and Pisidia, vvhere in Antioche Paul preacheth to the leuues, shewing that I E S U S Christ, 38 and that in him is saluation, and not in their Law of Moyses: 40 vvvarning them to be vvware of the reprobation foretold by the Prophets. 44 But the next Sabbath, they blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils. Vvhereat the Gentils be as glad on the contrarie side. 50 Finally the leuues raising persecution, they forsake them, pronouncing them to be obstinate contemners.

AND

† And Paul rising vp, and vvith his hand beckening for 16
 silence, said, Ye men of Israëll, and you that feare God, harken:
 † The God of the people of Israëll chose our fathers, and ex- 17
 alted the people vvhen they vvere seiourners in the land of
 Ægypt, and in a mightie arme brought them out thereof,
 † and for the space of fourtjie yeres tolerated their maners in 18
 the desert. † And destroying seuen nations in the land of 19
 Chanaan, by lot he deuided their land among them, † as it 20
 vvere after foure hundred and fiftie yeres: and after these
 things he gaue Iudges, vntil Samuël the prophet. † And 21
 thenceforth they desired a king: and he gaue them * Saul the
 sonne of Cis, a man of the tribe of Benjamin, fourtjie yeres.
 † and remouing him, he raised them vp * Dauid to be king: 22
 to vvhom giuing testimonie, he said, *I haue found Dauid the sonne*
of Iesse, a man according to my hart, vvho shall doe almy vvilles.
 † Of his seede God according to his * promisse hath 23
 brought forth to Israëll a Sauour I E S V S, † Iohn * prea- 24
 ching before the face of his comming, baptisme of penance
 to al the people of Israëll. † And vvhen Iohn fulfilled his 25
 course, he said, Vvhom doe * you thinke me to be? I am
 not he, but behold there commeth after me, vvwhose shoes of
 his feete I am not vvorthie to vnloose.
 † Men brethren, children of the stocke of Abraham, & 26
 they among you that feare God, to you the vvord of this sal-
 uation vvas sent. † For they that inhabited Hierusalem, and 27
 the princes thereof, not knowving him, nor the voices of the
 prophets that are read euery Sabboth, iudging haue fulfilled
 them, † and finding no cause of death in him, * desired of Pi- 28
 late, that they might kil him. † And vvhen they had cōsum- 29
 mated al things that vvere vvrittē of him, taking him dovvne
 from the tree, they put him in a monument. † But God 30
 raised him vp from the dead the third day: † vvho vvas 31
 * seen for many daies of them that came vp together vvith
 him from Galilee into Hierusalem, vvho vntil this present
 are his vvitnesses to the people. † And vve preach vnto you 32
 that promisse vvchich vvas made to our fathers: † that God 33
 hath fulfilled this same 'to our children', raising vp I E S V S, as
 in the second Psalme also it is vvritten: *My sonne art thou, this day*
haue I begotten thee. † And that he raised him vp from the dead, 34
 not to returne novv any more into corruption, thus he said,
That I vvill giue you the holy thing's of Dauid faithfull. † And ther- 35
 fore

Exod.

Iosue.

Iud.

1, Reg. 8.

1, Reg. 16
Psa. 88, 11Psa. 131,
11.

Lu. 3, 3.

Lu. 3, 15.

Lu. 23, 1

Act. 1, 3.

to vs
their chil-
dren,
Psa. 2, 7.

Esa. 55, 3.

The Epistle vp
 Tuesday in Ea-
 ster weeke.

Pf. 15, 10

fore in an other place also he saith, *Thou shalt not giue thy holy one to see corruption.* † For Dauid in his generation vvhhen he had serued, according to the vvill of God slept: and he vvas laid to his fathers & sawv corruption. † But he vvhom God hath raised vp, sawv no corruption.

† Be it knovven therfore to you, men brethren, that through him, forgiuenesse of sinnes is preached to you, from al the things from the vvwhich you could not be iustified by the lavv of Moyses. † In him euery one that beleeueth, is iustified. † Take heede therfore lest that come vpon you vvwhich is spoken in the prophets, † *See ye cōsemmers, and wonder, and perish: because I vvorke a vvorke in your dates, a vvorke vvwhich you vvill not beleue, if any man shal tel it you.*

Abac. 1, 5

the Gē-
tiles de-
sired
c denont
profely-
tes,

† And they going forth, they desired them that the Sabboth folovving they vvould speake vnto them these wordes. † And vvhen the synagogue vvas dimissed, many of the Iewes, and of the strangers seruing God, folovved Paul & Barnabas: vvho speaking exhorted them to continue in the grace of God. † But the next Sabboth the vvhole citie almost assembled to heare the vvord of God. † And the Ievves seing the multitudes, vvvere replenished vvith enuy, & contradicted those things vvwhich vvvere said of Paul, blaspheming. † Then Paul and Barnabas constantly said, To you it behoued vs first to speake the vvord of God: but because you repell it, and iudge your selues vnnvorthie of eternal

life: behold vve turne to the Gentils. † For so our Lord commaunded vs: *I haue put thee to be the light of the Gentils: that thou maest be saluation vnto the vtmost of the earth.* † And the Gentils hearing it, vvvere glad, and glorified the vvord of our Lord: and there beleueed as many as vvvere preordinate to

Ej. 46, 6

life euerlasting. † And the vvord of our Lord vvas spred through out the vvhole countrie. † But the Ievves stirred vp religious and honest vvomen, and the cheefe of the citie, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coastes. † But they shaking of the dust of their feete against them, came to Iconium.

Ln. 9, 5.

† The disciples also vvvere replenished vvith ioy and vvith the holy Ghost.

∴ The Ievves of their ovvne free vvill repelling the truth, are vnnvorthy of Christ and vvorthily forsaken: and the Gentils though they beleueed specially by Gods grace and preordination, yet they beleueed also by their ovvne free vvill, vvwhich standeth vvell vvith Gods providence.

ANNOTATIONS CHAP. XIII.

- The Apostles lit-
turgie or Masse.
1. *As they were ministring.*] If we should, as our Aduersaries do, boldly turne vvhath text we list, and flee from one language to another for the aduantage of our cause, we might haue translated for *ministring*, *sacrisficing*. For so the Greeke doth signifie, and so Erasmus translated. yea we might haue translated, *saying Masse*, for so they did: and the Greeke Fathers hereof had their name, Liturgie, vvhich Erasmus tranlateth *Masse*, laying, *Missa Chrysofomi*. But we keepe our text, as the translators of the Scriptures should do most religiously.
- Paul & Barnabas
are consecrated
by men.
2. *Separate me.*] Though Paul were taught by God him self and specially designed by Christ to be an Apostle, and here chosen by the Holy Ghost together vvvith Barnabas, yet they were to be ordered, consecrated, and admitted by men. Vvhich vvholy condemneth al these new rebellious disordered spirites, that challenge and vsurpe the office of preaching and other sacred actions from heauen, vvithout the Churches admission.
- Imber daies.
3. *Fasting.*] Hereof the Church of God vseth and prescribeth publike fastes at the foure so- leme times of giuing holy Orders (vvhich are our *Imber daies*) as a necessarie preparatiue to so great a vvorke, as S. * Leo declareth by this place, naming it also an Apostolical tradition. See. S. Leo * *Leo ep. 81*
Ser. 9 de ieiunio 7 mensis, & Calixtus ep. 1. to. 1 Conc. Conc. Magunt. c. 34. 35. 103. And this fasting was not fasting from sinne, nor moral or Christian temperance, as the Protestants ridiculously as- Epipha. in
sume, for such fasting they were bound euer to keepe: but it was abstinence for a time from al comend.
meates or from some certaine kinds of meates, vvhich was ioyned vvith praier and sacrifice, and done specially at such seasons as the Church prescribed, of al together (as in Lent, the Imber daies, et + de ieiun
Friday, Saturday) and not vvhen euery man list, as Aërius and such Heretikes did hold.. S. August. 7 mensis.
har. 31.
- Imposition of
handes.
4. *Imposing hands.*] Because al blessings and consecrations were done in the Apostles time by the external ceremonie of imposition of hands, diuers Sacraments were named of the same, specially Confirmation, as is noted before, and holy Ordering or consecrating Bishops, Priests, and Deacons, and Subdeacons, as we see here and els vvhere. In vvhich though there were many holy vvordes and ceremonies and a very solemne action: yet vvhatsoeuer is done in those Sacraments, is altogether called *imposition of hands*: as vvhatsoeuer was done in the vvhole diuine mysteric of the B. * Sacrament, is named *fraction of bread*. for the Apostles (as S. Denys Eccl. hier. c. 1 in fine
vvriteth) purposely kept close in their open speeches and vvritings vvhich might come to the hands or eares of Infidels, the sacred vvordes and actions of the Sacraments. And S. Ambrose saith, in 1 Tim. c. 4. The imposition of the hand is mystical vvordes vvherevvith the elected is conformed and made apt to his function, receiuing authoritie. (his conscience bearing vvitness) that he may be bold in our Lordes
freed to offer sacrifice to God. And S. Hierom, The imposition of hand is the Ordering of Clerkes, Which is Hiero. in
done by praier of the voice, and imposition of the hand. And this is in some inferior orders also, but Paul c. 18 Esa.
and Barnabas were ordered to a higher function then inferior Priests, euen to be Bishops through out al Nations.
- Spiritual offi-
cers of our
soules.
5. *Sent of the Holy Ghost.*] Vvhosoever be sent by the Church, are sent of the Holy Ghost, though in such an extraordinarie sort it be not done. Vvherye we see how far the Officers of our soules in the Church do passe the temporal Magistrates, vvho though they be of Gods ordinance, yet not of the Holy Ghosts special calling.

CHAP. XIII.

Next in Iconium they preach, vvhere many being conuerted of both sortes, the obstinate Iewes raise persecution. 6 Then in the towne of Lycaonia, vvhere the Heathen first seeing that Paul had healed one borne lame, are hardly persuaded but they are Gods. 18 but afterward, by the instigation of the malicious Iewes, they stone Paul, leaving him for dead. 20 And so hauing done their circuite, they returne the same vvay confirming the Christians, and making Priests for euery Church. 21 And being come home to Antioche in Syria, they report al to the Church there.

AND



1 ND it came to passe at Iconium that they
 2 entred together into the synagogue of
 3 the Ievves, and so spake, that a very great
 4 multitude of Ievves and of the Greekes
 5 did beleue. † But the Ievves that vvere
 6 incredulous, stirred vp and incensed the
 7 hartes of the Gentils to anger against the
 8 brethren. † A long time therefore they abode, dealing
 9 confidently in our Lord, vvhich gaue testimonie to the vvor-
 10 d of his grace, graunting signes and vvonders to be done by
 11 their hands. † And the multitude of the citie vvas deuided:
 12 and certaine of them in deede vvere vvith the Ievves, but
 13 certaine vvith the Apostles. † And vvhen the Gentils and
 14 the Ievves vvith their princes had made an assault, to
 15 vse them contumeliously, and to stone them, † vnderstan-
 16 ding it, they fled to the cities of Lycaonia, Lystra and Derbe,
 17 and the vvhole countrie about, and there they vvere euangelizing.

† And a certaine man at Lystra impotent of his feete sate
 there, lame from his mothers wombe, that neuer had vval-
 ked. † This same heard Paul speaking. Vvho looking vpon
 him, and seeing that he had faith for to be saued, † he said
 vvith a loud voice, Stand vp right on thy feete. And he lea-
 ped & vvalked. † And the multitudes vvhen they had seen
 vvhat Paul had done, lifted vp their voice in the lycaonian
 tongue, saying, Gods made like to men, are descended
 to vs. † And they called Barnabas, Iupiter: but Paul, Mer-
 curie, because he vvas the cheefe speaker. † The Priest also
 of Iupiter that vvas before the citie, bringing oxen & gar-
 lands before the gates, vvould vvith the people sacrifice.
 † Vvwhich thing vvhen the Apostles Barnabas & Paul heard,
 renting their coates, they leaped forth into the multitudes,
 crying † and saying, Ye men, vvhy doe you these things: Vv
 also are mortal, men like vnto you, preaching to you for to
 conuert from these vaine things, to the liuing God that made
 the heauen, and the earth, and the sea, and al things that are in
 them: † vvho in the generations past suffered al the Gentils
 to goe their ovvne vvayes. † Howbeit he left not him self
 vvithout testimonie, being beneficial from heauen, giuing
 raines, and fruiteful seasons, filling our hartes vvith foode &
 gladnes. † And speaking these things, they scarce appeased

∴ The Heathen
 might by the
 daily benefices
 of God haue
 knowen him
 at the least to
 haue bene
 their Creatour
 and only Lord,
 though the mys-
 terie of our
 Redemption
 vvhere not open-
 ed to them.

T t ij the

Hiero. in of the vvord, appeareth by S. Hierom saying (as is before allcaged) that *Xepistov* is the Ordering
st. E/s. of Clerkes or Clergemen by prair of voice and imposition of hand.

12. *Priests.* Euen so here also, as before, rising from the proper, apt, knowven, vvord & vvhich
 is most precisely correspondent to the very Greeke in our tougue and al nations, they translate for
 the Church and Apostolike authoritie and Fathers, appropriated to holy Order, a vulgar, common,
 and profane terme: Vvith as litle grace as if they should translate *Pontificem*, a bridgemaker, the
Mayor of London, the Bigger of London. And thus you see vvithin three vvordes compasse they
 flee guilefully from the Latin to the Greeke, and againe guilefully from the Greeke to the vulgar
 English. Such corruption of Scriptures their hatred of Priesthod driueth them vnto. If they had
 translated it to vvhen the Scriptures vvere first vvritten, (at vvhich time the vvord vvvas but newly
 received into the special and Ecclesiastical signification, and vvhen it vvvas yet taken sometimes in
 common profane sort, as *1 Tim. 5.* or there only vvhere our auncient Latin version turneth *Presbyter*
 into *Senior*, because the vvord vvvas not yet vvholly and only appropriated to holy Orders, as after-
 vvard by vse of many hundred yeres it vvvas and is) their dealing might haue had some colour of
 honestie and plainesse, vvhich now can not be but of plaine fall hood and corruption, and that of
 further purpose then the simple can see. Vvwhich is to take avay the office of Sacrificing and other
 functions of Priests, proper in the new Testamēt: to such as the Apostles often, and the posteritie in
 manner altogether call Priests, *Presbyteros*. Vvvhich vvord doth so certainly imply the authoritie of
 sacrificing, that it is by vse made also the onely English of *Sacerdos*, the Aduersaries them selues as
 vvell as vve. so translating it in al the old and new Testament: though they can not be ignorant
 that *Priest* cometh of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cause applied
 the signification of *Presbyter* to *Sacerdos*, but to shew that *Presbyter* is in the new Law, that vvhich
Sacerdos vvvas in the old: the Apostles abtainning from this and other like old names at the first, and
 rather vsing the vvordes, Bishops, Pastors, and Priests, because they might be distinguished from
 the Gouernours and sacrificers of Aarons order, vvho as yet in the Apostles time did their old fun-
 ctions stil in the Temple. And this to be true, and that to be a Priest, is to be a man appointed to
 sacrifice, the Heretikes them selues calling *Sacerdos* alwaies a Priest, must needs be driuen to con-
 fesse. Although their folly is therein notorious, to apply vvillingly the vvord *Priest* to *Sacerdos*, and
 to take it from *Presbyter* vvhereof it is properly deriued, not only in English, but in other languages
 both french and Italian. Vvwhich is to take avay the name that the Apostles and fathers gaue to the
 Priests of the Church, & to giue it vvholly & onely to the order of Aaron, vvhich neuer had it before
 our Priesthod began. Neuer did there Heretikes stand so much vpon doubtful deriuations and
 descent of vvordes as these Protestants do, and yet neuer men behaued them selues more fondly in
 the same: as vvholtoeuer marketh the distinction of their Elders, Ministers, Deacons, and such like,
 shal perceiue.

Heretical transla-
 tion against
 Priesthod.

If *Sacerdos*. be a
 Priest, much
 more *Presbyter*.

Presbyter.
 Priest.
Presbiter.
 Preti.

CHAP. XV.

Some of those leuues also that vvvere Christians, do fall, and are authors of the Heresie of
 Iudaizing. 2 They referre the matter to Council: 7 Wherein after great disputa-
 tion, Peter striking the stroke, 12 and other confirming his sentence vvith miracles,
 13 and vvith Scriptures: 12 the Apostles and Priests do vvrite and commaund in the
 name of the Holy Ghost vvhat is to be done. 30 And the faithful thereby are
 straightvvwaies quieted in minde. 36 After vvhich, Paul and Barnabas shinking
 to goe againe their aboue said circuite together, are by occasion of Marke parted, to
 the greater increase of the Church.

Gal. 5, 2.



2

Hiero.
Xepistov
rigvus

ND certaine comming dovvne from levvrie,
 taught the brethren: That * vnles you be cir-
 cumcised according to the maner of Moyfes,
 you can not be saued. † No litle sedition ther-
 fore being risen to Paul and Barnabas against
 them, they appointed that Paul and Barnabas should goe
 vp, & certaine others of the rest, to the Apostles and priests
 vnto Hierusalem, vpon this question.

Tt iij † They

c Auncients here,
& often in this
chapter, are the
same that Prie-
stes vers. 1. as S.
Hierom taketh
it also: Pet. 1. &
the greeke ap-
proueth, being
alwaies one,
προβυται,
Priests. Hiero. in
1 ad Tit. et 4 ad
Galat.

b See the An-
not. vers. 28 to-
ward the ende.

:: By that faith
which worketh
by charitie, for
a dead faith can
not purifie the
hart of man. See
chap. 16. 31.

† They therefore being brought on their vway by the 3
Church, passed through Phœnice and Samaria, reporting the
conuerſion of the Gentiles: and they made great ioy to al
the brethren.

† And vwhen they vvere come to Hierusalem, they vvere 4
receiued of the Church and of the Apostles and^c Auncients,
declaring vwhatſoeuer God had done vwith them. † And 5
there aroſe certaine of the hereſie of the Pharisees that be-
leeued, ſaying, That they muſt be circumciſed, commaunded
also to keepe the law of Moyses. † And the^b Apostles and 6
Auncients^a aſſembled to conſider of this vvord.

† And vwhen there vvas made a^b great diſputation, "Peter 7
riſing vp ſaid to them, Men brethren, you knowv that^a of old
daies God among vs^a choſe, that by my mouth the Gentiles
ſhould heare the vvord of the Goſpel, and beleue. † And 8
God vvwhich knowveth the hartes, gaue teſtimonie, * giuing
vnto them the holy Ghoſt as vvell as to vs, † and hath put no 9
difference betvvene vs and them, :: by faith purifying their
hartes. † Novv therfore vvhy tempt you God, to put a yoke 10
vpon the neckes of the diſciples, vvwhich neither our fathers
nor vve haue been able to beare? † but by the grace of our 11
Lord I E S U S C H R I S T vve beleue to be ſaued, in like ma-
ner as they alſo.

† And al the multitude held their peace: and they heard 12
Barnabas and Paul telling vvhat great ſignes and vvonders
God had done among the Gentiles by them.

† And after they held their peace, " James anſwered, 13
ſaying, Men brethren, heare me. † Simon hath told hovv 14
God firſt viſited to take of the Gentiles a people to his na-
me. † And to this accord the vvordes of the prophets, as it is 15
vvritten: † *After theſe things I vvill returne, and vvill reedifie the ta- 16*
beracle of David, vvwhich vvvas fallen, and the ruines thereof I vvill reedifie,
and ſet it vp: † that the reſidue of men may ſeek after the Lord, and al na- 17
tions vpon vvhom my name is inuocated, ſaith the Lord that doeth theſe things.
† To our Lord vvas his ovvne vvorke knowven from the 18
beginning of the vvorld. † For the vvwhich cauſe " I iudge, 19
that they vvwhich of the Gentiles are conuerted to God, are
not to be diſquieted, † but to vvrite vnto them that they 20
refraine them ſelues from the contaminations of Idols, and
" fornication, and ſtrangled things, and bloud. † For Moyses 21
of old times hath in euery citie them that preach him in the
ſynagogs, vvhere he is read euery Sabbath.

Then

επιστη-
της

Act. 10,
20.

Act. 10,
45.

Amos, 9,
11.

- 22 † Then it pleased the Apostles and Auncients vvith the
vvhole Church, to chose men out of them, & to send to An-
tioche vvith Paul and Barnabas, Iudas, vvho vvvas surnamed
23 Barfabas, & Silas, cheefe men among the brethren, † vvriting
by their handes.

*Other latin co-
pies and the
greeke read thus
writing by their
handes an epistle
containing these
things.*

- The Apostles and Auncients, the brethren, to the brethren
of the Gentiles that are at Antioche and in Syria and Cilicia,
24 greeting. † Because vve haue heard that certaine " going
forth from vs, haue troubled you vvith vvordes, subuerting
25 your soules, to vvhom vve gaue no commaundement: † It
hath pleased vs being gathered in one, to chose out men and
to send them vnto you vvith our deereſt Barnabas and Paul,
26 † men that haue giuen their liues for the name of our Lord
27 I E S V S C H R I S T: † Vve haue ſent therfore Iudas & Silas,
vvho them ſelues alſo vvil in vvordes report vnto you the
28 ſame things. † For it hath ſeemed good " to the holy Ghoſt &
to vs, to lay no further burden vpon you then theſe neceſſarie
29 things: † that you abſteine from the things immolated to
Idols, and bloud, and that vvwhich is ſtrangled, and fornication,
from the vvwhich things keeping your ſelues, you ſhal
doe vvell. Fare ye vvell.

- 30 † They therfore being diſmiſſed vvvent dovvn to Antioche:
31 and gathering the multitude, deliuered the epistle. † Vvwhich
vvhen they had read, they " reioyced vpon the conſola-
32 tion: † but Iudas and Silas, them ſelues alſo being prophets,
vvith many vvordes comforted the brethren, and confirmed
33 them. † And hauing ſpent ſome time there, they vvvere
vvith peace diſmiſſed of the brethren vnto them that
34 had ſent them. † But it ſeemed good vnto Silas to remaine
35 there: and Iudas departed alone: † and Paul and Barnabas
taried at Antioche, teaching and euangelizing vvith many
others the vvord of our Lord.

*:: Hereof our
Catholike Bi-
ſhops tooke vp
the neceſſarie
vſe of often vi-
ſiting their flo-
ckes & cures co-
mitted to their
charge, for con-
firmatio in faith
& vertue, & re-
formatio of ma-
ners both of
clergie & laitie.*

- 36 † And after certaine daies, Paul ſaid to Barnabas, Let vs re-
turne and :: viſite our brethren in al cities vvherein vve* haue
37 preached the vvord of our Lord, hovv they doe. † And Bar-
nabas vvould haue taken vvith them Iohn alſo that vvvas ſur-
38 named Marke. † But Paul deſired that he (as vvho * had de-
parted from them out of Pamphylia, and had not gone vvith
39 them to the vvorke) might not be receiued. † And there
roſe a " diſſention, ſo that they departed one from an other, &
40 that Barnabas in deede taking Marke ſailed to Cypres. † But
Paul

*Act. 13,
14.*

*Act. 13,
15.*

∴ Not only the things commaunded by Christes expresse vword, or vvritten in the Scriptures (as our Heretikes hold) but vvhatsoeuer the Apostles and Rulers of the Church commaund, is to be kept & obeyed. See these wordes repeated againe c. 16, 4. & that in the grecke, lest any man cauil, because here the grecke hath them not.

The way to end diffension in religion, is to commit it to a Council.

Of vvhose persons a Council consisteth.

A general Council representeth the vvhole Church.

The first Council at Hierusalem.

Paul chosing Silas departed, being deliuered of the brethren to the grace of God.

† And he vvalked through Syria and Cilicia, confirming the Churches: ∴ commaunding them to keepe the praecepts of the Apostles and the Auncients.

ANNOTATIONS

CHAP. XV.

1. *Appointed*] Vve learne by this example, vvhat is to be done vvhen any controuersie ariseth in religion betvvene the teachers or other Christian people. Vve see it is not ynough to contend by allegations of Scriptures or other proofes seeming to make for either part: for so of contentious part taking there should be no end, but the more vvriting, vvrestling, struing there vvare, every one for his ovvne fauour, cloking it vvith the title of Gods vword and Scripture, the more Schismes, Sectes, and diuisions vvould fall: as vve see specially in the restles Hereties of our time. Vvhose fauours admitting no iudges, stand to no trial of mortal men, to no tribunal of Pope, Councils, Bishops, Synodes, but etche man to his ovvne phantastical spirit, his ovvne sense of Scriptures, and his ovvne vvillful obdurate rebellion against Gods Church and his Superiors in the same. But here vve see S. Paul and Barnabas, men that vvare Apostles and ful of the Spirit of God, and the other parties, though neuer so much partial to the ceremonies of their Lavy by their former long vse and education therein, yet not to stand stiffly to their ovvne opinion on either side, but to condescend to referre the vvhole controuersie and the determination thereof to the Apostles, Priests or Auncients of Hierusalem, that is to say, to commit the matter to be tried by the heads and Bishops and their determination in Council. This is Gods holy and vvise prouidence among other iudgements in his Church, to keepe the Christian people in truth and vnitie, and to condemne sectes and false teachers and troublers of the Church. By vvhich iudgements and order, vvholesoeuer vvill not or dare not be tried in al their doctrine and doings, they thevv them selues to mistrust their ovvne cause, and to flee from the light, and ordinance of God, Vvithout vvhich order of appealing al differences in faith and constructions of the Scriptures, the Church had bene more defetual and insufficient, then any Commonwealthe or Societie of men in the vvorld: none of vvhich euer vvanteth good meanes to decide al discordes and diffension arising among the subiects & citizens of the same.

2. *Apostles and Auncients*] The Hereties of our Protestants vvhich vvould haue al men to giue voice, or to be present in Councils, and of others that vvould haue none but the holy or elect to be admitted, are refuted by this example, vvhere vve see none but Apostles & Priests or Auncients assembled to dispute of the matter, though many deuout people vvare in the citie the same time. Neither did euer any other in the Auncient Councils of the Church assemble to debate and define the matter, but such, though many other for other causes be euer present. Secular men or vvomen, be their gifts neuer so great, can not be iudges in causes of faith and religion. *If any thing, saith God be hard and doubtful, thou shalt come to the Priests of the Levitical stocke, and thou shalt follow their sentence.* Again, *The lippes of the Priest shall keepe knowledge, and the Lavy thou shalt require of his mouth.* Again, *Aske the Lavy of the Priest.* Much more mult vve referre al to our Bishops and Pastors, vvhom God hath placed in the regiment of the Church vvith much larger priuilege, then euer he did the old Priests ouer the Synagogue, to vvhom it is said, *He that despiseth you, despiseth me.* And it is to be noted that the Bishops so gathered in Council, represent the vvhole Church, haue the authoritie of the vvhole Church, and the Spirit of God to protekt them from error, as the vvhole Church: Ss. Paul and Barnabas come hither for the definition of the vvhole Church. *The sentence of a plenarie or general Council (saith S. Augustine) is the consent of the vvhole Church.* And so it must needs be in the Church, because the Magistrates, Senate, Council or deputies of al commonwealthes, represent the vvhole body: and to haue it othervvise (as the Churches Rebels vvish) vvare to bring al to hel and horreur, and them selues to be perpetually, by the seditious and popular persons, vvholden against Lavy, reason, and religion, in their vvickednes.

3. *Assembled*] A Council vvvas called to discusse the matter, vvhich Council vvvas the more easily gathered, because the Christian Bishops and countries vvare not yet so many, but that the principal Gouvernours of the Church being not far dispersed, and as many learned men as vvare necessarie, might be in Hierusalem, or easily called thither. And it vvvas not a Prouincial Council or Synode only, but a general Council, consisting of the cheefe Apostles and Bishops that then vvare,

though

Deut. 17.
Mal. 2, 7.
Agge. 1.
Luc. 10, 10.
li. 1. c. 18.
de bapt.

though the number vvvas nothing so great as afterward vsed to assemble, vvhen the Church vvvas spread into al nations.

7. *Peter rising up.*] S. Peter as the head of the Church speaketh first, as his Successors haue euer had, not only in their personal presence, but in their absence by their legates and substitutes, the cheefe voice in al Councils general, none euer receiued into authoritie and credite in the Church vvithout their Confirmation. And therefore the Councils of the Arians and of other Heretikes, vvhere they neuer so great, vvanting the Popes assent, assistance, or Confirmation, didd shamefully erre, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, and such like condemned Assemblies.

7. *Chose that by my mouth.*] Though Paul vvvere called and appointed specially to be the Apostle of the Gentils, yet that vvvas S. Peters special priuilege by Gods owne choite, that the first Gentils should be called by his mouth, and that he first should vvrite to the Church that truch of the admillion of the Gentils him self, for that he vvvas Christes Vicar, being notwithstanding (as his Maister vvvas) *Minister Circumcisionis*, that is, Apostle of the Iewes, Christ detesting al preeminence vvnto him in that point also.

12. *Lames.*] S. James because he vvvas an Apostle and also Bishop of Hierusalem, gaue his sentence next. For the speache interposed of SS. Paul and Barnabas, vvvas but for their better information in the decision of the matter, and for confirmation of S. Peters sentence, though they being Apostles, and Bishops, had voices in the Council also: as many mo had, though their sentences be not heare reported. And vvhere S. James in his speach saith, *I iudge*, it is not meant that he gaue the principal definitiue sentence: for he (as al the rest) folloved and allowed the sentece of S. Peter, as it is plaine in the text, the whole assembly for reuerence of his person and approbation of his sentence, holding their peace. *Al the multitude* (saith S. Hierom) *held their peace, and into his sentence James the Apostle and al the Priests did passe together.* For though S. James did particularlie certain points incident to the question debated, as of eating strangled meates &c. yet the proper controuerlie for vvvhich the Council assembled, vvvas, vvwhether the Gentils conuerced vvvere bound to obserue the Law of Moyses, and it vvvas concluded, that they vvvere not bound, nor ought not to be charged vvith Moyses Law or the Sacraments and ceremonies of the same. this is the substance and principal purpose of this Councils decree, vvvhich doth binde for euer: and Peter (saith S. Hierom in the same place) vvvas *Prince or author of this decree.* the matter of fornication and Idolothyes being but incident to the question or resolution, and the forbidding of eating strangled and bloud, but a tempporal prohibition, vvvhich by the consent of the Church or othervvvite afterward vvvas abrogated, the Church of God hauing the true sense of difference of times, places, & persons, vvhen and how far such things are to be obserued, and vvhen not. And in such things as these, and in other like vvvhich according to circumstances require alteration, it is, that S. Augustine saith, li. x. de bapt. c. 3.

to. 7. *The former general or plenarie Councils may be amended by the later.*

20. *Fornication.*] Fornication and contamination vvith Idols, are of them selues mortal finnes, and therefore can neuer be lawfull: yet because the Gentils by custome vvvere prone to both, and of fornication made very smal account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from bloud and stifled meates, they vvvere things of their owne nature indifferent, in vvvhich for a time the Iewes vvvere to be borne vvithal, and the Gentils to be a litle exercised to obedience. By vvvhich vve may see the great authoritie of Gods Church and Councils, vvvhich may commaund for euer, or for a time, such things as be fite for the state of times and nations, vvithout any expresse Scriptures at al, and so by commaundement make things necessarie that vvvere before indifferent.

20. *Going forth from vs.*] A proper discription or note of Heretikes, Schismatikes, and seditious teachers, to go out from their spiritual Pastors and Gouvernours, and to teach vvithout their communion and approbation, to disquiet the Catholike people vvith multitude of vvordes and svveete speaches, and finally to ouerthrow their foules.

28. *To the Holy Ghost and to vs.*] By this first vve note, that it is not such a fault as the Heretikes vvould make it in the light of the simple, or any incongruities at al, to ioyne God and his creatures, as the principal cause and the secondarie, in one speache, and to attribute that to both, vvvhich though diuersely, yet procedeth of both. *God and you*, say good people commonly: *God and our Ladie, Christ and S. Iohn: We confesse to God and to Peter and Paul, as, God and his Angel, To our Lord and Gedeon, The sword of our Lord and of Gedeon, Our Lord and Moyses, Christ and his Angels. Our Lord and al Saints.* ep. ad Phileni. S. Paul and our Lord. 1 Thcl. 1. 6. Al these speaches being partly Scriptures, partly like vvnto the Scriptures speaches, are vvvaried also by this Council, vvvhich saith boldly, & hath giuen the forme thereof to al other Councils lawfully called and confirmed.

to say the like, *It hath pleased the Holy Ghost and vs.* 5. Cyprian ep. 54. nu. 2. reporting the like of a Synode holden in Africke, saith, *It hath pleased vs by the suggestion of the Holy Ghost.*

Secondly vve note, that the holy Councils lawfully kept for determination or cleering of doubts, or condemning of errors and Heresies, or appealing of Schismes and troubles, or reformation of life, and such like important matters, haue euer the assistance of Gods Spirit, and therefore

Peter head of the Council, & his Successors after him.

Peters preeminence both toward Iewes & Gentiles.

S. James and the rest follow S. Peters sentence.

The principal question.

Incident questions.

How later councils alter the former.

The Churches authoritie in making Decrees.

Going out, a marke of heretikes.

God & our Ladie, and the like speaches.

V I S V M E S T
Sp. sancto & nobis.

The holy ghost can not erre in their sentences and determinations concerning the same, because the Holy Ghost assistant in al lawfull coucels, can not erre, from wvhom (as you see here) ioynly wvith the Council the resolution proceedeth.

Thirdly vve learne, that in the holy Councils specially (though otherwvise and in other Tribunals of the Church it be also verified) Christs promes is fulfilled, * that the Holy Ghost should suggest them and teach them al truth, and that not in the Apostles time only, but to the wvorlds end. for so long shal Councils, the Church, and her Pastors haue this priuilege of Gods assistance, as there be either doubtles to resolute, or Heretikes to condemne, or truthe to be opened, or euill men to be reformed, or Schismes to be appeased, for vvhich cause S. Gregorie li. i. ep. 24. sub fin. reuerence the foure general Councils (Nicen. Constantinop. Ephes. Chalced.) as the foure bookes of the holy Gospel, alluding to the number: and of the sixth also he saith that he doth reuerence it alike: and so wvould he haue done moe, if they had bene before his time, vvhose faith of them thus, *While they are concluded and made by vniuersal consents, him selfe doth he destroy, and not them, wvhoseuer presumeth either to loose wvhom they binde, or to binde wvhom they loose.*

S. Gregories reuerence of General Councils, their fond difference betwixt those foure first and other later: attributing much to them, and nothing to the rest. Vvhereas in deede the later can erre no more then the first foure, being holden and approved as they were, and hauing the Holy Ghost as they had. But in those first also vvhon a man findeth any thing against their Heresies (as there be diuers things) then they say plainly that they also may erre, and that the Holy Ghost is not tied to mens voices, nor to the number of sentences: Vvhich is directly to reprove this first Council also of the Apostles, and Christs promes of the Holy Ghosts assistance to teach al truth. Yea that you may knowv and abhorre theie Heretikes thoroughly, heare ye vvhath a principal Sect-Maister wvith his blasphemous mouth or penne vttereth, saying, that *In the very best times such vvas partly the ambition of Bishops, partly their folielines and ignorance, that the very blind may easily perceive, Satan verily to haue bene president pres. Test. No. an.*

The Protestants their fond distinction betwene the 4 first & the later Councils. Good Lord deliuer the people and the wvorld from such blasphemous tongues

Dezas blasphemie against the first general Councils. *Beza in their folielines and ignorance, that the very blind may easily perceive, Satan verily to haue bene president pres. Test. No. an.*

Vvhat the Fathers attribute to Councils, & vvhich they reuerse them selues in al doubtles among them selues and in al their controuersies wvith Heretikes: but to vvhich euen S. Paul him self (so specially taught by God) and others also yelded them selues. Notorious is the saying of S. Augultine concerning S. Cyprian, Vvho being a blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as were Chritened by Heretikes. *If he had liued (saith S. Augultine li. 2. de bapt. c. 4.) to haue seen the determination of a plenary Council, vvhich he sawv not in his life time, he wvould for his great humilitie and charitie straight vvas haue yelded, and preferred the general Council before his owne iudgement and his fellow Bishop in a Provincial Council only. Vvhereby also vve learne, that Provincial Councils may erre, though many times they do not, and being conformable to the general Councils, or confirmed and allowed by them or the See Apostolike, their resolutions be infallible as the others are.*

Provincial Councils.

Notwithstanding the Holy Ghosts assistance, yet humane meanes must be vsed to search the truth. If any here aske, vvhath neede so much disputing, studey, and trauail in Councils to find out and determine the truth, if the Holy Ghost infallibly guide them? Vve answer that such is the ordinarie providence of God in this case, to assist them vvhon they doe their endeavour, and vse all humane meanes of industrie, and not els. And so (though somewhat otherwvise) God assisted the Euangelistes and other vvriters of the holy scriptures, that they could not erre in penning the same, but yet they did and ought to vse al possible humane diligence to knowv and learne out the histories and truth of matters, as is plaine in the beginning of S. Lukes Gospells the Holy Ghost wvould not haue assisted them. Euen so in this Council of the Apostles, though they had the holy Ghost assistant, yet the text saith, *cum magna conquisitio fieret*, Vvhen there vvas great disputation, search and examination of the case, then Peter spake &c.

Though the See Apostolike is there to expect the Councils determination, if the Popes or See Apostolikes iudgement be infallible and haue the assistance of God also, as the Catholikes affirme? Vve answer, that for the same assistance, tholike and peaceable obedient children of the Church it is a comfort to haue such various meanes of determination, trial, and declaration of the truth, and that it is necessarie for the recovery of Heretikes, and for the contentation of the vvake, vvhon not alwaies giuing ouer to one mans determination, yet vvil either yeld to the iudgement of al the learned men and Bishops of al Nations, or els remaine desperate and condemned before God and man for euer. And as I said before, this assistance of the Holy Ghost promised to Peters See, presupposeth humane meanes of searching out the truth, vvhich the Pope alwaies hath vsed, & vvil, & must vse in matters of great importance, by calling Councils, euen as here you see SS. Peter and Paul them selues and al the Apostles, though indued wvith the Holy Ghost, yet thought it notwithstanding necessarie for further trial & clearing of truth and maintenance of vnitie, to keepe a Council.

Lastly it is to be noted, that as Christi and the Holy Ghost be present by his promes, to al such assemblies as gather in the obedience & vnitie of the Church, wvith full minds to obey vvhathsoeuer shal be determined, vvhether the assembled though of diuers iudgements before, do most peaceably yeld to truth, and agree in one vniforme determination of the same: so al such

as gather out of the Church, without humilitie or intention to yeld one to another, or to any Superior, man or Councel, or vvhath els so euer, but challenge to them selues learning, spirit, and vve can not tel vvhath: such, how many meetings so euer they make, being destitute of the Holy Ghost the author of truth and concord, are further of and further out, then euer before: as God hath shewed by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in S. Ciprian, that the promises of Christ, that he vvould be in the middes of fve or three gathered in his name, pertaineth not to them that assemble out of the Church.

de smit.
Eccl. 7.

16. *Reioyced vpon the consolation.* Straight vpon the intelligence of the Councils determination, not only the Gentile, but euen the Maisters of the former troubles and disension, vvere at rest, & al rooke great comfort that the controuersie vvvas so ended And so should al Christian men do, vvhen they see the sectes of our time condemned by the like authoritie and most graue iudgement of the holy Council of Trent. Against vvich the Heretikes of our time make the like frivulous exceptions and false caillations, as did the old Heretikes heretofore against those Councils that specially condemned their errors. The Pope and Bishopes (say they) are a partie, and they ought not to be our iudges: they are partial and come vvith preiudicate mindes to condemne vs, and vve accuse them al of Idolatrie and other crimes, and vve vvil be tried by Gods vvord only, and vve vvil expound it according to another rule, that is to say, as vvell list. So say they against this Council, and the like said the Arians against the first Nicene Council, and al such like against those Councils namely that condemned their heresies. And so say al theues against their correctors and punishers, and vvould both say and do more against temporal tribunals, Iudges, Iustices, and Iuries, if they had as much licence and libertie in those matters, as men haue now in religion.

17. *Disension* Such occasions of differences fall out euen among the perfect men often, without any great offence. And this their departing fell out to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the Heretikes among them selues in the principal pointes of religion, namely the Sacrament.



Heretical or
Schismatical as-
semblies.

Al good Christi-
ans rest vpon
the determina-
tion of a general
Council.

Al Heretikes
make exceptiōs
against the cou-
cels that con-
demne them.

CHAP. XVI.

*Paul hauing for his part visited the Churches of Syria, Cilicia, and Lycaonia, deli-
uering vnto them vvithal so keepe the Decrees of the Council: 6 beginneth a
new journey, ouer Phrygia, Galatia, Mysia: 8 Yea into Europe also he
passeth, admonished by a vision, and cometh into Macedonia, 12 and there
he beginneth the Church of the Philippians, vvorking miracles, and suffering
persecution.*

- 1  ND he came to Derbé and Lystra. And be-
hold, there vvvas a certaine disciple there nam-
ed Timothee, the sonne of a vviddovv
vvoman that beleued, of a father a Gentile.
2  To this man the brethren that vvvere in
Lystra and Iconium, gaue a good testimo-
3 nie. † Him Paul vvould haue to goe forth vvith him: and
taking him he circumcised him because of the leuues that
vvvere in those places. For they al knew that his father vvvas
a Gentile.
4 † And vvhen they passed through the cities, they deli-
uered vnto them to keepe the decrees that vvvere decreed of
5 the Apostles and Auncients vvvhich vvvere at Hierusalem. † And
the Churches vvvere confirmed in faith, and did abound in
number daily.

Here againe
they take order
that the decrees
and articles of
faith agreed vpon
in the Councel
of Ierusalem,
should be execu-
ted & obserued,
vvhereby
vve see both the
great authoritie
of Councils, &
the diligence
that al Prelates
ought to haue
to see the de-
crees & Canons
of the Coucels
put in executiō.

Vu ij † And

¶ This people had not the Gospel denied vnto them altogether, but for a time: because (as Venerable Bede thinketh) God foreſaw they would not beleue, & ſo ſhould haue been more grievouſly damned.

¶ *Colonia*; is ſuch a citie where the moſt inhabitants are ſtrangers, ſent thither from other great cities & States, namely from the Romanes.

¶ Either the Diuel was compelled by the vertue of Pauls preſence to ſay truth, or els (as ſuch do often times) he ſpake truth now, that they might the more truſt him, and he better beguile them at other times.

† And paſſing through Phrygia and the countrie of Galatia, they were ¶ forbidden by the holy Ghoſt to preach the word in Aſia. † And when they were come into Myſia, they attempted to goe into Bithynia: and the Spirit of Ieſus ¶ permitted them not.

† And when they had paſſed through Myſia, they went downe to Troas: † and a viſion by night was ſhewed to Paul: There was a certaine man of Macedonia ſtanding and beſeeching him, and ſaying, paſſe into Macedonia, and helpe vs. † And as ſoone as he had ſeen the viſion, forthwith we fought to goe into Macedonia, being aſſured that God had called vs to euāgelize to them. † And ſailing from Troas, we came with a ſtraight courſe to Samothracia, and the day folloving to Neapolis: † and from thence to Philippi, which is the firſt citie of the part of Macedonia, ¶ *colonia*. And we were in this citie certaine daies, abiding. † And upon the day of the Sabbath, we went forth without the gate beſide a riuer, where it ſeemed that there was praier: & ſitting we ſpake to the women that were aſſembled. † And a certaine woman named Lydia, a ſeller of purple of the citie of the Thyatirians, one that worſhipped God, did heare: ¶ whoſe hart our Lord opened to attend to thoſe things which were ſaid of Paul. † And when ſhe was baptized, and her houſe, ſhe beſought vs, ſaying: If you haue iudged me to be faithful to our Lord, enter in vnto my houſe, and tarie. And ſhe conſtrained vs. † And it came to paſſe as we went to praier, a certaine vvenche hauing a Pythónical ſpirit, mette vs, that brought great gaine to her maiſters by diuining. † This ſame folloving Paul and vs, cried ſaying, ¶ Theſe men are the ſeruants of the high God, which preach vnto you the way of ſaluation. † And this ſhe did many daies. And Paul being ſorie, and turning, ſaid to the ſpirit, I comāund thee in the name of Ieſus Chriſt to goe out from her. And he went out the ſame houre. † But her maiſters ſeeing that the hope of their gaine was gone, apprehending Paul and Silas, brought them into the market place to the Princes: † and preſenting them to the magiſtrates, they ſaid, Theſe men trouble our citie, being Iewes: † and they preach a faſhion which it is not lawfull for vs to receiue, nor doe, being Romanes. † And the people ranne againſt them: and the magiſtrates tearing their coates, commaunded them

2. Cor. 11.

23 them to be beaten vvith rodde. † And vvhen they had
 laid *many stripes vpon them, they did cast them into prison,
 commaunding the keeper that he should keepe them dili-
 24 gently. † Vvho vvhen he had receiued such commaun-
 dement, cast them into the inner prison, and made their feete
 25 fast in the stocks. † And at mid-night, Paul and Silas pray-
 ing, did praise God. And they that vv ere in prison, heard
 26 them. † But sodenly there vv as made a great earthquake, so
 that the foundations of the prison vv ere shaken. And forth-
 vvith al the doores vv ere opened: and the bands of al vv ere
 27 loosed. † And the keeper of the prison vv ake out of his
 sleepe, and seeing the doores of the prison opened, drawvng
 out his svord, vvould haue killed him self, supposing that
 28 the prisoners had been fled. † But Paul cried vvith a loud
 voice, saying, Doe thy self no harme, for vve are al here.
 29 † And calling for light, he vv ent in, and trembling fel dovne
 30 to Paul and Silas at their feete: † and bringing them forth,
 31 he said, Maisters, vvhat must I doe that I may be saued? † But
 they said, :: Beleeue in our Lord Iesvs: and thou shalt be sa-
 32 ued and thy house. † And they preached the vvord of our
 33 Lord to him vvith al that vv ere in his house. † And he ta-
 king them in the same houre of the night, ° vv ashed their
 vvoundes: and him self vv as baptized and al his house in-
 34 continent. † And vvhen he had brought them into his
 ovvne house, he laid the table for them, and reioyced vvith al
 35 his house, beleeuing God. † And vvhe day vv as come, the ma-
 36 gistrates sent the sergeants, saying, Let those men goe. † And
 the keeper of the prison told these vvordes to Paul, That the
 magistrates haue sent that you should be let goe. novv ther-
 37 fore depatting, goe ye in peace. † But Paul said to them: Being
 vvhipped openly, vncodeinned, men that are Romanes, they
 haue cast vs into prison: & novv do they send vs out secretly?
 38 Not so, but let them come, & let vs out them selues. † And the
 sergeants reported these vvordes to the magistrates. And they
 39 vv ere afraid hearing that they vv ere Romanes: † and com-
 ming they besought them, & bringing them forth they desi-
 40 red them to depart out of the citie. † And going out of the
 prison, they entred in vnto Lydia: and hauing seen the bre-
 thren, they comforted them, and departed.

:: It is no other
 faith that saueth
 but that vv which
 vvorketh by
 Charitie. Aug.
 Enchirid. c. 67.

° Happie Gai-
 lers that doe
 mercie: toward
 their godly pri-
 soners, and re-
 ceive againe by
 them such spiri-
 tual benefites.

CHAP. XVII.

How in other parts of Macedonia he planted the Church, and namely at Thessalonica, 5 vvhere the obstinate Ievves are so malicious, that they pursue him also into Berœa. 14 From vvhen being conducted into Greece, he preacheth at Athens both to the Ievves and Gentiles, disputing vvith the Philosophers, 19 and in Areopagus, persuading them from their Idols vnto one God and IESVS CHRIST raised from the dead.



ND vvhen they had vvalked through 1
Amphipolis and Apollonia, they came to
Thessalonica, vvhere there vvvas a syna-
gogue of the Ievves. † And Paul accor- 2
ding to his custome entred in vnto them,
& three Sabbathos he discoursed to them
out of the Scriptures, † declaring and 3
behoued CHRIST to suffer and to rise

againie from the dead: and that this is IESVS CHRIST,
vvhom I preach to you. † And certaine of them beleueed, 4
and vvere ioyned to Paul and Silas, and of the Gentiles that
serued God a great multitude, and noble vvomen not a fevv.
† But the Ievves :: enuying, & taking vnto them of the rascal y
sort certaine naughtie men, and making a tumult, stirred the
citie; and besetting Iasons house, sought to bring them forth
vnto the people. † And not finding them, they drevv Iason 6
and certaine brethren to the princes of the citie, crying, That
these are they that stirre vp the vvorld, and are come hither,
† vvhom Iason hath receiued, and al these doe against the 7
decrees of Cæsar, saying that there is an other king, IESVS.
† And they moued the people, and the princes of the citie 8
hearing these things. † And taking a satisfaction of Iason 9
and of the rest; they dimissed them. † But the brethren forth- 10
vvith by night sent avvay Paul and Silas vnto Berœa.

Vvho vvhen they vvere come, entred into the syna-
gogue of the Ievves. † (And these vvvere more noble then they 11
that are at Thessalonica, vvho receiued the vvord vvith al
greedines, daily searching the Scriptures, if these things vvvere
so. † And many surely of them beleueed, and of honest vvo- 12
men Gentiles, and men not a fevv.) † And vvhen the Ievves 13
in Thessalonica vnderstood, that at Berœa also the vvord of
God vvvas preached by Paul, they came thither also, mouing
and troubling the multitude. † And then immediatly the 14
brethren.

:: *Zelantes.* This
is the zeale of
Heretikes, and
a liuely paterne
of their dealing
at this day a-
gainst Catholi-
ke Priests, and
preachers and
the good Iasons
that receiue
them.

brethren sent avvay Paul, to goe vnto the sea: but Silas and
 15 Timothee remained there. † And they that conducted Paul,
 brought him as farre as Athens; and receiuing commaundement
 of him to Silas and Timothee, that they should come
 to him very speedily, they departed.

16 † And vvhén Paul expected them at Athens, his spirit vvas
 17 incensed vwithin him, seeing the citie giuen to Idolatrie. † He
 disputed therfore in the synagogue vwith the Ievves, & them
 that serued God, and in the market-place, euery day vwith
 18 them that vvere there. † And certaine Philosophers of the
 Epicures and the Stoikes disputed vwith him, and certaine
 said, Vvhat is it that this ^b vvord-forvver vvould say? But
 others, He seemeth to be a preacher of nevv ^c gods. because
 19 he preached to them I ^e s ^s and the resurrection. † And ap-
 prehending him, they led him to Areopagus, saying, May vve
 20 know vvhát this new doctrine is that thou speakest of? † for
 thou bringest in certaine nevv things to our cares. Vve vvill
 21 know therfore vvhát these things may meane. († And al
 the Athenians, and the strangers seiourning there, employed
 them selues to nothing els but either to speake, or to heare
 22 some nevv es.) † But Paul standing in the middes of Areopa-
 gus, said:

Ye men of Athens, in al things I perceiue you as it vvere
 23 superstitious. † For passing by and seeing your ^c Idols, I
 found an altar also vvherevpon vvas vvritten, *To the vnknown*
God. That therfore vvwhich you vvorshippe, not knowing it,
 24 the same do I preach to you. † The God that made the vvorld
 and al things that are in it, he being Lord of heauen & earth,
 25 dvvelleth :: not in * temples made vwith hand, † neither is
 he serued vwith mens hands, needing any thing, vvhereas him
 26 self giueth life vnto al, and breathing, and al things: † and he
 made of one al mākinde, to inhabite vpon the vvhole face of
 the earth, assigning set times, and the limits of their habita-
 27 tion, † for to seeke God, if happily they may feele or finde
 28 him, although he be not farre from euery one of vs. † For in
 him vve liue and moue and be, as certaine also of your ovvne
 29 poētes said, *For of his kinde also vve are.* † Being therfore of Gods
 kinde, vve may not suppose, " the Diuinitie to be like vnto
 gold or siluer, or stone, the grauing of art and deuise of man.
 30 † And the times truly of this ignorance vvhereas God disci-
 pised, novv he denounceth vnto men that al euery
 vvhere

The Epistle for
 S. Dionysius
 Areopagita.
 O Tob. 9.

^c The Aduersaries (in the nevv
 Test. 1580) trans-
 late, *your deu-*
otions, most cor-
 ruptly against
 the nature of
 the Greeke
 vvord (*2 Theſ. 2,*
4) and most
 vvickedly, a-
 gainst the lau-
 dable deuotion
 of good Chris-
 tians, calling the
 Pagā idolatrie
 and superstitiō,
 their deuotions.

¹¹ God is not
 concluded in
 Temples, nor
 needeth them
 for his needline
 of dvvelling, or
 other vves of
 indigence. See
 Annot. c. 7.
 Act. v. 48.

εἰς τὸν
 ἀγνω-
 στὸν θεόν.

τὰ ἰ-
 δωλά

Act. 7,
 48.

Aratus.

vvhere doe penance, † for that he hath appointed a day 31
 wherein he vvill iudge the world in equitie, by a man vvhom
 he hath appointed, giuing al men faith, rayſing him vp from
 the dead.

† And vvhen they had heard the reſurrection of the dead, 32
 certaine in deede mocked, but certaine ſaid, Vve vvill heare
 thee againe concerning this point. † So Paul vvvent forth out 33
 of the middes of them. † But certaine men ioyning vnto him, 34
 did beleue: among vvhom vvvas alſo "Dionyſius Arcopa-
 gita, and a vvoman named Dámaris, and others vvith
 them. ¶

Dionyſius A-
 reopagita.

AN NOT A T I O N S

CHAP. XVII.

11. Searching the Scriptures.) The Heretikes vſe this place to proue that the hearers muſt trie and iudge by the Scriptures, vvwhether their teachers and preachers doctrine be true, and ſo reie& that that they find not in the Scriptures. as though here the ſheepe vvwere made iudges of their Paſtors, the people of the Priests, and men and vvomen of al forttes, euen of S. Pauls doctrine it ſelf: Which vvwere the moſt ſoliſh diſorder in the vvorld. And they did not therfore read the Scriptures of the old Teſtament (for none of the new vvwere, yet extant commonly) to diſpute vvith the Apoſtle, or to trie and iudge of his doctrine, or vvwhether they ſhould beleue him or no: for they vvwere bound to beleue him and obey his vvword, vvwhether he alleaged Scripture or no, and vvwhether they could reade or vvnderſtand the Scriptures or no. but it vvvas a great comfort and confirmation for the Iewes that had the Scriptures, to finde euen as S. Paul ſaid, that Chriſt vvvas God, crucified, riſen, and aſcended to heauen: vvwhich by his preaching and expounding they vvnderſtood, and neuer before, though they read them, and heard them read euery Sabboth. As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleaged moſt evidently for the Churches truth againſt Heretikes, in Sermons or otherwiſe. And it doth the Catholikes good & much confirmeth them, to ſee vvil diligently the places alleaged by the Catholike preachers. Yet they muſt not be iudges for al that, ouer their ovvne Paſtors, vvhom Chriſt commaundeth them to heare and obey, and by vvhom they heare the true ſenſe of Scriptures.

The people may not iudge of the ſenſe of Scriptures.

The comfort of Chriſtian men by hearing or reading the Scriptures.

The Proteſtants call deuotion, ſuperſtition.

The Apoſtle ſpeaketh of the Heathens ſuperſtition.

The Catholike Church alloweth no ſuperſtition.

22. Superſtitious.) S. Paul calleth not them ſuperſtitious for adoring the true and only God vvith much deuotion or many ceremonies or in comely preſcribed order, or for doing due reuerence to holy Sacraments, to Saints and their memories, linages, or Monuments: or for keeping the preſcribed layves, daies, and faſtes of the Church, or for fulfilling vvowes made to God, or for bleſſing vvith the ſigne of the Croſſe, or for capping and kneeling at the name of I E S V S, or for religiously vſing creatures ſanctified in the ſame name, or any other Chriſtian obſeruatiou, for vvwhich our new Maſters cōdemne the Catholike people of Superſtition: them ſelues vvholly voide of that vice by al vvſie mens iudgement, becauſe they haue in maner taken away al religion, and are become Epicureians and Atheiſts: vvho are neuer troubled vvith ſuperſtition, becauſe it is a vice conſiſting in exceſſe of vvorſhip or religion, vvwhereof they are void. but the Apoſtle calleth them ſuperſtitious for vvorſhipping the Idols and goddes of the Heathen, and * for the feare that they had, leſt they ſhould leaue out any God that vvvas vnknovvnto them: for thus their Altar vvvas inſcribed: *Dijs Aſie, Europe, & Lybia, Deo ignoto & peregrino.* that is, To the gods of Aſia, Europe, and Lybia: to the vnknovvnt and ſtrange God. This ſuperſtition (ſaith S. Auguſtine) is vvholly taken away from the Church by Chriſts iucarnation, and by the Apoſtles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kinde of ſuperſtitious obſeruatiou. Only vve muſt take heede that vve beleue not her Adverſaries definition of ſuperſtition, for they vvould imply therein al true religion.

23. The Diuinitie to be like.) Nothing can be made by manſhand of vvhat forme or ſort ſo euer, that is like to Gods eſſence, or to the forme or ſhape of his Godhead or Diuinitie. therfore howvv ſoever the Heathens did paint or graue their Idols, they vvwere nothing like to God. And this alſo is impertinently alleaged by Heretikes againſt the Churches images: Vvwhich are not made, either

* *Act. 17. 23.*

Aug. de ci. Ene. li. 1. c. 10.

to be adored with godly honour; or to be any resemblance of the Diuinitie or any of the three persons in Godhead, but only of Christ as he vvas in forme of man, vwho in that respect may be truly expresse, as other men by their portraites: and of the Holy Ghost, not as he is in him self, but as he appeared in fire tongues or in the similitude of a dooue, or such like. And so to paint or graue any of the three persons as they appeared visibly and corporally, is no more inconuenient or vnlawfull, then it vvas vndecent for them to appeare in such formes. And therefore to paint or portraite the Father also being the first person, as he hath shewed him self in vision to any of the Prophetes of the old or new Testament (namely to Daniel as an old man) or the three Angels presenting the three Persons to Abraham, or the one Angel that wrestling vwith Iacob bare our Lords Person, no such thing is any vvhere forbidden, but is very agreeable to the peoples instruction. In vvwhich sort the Angels vvvere commonly poutered (and namely the Cherubins ouer the Propitiatorie) as they be novv in the Church, nor in their natural forme, but vwith corporal vvinges (as the Seraphins appeared to Ely the Prophete) to expresse their qualitie and office of being Gods Angels, that is, *Messengers*: and God the Father vwith the vvorld in his hand, to signifie his creation and gouernement of the same, and such like: Vvhercof the people being vvell instructed may take much good, and no harme in the vvorld, being novv through their faith in Christ far from al fond imagination of the false gods of the Pagans. And therefore S. Gregorie saith of the Churches Images, *That vvwhich scripture or vvriting doth in the readers, the same doth the picture to the simple that looke thereupon. for in it even the ignorant see vvhat they ought to solou, in it they do read, that know no letter.* Vvhere he calleth it a matter of antiquitie and very conuenient, that in holy places Images vvvere painted to the peoples instruction, so they be taught that they may not be adored vwith diuine honour. and he in the same place Charply rebuketh Serenus the Bishop of Mafilia, that of indiscrete zeale he vvould take away Images, rather then teach the people how to vte them.

How there may be Images or resemblances of the three persons in Trinitie, and of Angels.

Dan. 7. 12.
Gen. 18. 2.
Gen. 12. 26

Exo. 27. 7.

Esa. 6. 2.

Grego. li. 9
ep. 9.

34. *Dionysius Areopagita*) This is that famous Denys that first conuerted France, and vvrote those notable and diuine vvorkes of *Ecclesiastica* & *sacra hierarchia, de diuino nominibus*, and others, in vvwhich he confirmeth and proueth plainly almost al things that the Church novv vseth in the ministracion of the holy Sacraments, and affirmeth that he learned them of the Apostles, giuing also testimonie for the Catholike faith in most things novv controuersed, so plainly, that our Adversities haue no shift but to deny this Denys to haue been the author of them, feyning that they be an others of later age, Vvwhich is an old flight of Heretikes, but most proper to these of al others. Vvho seeing al antiquitie against them, are forced to be more bold or rather impudent then others in that point.

S. Dionysius Areopagita is al for the Catholikes.

CHAP. XVIII.

At Corinth in Achaia, he vvorketh vvith his owne hands, preaching I E S V S to be CHRIST, vnto the Iewes vpon their Sabbathes. 4 But they being obstinate and blaspheming, he in plaine termes forsaketh them. and turneth to the Gentils, among vvhom according to a vision that he had to embolden him, he planteth the Church in great numbers. 12 the obstinate Iewes in vaine solliciting the Proconsul against him. 18 From thence at length departing he returneth 19 by Ephesus (vvhere he promisseth the Iewes to returne to them) 22 and so to Antioch in Syria (from vvhence he began his iourney Act. 15) 23 but not resting, by and by he goeth againe to visite the new Churches that he planted Act. 16 in Galatia and Phrygia: 24 Apollo in his absence mightily confounding the Iewes as Ephesus, 27 and aftervvard at Corinth.



- 1
 - 2
 - 3
 - 4
- FTER these things, departing from Athens, he came to Corinth. † and finding a certaine Iew, named Aquila, borne in Pontus, vvho of late vvas come out of Italie, and Priscilla his vvife (because Claudius had commaunded al Iewes to depart from Rome,) he came to them. † And because he vvas of the same craft, he remained vvith them, and vvrought, (and they vvvere tentmakers by their craft.) † And

X x he

he disputed in the synagogue euery Sabbath, interposing the name of our Lord I E S V S, and he exhorted the Ievves and the Greekes. † And vvhhen Silas and Timothee vvere come 5 from Macedonia, Paul vvas instant in preaching, testifying to the Ievves that I E S V S is C H R I S T. † But they contradi- 6 cting and blaspheming, he shaking his garmets, said to them, Your blood vpon your ovvne head: I being cleane, from hence forth vvill goe to the Gentiles. † And departing thence, 7 he entred into the house of a certaine man, named Titus Iustus, one that serued God, vvwhose house vvas adioyning to the synagogue. † And Crispus the prince of the Synagogue 8 beleueed our Lord, vvwith al his house: and many of the Corinthians hearing beleueed, and vvere baptized. † And our 9 Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold not thy peace, † for-because I am vvith 10 thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie. † And he sate there a yete & sixe 11 moneths, teaching among them the vvord of God.

† But Gallio being Proconsul of Achaia, the Ievves vvith 12 one accord rose vp against Paul, and brought him to the iudgement seate, † saying, That this man contrarie to the Law 13 perswadeth men to vvorshippe God. † And Paul beginning 14 to open his mouth, Gallio said to the Ievves, If it vvwere some vniust thing, or an heinous facte, O you men Ievves, I should by reason beare you. † But if they be questions of vvord & 15 names, and of your law, your selues looke vnto it: I vvill not be iudge of these things. † And he droue them from the 16 iudgement seate. † And al apprehending Sósthenes the prince 17 of the synagogue, strooke him before the iudgement seate: and Gallio cared for none of those things.

† But Paul vvhhen he had staid yet many daies, taking his 18 leaue of the brethren, sailed to Syria, (and vvwith him Priscilla and Aquila,) vvwho had shorne his head in Cenchris. for he had * a vovv. † And he came vnto Ephesus, and there he 19 left there. But him self entring into the synagogue, disputed vvith the Ievves. † And vvhhen they desired him, that he 20 vvould tarie a longer time, he consented nor, † but taking 21 his leaue, and saying, I vvill retorne to you againe God vvilling, he departed from Ephesus. † And going dovvne to 22 Cæsarea, he vvvent vp, and saluted the Church, and came dovvne to Antioche.


† And

Nu. 6,
18. Ail.
21, 24.

- 23 † And hauing taried there a certaine time, he departed, vvalking in order through the countrie of Galatia and Phrygia, confirming al the disciples.
- 24 † And a certaine lewy, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures. † This man vvas taught the vway of our Lord: and being feruent in spirit he spake, and taught diligently those things that pertain to I E S V S, knowing only the baptisme of Iohn. † This man therefore began to deale confidently in the synagogue. Vvhom vvhen Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the vway of our Lord more diligently. † And vvhereas he vvas desirous to goe to Achaia, the brethren exhorting vvrote to the disciples to receiue him. Vvho, vvhen he vvas come, profited them much that had beleued. † For he vvith vehemencie conuincd the lewves openly, shewving by the scriptures, that I E S V S is C H R I S T.

C H A P. XIX.

How Paul began the Church of Ephesus, first in 12 that were baptized vvith Iohns baptisme, & then preaching three moneths in the Synagogue of the lewves, until for their obstinacie and blaspheming, he forsooke them, disputing after vvard in a certaine schoole for vvoo yeres (space to the marvelous increase of the Church, specially through his great miracles also, in healing diseases vvith the souebe of his clothes, and expelling daels, 13 vvho yet contemned the Exorcists of the lewves, 18 How the Christians there confesse their aſſe, and burne their vnlawfull bookes: 21 and how he foretold that after he had been at Hierusalem, he must see Rome. 22 and vvhat a great sedition vvvas raised against him at Ephesus, by them that got their liuing of vvorking to the idolatrous Temple of Diana.

- 1  ND it came to passe vvhen Apollo vvas at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certaine disciples: † and he said to them, Haue you receiued the holy Ghost, beleeuing? But they said to him, Nay, neither haue vve heard of the holy Ghost. † But he said, In vvhat then vvere you baptized? Vvho said, * In Iohns baptisme. † And Paul said: * Iohn baptized the people vvith the baptisme of penance, saying: That they should beleue in him that vvas to come after him, that is to say, * in I E S V S. † Hearing these things, they vvere baptized in the name of our Lord I E S V S.

The Epistle vpp
Whitson-eue.

c Iohns baptis-
me not sufficient.

c Christs baptis-
me necessarie.

X x ij † And

Mat. 3, 11.

Mr. 1, 8.

Lk. 3, 16.

¶ S. Paul ministrated the Sacrament of Cōfirmatiō. See *anot.* c. 8, 17.

† And vvhhen Paul had :: imposed hands on them, the holy 6
Ghōst came vpon them, and they spake vwith tongues, and
prophecied. † And all the men vv ere about twelue. 7

† And entring in to the synagoge, he spake confidently 8
for three moneths, disputing and exhorting of the kingdom
of God. † But vvhhen certaine vv ere indurate, and be- 9
lieued not, il-speaking the vvay of our Lord before the mul-
titude, departing from them, he separated the disciples, daily
disputing in the schole of one Tyrannus. † An this vv as done 10
for the space of two yer es, so that al vv hich dvv elt in Asia,
heard the vvord of our Lord, Ievves and Gentils.

† And God vvrought by the hand of Paul miracles not 11
common: † so that there vv ere also brought from his body 12
"napkins or handkerchevs vpon the sicke, and the diseases
departed from them, and the vvicked spirits vv ent out. † And 13
certaine also of the Iudaical exorcists that vv ent about, assaied
to inuocate vpon them that had euil spirits, the name of our
Lord I E S V S, saying, I adiure you by I E S V S vv hom Paul
preacheth. † And there vv ere certaine sonnes of Sceua a 14
Ievve, cheefe priest, seuen, that did this. † But the vvicked 15
spirit ansvvering, said to them, I E S V S I knowv, and " Paul I
knowv: but you, vv hat are ye? † And the man in vv hom the 16
vvicked spirit vv as, leaping vpon them, and mastring' both',
preuailed against them, so that they fled out of that house
naked and vvounded. † And this vv as made notorious to 17
al the Ievves and the Gentiles that dvv elt at Ephesus: and
fearefel vpon al them, and the name of our Lord I E S V S
vv as magnified. † And many of them that beleued, came 18
confessing and declaring :: their deedes. † And many of 19
them that had folovved " curious things, brought together
their " bookes, and burnt them before al: and counting the
prices of them, they found the money to be fiftie thousand
pence. † So mightely increased the vvord of God and vv as 20
confirmed.

¶ They made not only a general confessiō wherein al mē shew the selues alike to be sinners, as our Protestants do: but euery one confessed his owne proper deedes and faultes.

The 6 part.
¶ Of taking avvay the Gospel frō Hierusalem the head citie of the Iewes, and giuing it to ROME the head citie of the Gentils.

† And vvhhen these things vv ere ended, Paul purposed in 21
the Spirit, vvhen he had passed through Macedonia and
the head citie of the Iewes, and giuing it to ROME the
Achaia, to goe to Hierusalem, saying, After I shall haue been
there, I must see :: Rome also. † And sending into Macedo- 22
nia two of them that ministr ed vnto him, Timothee and
Eraftus, him self remained for a time in Asia.

† And at that time there vv as made no litle trouble about 23
the

them

- 24 the vvay of our Lord. † For one named Demetrius, a siluer-
 25 tificers no smal gaine: † vvhom calling together and them
 26 knowv that our gaine is of this occupation: † and you see,
 and heare that this same Paul by persuation hath auerted a
 great multitude not only of Ephesus, but almost of al Asia,
 saying, That they are not gods vvwhich be made by handes.
 27 † And not only vnto vs is this part in danger to be reprovved,
 but also the temple of great Diana shal be reputed for no-
 28 thing, yea & her maiestie shal begin to be destroied, vvhom
 al Asia & the vvorld vvorshippeth. † Hearing these things,
 they vvvere replenished vvith anger, and cried out saying,
 29 Great is Diana of the Ephesians. † And the vvhole citie
 vvvas filled vvith confusion, & they ranne violently vvith one
 30 accord into the théâtre, catching Gaius and Aristarchus Ma-
 cedonians, Paules companions. † And vvhen Paul vvould
 haue entred in to the people, the disciples did not permit him.
 31 † And certaine also of the Princes of Asia that vvvere his
 frendes, sent vnto him, desyring that he vvould not aduētūre
 32 him self into the théâtre: † and others cried an other
 thing. For the assemblie vvvas confuse, & the more part knew
 33 not for vvhat cause they vvvere assembled. † And of the mul-
 titude they drevv forth Alexander, the Ievves thrusting him
 forvvard. But Alexander vvith his hand desyring silence,
 34 vvould haue giuen the people satisfaction. † Vvhom as
 soone as they perceiued to be a Ievve, there vvvas made one
 voice of al, almost for the space of tvvvo houres crying out,
 35 Great is Diana of the Ephesians. † And vvhen the Scribe
 had appeased the multitudes, he saith, Ye men of Ephesus, for
 vvwhat man is there that knowveth not the citie of the Ephe-
 36 sians to be a vvorshipper of great Diana, & ^c Iupiters childe?
 37 † Forasmuch therfore as these things can not be gainsaid, you
 must be quieted, and doe nothing rashly. † For you haue
 brought these men, being neither sacrilegious, nor blasphe-
 38 ming your Goddess. † But if Demetrius and the artificers
 that are vvith him, haue matter to say against any man, there
 are Courtes kept in the common place, & there are Procon-
 39 suls, let them accuse one another. † And if you aske any
 40 other matter: it may be resolued in a lauvful assemblie. † For
 vvwe are in danger also to be accused for this daies sedition:

Xx iij vvhereas

c The Prote-
 stants translate,
 shrines, in the
 bible an. 1577:
 to make the
 people thinke
 that it toucheth
 the holy shrines
 of Sainctes:
 most corruptly,
 the greeke signi-
 fying plainly,
 temples, and that
 of heathē gods.

c Here the He-
 retikes adde to
 the text this
 word, image,
 more then is in
 the greeke, to
 put a scruple in-
 to the peoples
 minde concern-
 ing holy Ima-
 ges.

200 dis-
 1000.

vvhereas there is no man guilty by vvhom vve may giue an account of this concourse. And vvhen he had said these things, he dimissed the assemblie.

AN NOT A T I O N S
CHAP. XIX.

Touching of
Reliques, & mira-
cles done by
the same.

12. *Napkins.*] The napkins that had touched S. Pauls body, vvrought miracles, and it vvas no superstition to attribute that vertue to them vvich God gaue to them in deede; nor to seeke to touch them for health, vvas any dishonour to God, but it much proued Chrites religio to be true, and him to be the only God, vvwhose seruants, yea vvwhose seruants * (shades and napkins could do such vvonders, as S. Chrysostome (to. 5. cont. Gentiles, quod Christum sit Deum, in vit. Babyle.) sheweth in a vvhole booke to that purpose, against the Pagans, prouing hereby and by the like vertue of other Saints and their Reliques, that Christ their Lord and Maister is God. for it is al one concerning the bodies of Saints, reliques, garments, staues, bookes, or any thing that belonged to them, al vvich may and haue done and yet doe (vvhen it is necessarie to our edification) the like vvonders to Gods great honour: not only in their life time, but after their death much more. for S. Pauls napkins had as great force vvhen he vvas dead, as vvhen he liued, and so much more, as his grace and dignitie vvith God is greater then before. Vvchich S. Chrysostom in the place alleged proueth at large by the Shrine of S. Babylas the Martyr: and to thinke the contrarie, is the Heresie of Vigilantius, condemned so long since as S. Hieroms time, and by him refuted abundantly.

Act. 19

The name, or
presence, or
Reliques of
Saints & holy
men, confound
the Diuel.

16. *Paul I know.*] Both the said napkins taken from S. Pauls body, and his name also, vvere dreadful and able to expel diuels. Vvhereby vve learne that not only Chrites name, vvchich is the principal, but his seruants names also inuocated vpon the possessed, haue power ouer diuels: vvchich is a maruelous honour to Saints, and nothing diminisheth the glorie of Christ, but exceedingly increaseth the same, not only him self, but his seruants also being able to do such things, and to be stronger then any Diuel in Hel. So vve read in * S. Hierom that many did inuocate the name of S. Hilarion vpon the possessed, and the Diuels straight departed, so did the Diuel knovv * S. Babylas and other Saints, euen after they vvere dead, vvhen they could not speake for the presence of their Reliques, and vvhen they vvere tormented and expelled by them: vvhereof al antiquitie is full of testimonies. But our Heretikes Luther and Caluin and their Scholers attempting to cast out Diuels, fepd much like as these good fellowes did.

In vit. Hilarionis, Chryf. li. 1. co. citat.

Superstitious,
heretical, and al
hurtful bookes
must be made
avvay.

19. *Curious things.*] Curious and vnlawfull sciences, as Vvitchcraft, Necromancie, and other meanes of diuination by southsaying, figure-casting, interpretation of dreames, or any vvay nor allowed by God and his Church, must much more be abhorred of old Christians, vvhen these so hurtful bookes lately conuerted vvere so zelous and diligent to leaue them. And by this example al that are newly reconciled to the Church, are taught, the first thing they do, to burne their heretical and naughtie bookes.

Decrees and pe-
nal lawes a-
gainst heretical
bookes.

19. *Bookes.*] A Christian man is bound to burne or deface al vvicked bookes of vvhat sort so euer, specially Heretical bookes. Vvchich though they infect not him alwaies that keepeth them, yet being furth comming, they may be noisom and pernicious to others that shal haue them and read them after his death, or othervvise. Therefore hath the Church taken order for condemning al such bookes, and against the reading of them, vvhere danger may ensue: and the Christian Emperours, Constantinus Magnus, Valentinian, Theodosius, Martian, Iustinian, made penal lawes for the burning or defacing of them. *Sozom. li. 1. c. 20. li. 2. c. 11. Conc. Chalc. act. 2. in fine, cap. Ample. Or in fine rotum Conc. 6. Imperator. Conc. Constantinop. 2. confes. 3. cap. Debitam. Or Act. 1. cap. 1. Or cap. Rem. See Eusebius li. 1. de vita Constant. c. 61. 62. 63. 64. The danger of reading them, as it is manifest, so it is signified by Euseb. li. 7. c. 6. S. Augustine li. 3. de bapt. c. 14. S. Greg. li. 5. ep. 64.*

CHAP. XX.

Having visited the Churches of Macedonia and Achaia (as he purposed Act. 19) and now about to saile from Corinth toward Hierusalem, because of the letters lying in vvaine for him, he is constrained to returne into Macedonia. 6 And so as Philippos taking boate, commeth to Troas, vvhere vpon the Sunday, vvith a sermon, and a miracle, he greatly confirmeth that Church. 13 Thence comming to Miletum, 17 he sendeth to Ephesus for the Clergie of those partes: to vvhom he maketh a Pastoral sermon, committing vnto their charge the flocke begun by him there, and now like to be seen of him no more, considering the troubles that by reuelation he looketh for at Hierusalem.

AND



1 ND after that the tumult vvas ceased, Paul
 2 calling the disciples, and exhorting them,
 3 tooke his leaue, and set forvvard to goe into
 4 Macedonia. † And vvhen he had vvalked
 5 through those partes, & had exhorted them
 6 vvith much speech, he came to Greece: † vvhere vvhen he
 7 had spent three moneths, the Ievves laid vvait for him as he
 8 vvas about to saile into Syria: and he had counsel to returne
 9 through Macedonia. † And there accompanied him Solipa-
 10 ter of Pyrrhus, of Berœa: and of Theſſalonians, Aristarchus,
 11 and Secundus: and Caius of Derbè, and Timothee: and of
 12 Asia, Tychicus and Tróphimus. † These going before, staid
 13 for vs at Troas: † but vve sailed after the daies of Azymes
 14 from Philippi, and came to them vnto Troas in siue daies,
 15 vvhere vve abode seuen daies.

16 † And in the first of the Sabbath vvhen vve vvere assem-
 17 bled to :: breake bread, Paul disputed vvith them, being to
 18 depart on the morovv, and he continued the sermon vntil
 19 midnight. † And there vvere a great number of lampes in
 20 the vpper chamber vvhere vve vvere assembled. † And a
 21 certaine yong man named Eútychus, sitting vpon the vvind-
 22 dovv, vvhereas he vvas oppressed vvith heauy sleepe (Paul
 23 disputing long) driuē by sleepe, fel from the third loft downe,
 24 and vvas taken vp dead. † To vvhom vvhen Paul vvas
 25 gone dovvne, he lay vpon him: and embracing him he said,
 26 Be not troubled, for his soule is in him. † And going vp and
 27 breaking bread and tastig, and hauing talked sufficiently to
 28 them vntil day light, so he departed. † And they brought
 29 the lad aliue, and vvere not a litle comforted.

30 † But vve going vp into the ship, sailed to Asson, from
 31 thence meaning to receiue Paul. for so he had ordained, him
 32 self purposing to iourney by land. † And vvhen he had
 33 found vs in Asson, taking him vvith vs vve came to Mitylé-
 34 ne. † And sailing thence, the day folovving vve came ouer
 35 against Chios: and the other day vve arriued at Samos: and
 36 the day folovving vve came to Milétum. † for Paul had
 37 purposed to saile leauing Ephesus, lest any stay should be
 38 made him in Asia. For he hastened, if it vvere possible for
 39 him, to keepe the day of Pentecost at Hierusalem.

39 † And sending from Milétum to Ephesus, he called the
 40 Auncients of the Church. † Vvho being come to him, and
 41 assembled

:: S. Paul
 here brea-
 bread on
 Sunday as
 broken in
 Sacramēt o
 body of Cl
 and had l
 before & :
 the celebr
 of the Sacr
 a sermon to
 people. Au
 is ad Casul
 Vener. Beo
 is Ad.

c That is, Pr
 as Act. 15. 6.
 the margit
 annot. ther

114-
 115-
 116-
 117-
 118-
 119-
 120-
 121-
 122-
 123-
 124-
 125-
 126-
 127-
 128-
 129-
 130-
 131-
 132-
 133-
 134-
 135-
 136-
 137-
 138-
 139-
 140-
 141-
 142-
 143-
 144-
 145-
 146-
 147-
 148-
 149-
 150-
 151-
 152-
 153-
 154-
 155-
 156-
 157-
 158-
 159-
 160-
 161-
 162-
 163-
 164-
 165-
 166-
 167-
 168-
 169-
 170-
 171-
 172-
 173-
 174-
 175-
 176-
 177-
 178-
 179-
 180-
 181-
 182-
 183-
 184-
 185-
 186-
 187-
 188-
 189-
 190-
 191-
 192-
 193-
 194-
 195-
 196-
 197-
 198-
 199-
 200-

assembled together, he said to them, You knowv* from the first day that I entred into Asia, in vvhhat maner I haue been vvith you al the time, † seruing our Lord vvith al humili- 19 tie and teares, and tentations that did chaunce to me by the conspiracies of the Ievves: † Howv I haue vvithdravven 20 nothing that vvas profitable, but that I preached it to you, & taught you openly and from house to house, † testifying to 21 Ievves and Gentils :: penance tovvard God and faith in our Lord I E S V S C H R I S T. † And novv behold, being bound 22 by the spirit, I goe to Hierusalem: nor knowing vvhath things shal befall me in it, † but that the Holy Ghost 23 through out al cities doth protest to me, saying: that bands and tribulations abide me at Hierusalem. † But I feare none 24 of these things, neither doe I make my life more pretious the my self, so that I may cōsumat my course & ministerie vvhich I receiued of our Lord I E S V S, to testifie the Gospel of the grace of God. † And novv behold I doe knowv, that you 25 shal no more see my face al you, through vvhom I haue passed preaching the kingdom of God. † Vvherefore I take you to 26 witnesse this present day that I am cleere from the bloud of al. † For I haue not spared to declare vnto you al the counsel of 27 God. † Take heede to your selues and to the vvhole flocke 28 vvherein the :: Holy Ghost hath placed you bishops, to rule the Church of God vvwhich he hath purchased with his ovvne bloud. † I I knowv that after my departure there vvill 29 vvolumes enter in among you, not sparing the flocke. † and out 30 of your ovvne selues shal arise men speaking peruerse things, to dravv avvay disciples after them selues. † For the vvwhich 31 cause be vigilant, keeping in memorie that for three yeres night and day I ceased not vvith teares to admonish euery one of you. † And novv I commend you to God and to 32 the vvord of his grace, vvho is able to edifie, and to giue inheritance in al the sanctified. † No mans siluer and gold 33 or garment haue I coueted. † Your selues knowv that for 34 such things as vv ere needful for me and them that are vvith me, these hands haue ministered. † I haue shewed you al 35 things, that so labouring, you must receiue the vv eake, and remember the vvord of our Lord I E S V S, because he said, " It is a more blessed thing to giue rather then to take.

† And vvhen he had said these things, falling on his knees 36 he praied vvith al them. † And there vvas great vweeping 37 made

:: Apostholike preaching commendeth not faith only but penance also to the people.

v: Bishops or Priests (for then these names vv ere sometime vsed indifferently) gouernours of the Church of God, & placed in that roome & high function by the Holy Ghost.

- made of al, and falling vpon the necke of Paul, they kissed
 38 him, † being forie most of al for the vvord vvich he had
 said, that they should see his face no more. And they brought
 him going vnto the shippe.

ANNO TATIONS

CHAP. XX.

16. *Pentecost.*] Though the Apostles might desire to come to the Ievves Festiuities, by reason of the general concourse of people to the same, the better to deale for their saluation and to spread the Gospell of Christ, yet it is like that they now kept solely the Christian Pentecost or whitsonide, for memorie of the Holy Ghost, and that S. Paul vvrote to that Feast of the Christians rather then the other of the Ievves. And Ven. Bede saith here, *The Apostle maketh haste to keepe the fiftieth day, that is, of remission and of the Holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday or our Lordes day, and had altered already the ordinarie Sabboth into the same, it is plain by the Scriptures (1 Cor. 16. 2. Apoc. 1. 10) and by antiquitie. *Iustin. Mari. Apolog. 2 ad Anton. Pium in fine.* And it is as like that they changed the Ievves Pasche and Pentecost as that, specially vvhen it is euident that these Festiuities be kept by Apostolike tradition, and approued by the vnto of al auncient Churches and Councils.

The Christian Pentecost.

19. *Rauening vvolumes.*] The gouernours of the Church are foretold of the great danger that should fall to the people by vvolumes, that is to say, by Heretikes, vvhole cruelty toward the Catholikes is noted by this terme. They be knowen by the forsaking the vnitie of the Church vvhere of they vvare before, by going out and drawing many disciples after them, and by their peruerse doctrine. Such vvolumes came altervvard in deede in diuers ages; Arius, Macdonius, Nestorius, Eutyches, Luther, Caluin, great bloudsucking vvolumes and vvasters of the flocke of Christ.

Rauening vvolumes are the Heretikes of all ages.

25. *More blessed to giue.*] Among many other infinite goodly things and speeches vvich Christ spake and be not vvritten in the Gospells, this sentence is one: vvich S. Paul heard of some of the Apostles daily conuincant vvith him, or els learned of Christ him self, or of the Holy Ghost. And it signifieth, that vvhereas the vvorld commonly counteth him happie that receiue any benefite, as almes either temporal or spiritual, yet in deede he that giueth or bestoweth, is more happie. Vvich if the vvorld did vvell consider, men vvould giue almes faster then they do, if it vvere but for their ovne benefite.

Christs speeches not vvritten in the Gospel.

Great almesmen blessed.

CHAP. XXI.

From Miletum going on his journey, he can not be dissuaded neither at Tyre, nor at Caesarea (in both vvich places the Holy Ghost reueled how he should be handled in Hierusalem, 10 the Prophet Agabus expressly foretelling that the Ievves there should deliuer him to the Gentils) 15 but to Hierusalem he cometh: vvhere being vvelcome to the Christians, and namely to Iames the Bishop, and to the Priests, vvhile he goeth about to satisfie the Christian Ievves there, vvho had been misinformed of him as if he had taught it to be unlawful for the Iewes to keepe Moyses Law: 27 he is innuaded by the infidel Ievves, and ready to be murdered by them, until the Romane souldiars do rescue him.



- 1 ND vvhen it came to passe that vve failed,
 being caried from them, vvith a straight course
 2 vve came to Coos, and the day folowing to
 Rhodes, and from thence to Patara. † And
 3 vvhen vve had found a ship that passed ouer to
 Phœnice, going vp into it vve failed. † And vvhen vve vvare
 in the sight of Cypres, leauing it on the left hand, vve failed

Y y into

into Syria, and came to Tyre : for there the ship vvas to discharge her lode. † And finding disciples, vve taried there se- 4
uen daies : vvho said to Paul by the Spirit, that he should not
goe vp to Hierusalem. † And the daies being expired, de- 5
parting vve vvent forvvard, al bringing vs on the vvay, vvith
their vvives and children, til vve vvete out of the citie : and
falling vpon our knees on the shore, vve praied. † And 6
vvhen vve had bid one an other farevvell, vve vvent vp in-
to the ship : and they returned vvnto their ovvne. † But vve 7
hauing ended the nauigation, from Tyre came dovvn to
Ptolomáis : and saluting the brethren, vve taried one day
vvith them. † And the next day departing, vve came to Cē- 8
sarēa. And entring into the house of * Philip the Euangelist,
vvho vvas one of the seuen, vve taried vvith him. † And he 9
had :: foure daughters^{vvirgins}, that did prophecie.

Act. 6, 8

As S. Peter
had a wife, but
vsed her not af-
ter his calling, as
it is noted els
where out of S.
Hierom Luc. 4,
11 : so may it be
said of S. Philip
being Deacon.

† And as vve abode there for certaine daies, there came a 10
certaine prophet from Ievvrie, named Agabus. † He, vvhe he 11
vvas come to vs, tooke Pauls girdle : and binding his ovvne
handes & feete, he said, Thus saith the holy Ghost : The man
vvhose girdle this is, so shal the Ievves binde in Hierusalem,
& shal deliuer him into the handes of the Gentiles. † Vvhich 12
when vve had heard, vve & they that vvete of the same place,
desired him that he would not goe vp to Hierusalem. † Then 13
Paul answered, and said, Vvhat doe you, vvweeping and affli-
cting my hart ? for I am ready not only to be bound, but to
die also in Hierusalem for the name of our Lord I E S V S.
† And vvhen vve could not persvade him, we ceased, saying, 14
The vvill of our Lord be done.

† And after these daies, being prepared, vve vvent vp to 15
Hierusalem. † And there came also of the disciples from 16
Cēsarēa vvith vs, bringing vvith them one Iason a Cy-
prian (vvith vvhom vve should lodge) an old disciple.
† And vvhen vve vvete come to Hierusalem, the brethren 17
receiued vs gladly. † And the day folovving Paul vvent in 18
vvith vs to Iames, and al the Auncients vvete assembled.
† Vvhom vvhen he had saluted, he told particularly vvhat 19
God had done among the Gentiles by his ministerie. † But 20
they hearing it, magnified God, and said to him : Thou seest
(brother) hovv many thousands there are among the Ievves
that haue beleueed : and al are zelátours of the Lavv. † But 21
they haue heard of thee that thou doest teach those Ievves
that

- that are among the Gentiles, to depart from Moyses : saying that they ought not to circumsise their children, nor vvalke
- 22 according to the custome. † Vvhat is it then? needes must the multitude assemble : for they vvill heare that thou art
- 23 come. † Doe this therefore vvchich vve tel thee, There are
- 24 vvith vs foure men, that haue a vovve on them. † Taking these vnto thee, sanctisise thy self vvith them : and bestovv on them, that they may * shauē their heads: and al shal knowv that the things vvchich they heard of thee, are false:
- 25 but that thy self also vvalkest^e keeping the Lavv. † But concerning them that belecue of the Gentils, * vve haue written, decreeing that they should refraine them selues from the imolated to Idols, and bloud, and suffocated, and fornication.
- 26 † Then Paul taking the men vnto him, the next day being purified vvith them entred into the temple, (hevvng the accomplishment of the * daies of the purification, vntil an oblation vvas offered for euery one of them.
- 27 † But vvholes the seven daies vvē a finishing, those Ievves that vvē of Asia, vvhen they had seen him in the temple, stirred vp al the people, and laid handes vpon him,
- 28 † crying, Ye men of Israēl, help: this is the man that against the people & the Lavv and this place teaching al men euery vvhere, hath also moreouer brought in Gentiles into the temple, and hath violated this holy place. († For they had seen
- 29 Trōphimus the Ephesian in the citie vvith him, vvhom they supposed that Paul had brought into the temple.) † And the vvhole citie vvas in an vproare: and there vvas made a concourse of the people. And apprehending Paul, they drevve him forth of the temple: and immediatly the doores vvē
- 31 shut. † And as they sought to kil him, it vvas told the Tribune of the band, That al Hierusalem is in a confusion.
- 32 † Vvho forthvvith taking vnto him souldiars & Centurions, ranne dovvn to them. Who, vvhe they had seen the Tribune and the souldiars, ceased to strike Paul. † Then the Tribune comming neere apprehended him, and commaunded him to be bound vvith tvo chaines: and he demaunded vvho he
- 34 vvas, and vvhat he had done. † And some cried onething, some an other, in the multitude. And vvhereas he could not knowv the certaintie for the tumult, he commaunded him to be led^e into the castel. † And vvhen he vvas come to the staires, it chaunced that he vvas caried of the souldiars because

^e In castra. So in the places following.

out, and threw of their garments, and cast dust into the aire,
 † the Tribune commaunded him to be caried into the castel, 24
 and to be beaten vvith vvhippes, and that he should be tor-
 mented: to knovv for vvhat cause they did so crie at him.
 † And vvhen they had bound him very straight vvith thōgs, 25
 Paul saith to the Centurion standing by him: Is it lawvful for
 you to vvhippe a man that is a Romane and vncondemned?
 † Vvhich the Centurion hearing, vvnt to the Tribune, and 26
 told him, saying, Vvhat vvilt thou doe? for this man is a ci-
 tizen of Rome. † And the Tribune comming, said to him, 27
 Tel me, art thou a Romane? But he said, Yea. † And the Tri- 28
 bune ansvvered, I obtained this citie vvith a great summe.
 And Paul said, But I vvvas also borne to ir. † Immediately ther- 29
 fore they deparred from him that vvvere to torment him. The
 Tribune also feared after he vnderstoode that he was a citize
 of Rome, and becaufe he had bound him. † But the next 30
 day meaning to knovv more diligently for vvhat cause he
 vvvas accused of the Ievves, he looked him, and commaunded
 the Priests to come together and al the Council: & bringing
 forth Paul, he set him among them.

cap. 21.
 28.

CHAP. XXIII.

*As the people in the tumult, so also the very cheefe of the Ievves in their Council shew
 them selues obssinate, and vvilful persecutors of the truth in S. Pauls person. Whose
 behaviour towards them is full of constancie, modestie, and vvisdom. 11 (Christ
 also by a vvision encouraging him, and foretelling that he shal to Rome.) 12 Yea
 they conspire vvith 40 men to kil him traitterously. 16 But the matter being
 deteiled, the Romane Tribune conueigheth him strongly to Caesar's.*



∴ He said not
 this through
 perturbation of
 minde or of a
 passion, but by
 way of prophe-
 cie; that this fi-
 guratiue high
 priesthod then
 trimmed like a
 vvhitred vvall,
 was to be de-
 stroied, vvhere-
 as now the true
 priesthod of
 Christ was coe.
*"I knevve not, brethren, that he is the high Priest. For it is
 vvritten: The prince of thy people thou shalt not misseake."*

ND Paul looking vpon the Council, 1
 said, Men brethren, I vvith al good con-
 science haue conuersed before God, vntil
 this present day. † And the high Priest 2
 Ananias commaunded them that stoode
 by him, to smite him on the mouth.
 † Then Paul said to him, ∴ God shal 3
 vvhitte me, as thou vvhitest vvall. And thou sitting iudgest me
 according to the lavv, and contrarie to lavv doest thou com-
 maund me to be smitten? † And they that stoode by, said, 4
 Doest thou reuile the high Priest of God? † And Paul said, 5
 "I knevve not, brethren, that he is the high Priest. For it is
 vvritten: The prince of thy people thou shalt not misseake. † And Paul 6
 knowing

Exo. 21,
 28.

Phil. 3, 5.

Mr. 22,
23.

- knowing that the one part vvas of Sadducees, and the other of Pharisees, :: he cried out in the Councel, Men brethren, * I am a Pharisee, the sonne of Pharisees : of the hope and resurrection of the dead am I iudged. † And vvhhen he had said these things, there rose dissension betvvne the Pharisees and Sadducees, and the multitude vvas diuided. † For the " Sadducees say * there is no resurrection, nor Angel, nor spirit : but the Pharisees confesse both. † And there vvas made a great crie. And certaine of the Pharisees rising vp, stroue saying, Vve finde no euil in this man, vvhat if a spirit hath spoken to him, or an Angel ? † And vvhhen there vvas risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commaunded the souldiars to goe dovvn, and to take him out of the middes of them, and to bring him into the castel. † And the night folowving our Lord standing by him, said, Be constant: for as thou hast testified of me in Hierusalem, so :: must thou testify at Rome also.
- 12 † And vvhhen day vvas come, certaine of the Ievves gathered them selues together, & " vowed them selues, saying, that they vould neither eate nor drinke til they killed Paul.
- 13 † And they vv ere more then fourtie men that had made this conspiracie : † vvho came to the cheefe priests and the auncients, and said, By execration vve haue vowed our selues,
- 14 that vve vv il eate nothing, til vve kill Paul. † Novv therefore giue you knowvledge to the Tribune vvith the Coucel, that he bring him forth to you, as if you meant to knowv some more certaintie touching him. But we, before he come neere,
- 15 are ready for to kil him. † Vvvhich vvhhen Pauls sisters sonne had heard, of their lying in vvaite, he came and entred into the castel and told Paul. † And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune,
- 16 for he hath some thing to tel him. † And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, hauing some
- 17 thing to say to thee. † And the Tribune taking him by the hand, vv ent aside vvith him apart, and asked him, Vvhat is it that thou hast to tel me ? † And he said, The Ievves haue agreed to desire thee, that to morovv thou vvilt bring forth Paul into the Councel, as though they meant to inquire some
- 18 more certaintie touching him. † But doe not thou credite them, for there lie in vvaite for him more then fourtie men

Such prudent
cautions from
danger are law-
ful. vvvhich S.
Chrysostome cal-
leth (specially in
this Apostle) the
wisdom of the
serpēt, as other-
vvise in his tea-
ching and prea-
ching & patie-
ce he vvied the sim-
plicitie of a
dooue.

Though God
who could not
lie, had promi-
sed Paul that he
should goe to
Rome: yet the
Apostle omit-
ted not humane
meanes to de-
fend him self
from his ene-
mies and other-
vvise. neither
said he as the
Heretikes cal-
led Predestina-
tes, Let them do
vvhat they vvill,
they cā not hurt
me, for I am pre-
destinate to goe
to Rome. See
his doings and
sayings to saue
him self, in the
chap. folowving.

c See the cour-
tesie & equitie
of Heathen Of-
ficers toward
their prisoners,
to saue them
from al iniurie
and villanie.

of

of them, vvhich haue vowed neither to eate nor to drinke, til they kil him: and they are novv ready, expecting thy promise. † The Tribune therefore dimissed the yong man, 22 commaunding that he should speake to no man that he had notified these things vnto him. † And calling tvvo Centu- 23 rions, he said to them, Make ready tvvo hundred souldiars, to goe as farre as Cæsará, and seuentie horsemen, and launces tvvo hundred, from the third houre of the night: † and 24 prepare beasts, that setting Paul on, they might bring him safe to Felix the President († For he feared lest perhaps the Ievves 25 might take him avway, and kil him, and him self aftervvard should sustaine reproche, as though he vvould haue taken money) † vvriting a letter conteing this much. 26

Claudius Lysias to the most excellent President Felix, greeting. † This 27 man being apprehended of the Ievves, and ready to be killed of them, I comming in vvith the band deliuered him, vnderstanding that he is a Romane: † and meaning to knowv 28 the cause that they objected vnto him, I brought him downe into their Councel. † Vvhom I found to be accused concer- 29 ning questions of their lawv: but hauing no crime vvorthie of death or of bandes. † And vvhen it vvvas told me of embush- 30 ments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare vvell. † And the souldiars according as it vvvas comma- 31 unded them, taking Paul, brought him by night to Antipatris. † And the next day sending avway the horsemen to goe 32 vvith him, they returned to the castel. † Vvho vvhen they 33 vvvere come to Cæsará, and had deliuered the letter to the President, they did set Paul also before him. † And vvhen 34 he had read, and had asked of vvhat prouince he vvvas: and vnderstanding that of Cilicia: † I vvil heare the, said he, 35 vvhen thy accusers are come. And he commaunded him to be kept in Herods palace.

A N N O T A T I O N S

C H A P. XXIII.

s. i. knew not. Our Lord (saith S. Cyprian) in the Gospel, when it vvvas said to him, Answerest thou the high Priest for teaching that the honour of Priesthod must be kept, said nothing to the high Priest, but only pur- Cyp. ep. ging his innocencie, said, If I haue spoken euil, beare vvith me: if vvell, vvhy smitest thou me? Also the 61. 69. nñ blessed Apostle vvhen it vvvas said to him, Doeſt thou assaile the high Priest so vvith vvords? spake not any- 1. thing contumeliously against the Priest, whereas he might haue put forth him self vvithout against them vvich had

The honour of
Priesthod.

had both crucified our Lord, and ~~vvhich~~ ^{now} ~~also~~ ^{left} their God and Christ, Temple and Priesthood, but though in false and spoiled Priesthood, yet considering the very bare shadow of the name of Priest, he said, I knew not brethren that he was high Priest. By which wordes of the Apostle, either it may be thought he knew Ananias did thus in that function, because he had not bene, of long time in those partes; or els that he is in respect of the abrogation of the high Priesthood of the Iewes, vvhich by he knew this man not to be truly any Priest, as also because at this time they came not orderly to it by succession of Aaron and Law of Moyses, but by the Roman Emperours sauiour, * as is said before, though (as it is lawfull in such a case) the lesse to irritate them, he frameth his speech to as they might not take occasion of farther accusation against him.

See Annot.
In c. 11, 11.

8. The Sadducees. This was the worst Heretic among the Iewes, denying that there be any Angel, or spirits, the Resurrectio alio of the bodies: & consequently (as it may very well be gathered by the booke of the Mathaew) they denied praier for the dead. for to offer or pray for the dead, & to thinke rightly & religiously of the Resurrectio, are made there sequels one of an other. Of this sect of Sadducees was (as Eusebius writeth li. 4. c. 22. Echist.) this Ananias the High Priest, that caused Paul to be smitten, for their Priesthood had now no more the protection of God to preserve it in truth and right iudgement, the Christian Priesthood being then established.

Mac. li. 2.
c. 12, 42.

The Sadducees
(as it seemeth)
denied praier
for the dead.

12. Vowed them selues. Such vowes, othes, or excommunications as this, binde no man before God, yea they must in no wise be obserued. It is a great offence either to vow voluntarily, or to take any such thing vpon a man, for feare or by commandement. For example, if thou haue rashly by promises, vow, or othe, appointed to be reuenged vpon any man, thou bindest not thy self thereby, neither must thou keepe thy promises. If thou be put to an othe to accuse Catholikes for serving God as they ought to do, or to utter any innocent man to Gods enemy, and his; thou oughtest first to refuse such vnlawfull othes: but if thou haue not constancie and courage so to do, yet know thou that such othes binde not at all in conscience and Law of God, but may and must be broken vnder paine of damnation. For to make or take such vowes or othes, is one sinne, and to keepe them, is an other far greater, as vvhén Hérodé, to keepe his othe, Killed Iohn Baptist. And such vowes and othes to God as these, are vnlawfull & must be broken: and not the vowes of Chastitie and Religion, as our new Ministers teach by their wordes and workes.

Mat. 14, 9.

Vnlawfull othes
& vowes must
not be kept.

CHA. P. XXIIII.

They prosecute him to Caesarea, bringing vwith them an oratour, vwho before the President Felix accuseth him. 10. He answereth, defending him self from the crimes they charged him vwith, but confessing his religion plainly. 23. The Iudge perceiving his religion to be irreprehensible, yeldeth not to condemne him at their pleasure, 24. yea he oftentimes vwith his wife heareth him preaching, 27. but yet daeth not his dutie to deliuer him out of prison.

1



2

ND after siue daies the high priest Ananias descended, vwith certaine auncients and one Tertullus an oratour, vwho vvent to the President against Paul. † And Paul being cited, Tertullus began to accuse, saying.

3

Vvhéeas vve liue in much peace by thee, & many things are corrected by thy prouidence: † vve doe alwayes and in al places receiue it, most excellent Felix, vwith al thanks-giving. † But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare vs. † Vve haue found this man pestiferous, and raising seditiōs to al the Iewes in the vvhole vworld, and authour of the sedition of the secte of the Nazarenes, † vvhio also hath attempted to violat the temple,

6

Z z

vvhom

CH. 23. 11
11. 11

vvhom also being apprehended vve vould haue iudged according to our law. † But Lysias the Tribune comming in, 7 vwith great force tooke him avay out of our handes, † commaunding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these things, vvhreeof vve accuse him. † And the Ievves also added, saying that 9 these things vvere so.

∴ Because Tertull^p the Iewes orator called Christian religion the sect or (as it is there verſe in the Greeke) the heresie of the Nazarens: S. Paul answereth and sheweth that it is no heresie. And as for the Word, *Self*, in this place: it is in the Greeke, *According to the way, which they call heresie*, as also A^d 9, 2. 24, 22. And therefore the word *self* here is so taken. See *Annot. c. 28, 22.*

∴ The Apostolike teaching was not of only or special faith, but of iustice, & chastitie, & iudgement, that is to say, of the terrour of Hel and other Gods iudgements in the next life answerable to our deedes in this vworld: by vvhich the hearers vvere first terrified, and so induced to penance. How say Heretikes then that such things make men hypogrites?

† But Paul answered, (the President making a signe vnto 10 him for to speake.)

Knowvng that of many yetes thou art iudge ouer this nation, I vvill vwith good courage answer for my self. † For 11 thou maiest vnderstand that it is not aboute vvellue daies to me, since I vvent vp to adore in Hierusalem. † and neither 12 in the temple did they finde me disputing vwith any man, or causing concourse of the multitude, neither in the synagogs, nor in the citie: † neither can they proue vnto thee the things 13 vvhreeof they novv accuse me. † But this I confesse to thee, 14 that according to the ∴ secte, vvhich they call heresie, I doe so serue 'the father my God', beleeuing al things that are vvritten in the Law & the Prophets: † hauing hope in God, 15 the vvhich these also them selues expect, that there shal be a resurrectiō of iust and vniust. † In this my self also doe studie 16 to haue a cōscience vvithout offense to vvard God & to vvard 17 men alvvayes. † And after many yeres * I came to bestow almes vpon my nation, & oblations, and vvoves. † In the 18 vvhich they fōud me * purified in the tēple: nor vwith multitude nor vwith tumult. † But certaine Ievves of Asia, vvho 19 ought to be present before thee and to accuse, if they had any thing against me: † or let these men thē selues say, if they haue 20 found in me any iniquitie, forasmuch as I stād in the Councel, 21 † but of this one voice only that I cried stād among them, That* of the resurrection of the dead am I iudged this day of you. † And Felix differred them, knowvng most certainly of 22 this vvay, saying, Vvhen Lysias the Tribune is come dovne, I vvill heare you. † And he commaunded the Centurion to 23 keepe him, and that he should haue rest, neither to prohibit any of his to minister vnto him.

† And after some daies, Felix comming vwith Drusilla 24 his vvife, vvhich vvvas a Ievve, called Paul, and heard of him the faith that is in Christ I es vs. † And he disputing of 25 ∴ iustice and chastitie, and of the iudgement to come, Felix being

c nallē
τὴν ὁδὸν
τῆς Θεοῦ
οἱ ἅγιοι
οἱ ἅγιοι

R^o. 15, 28

A^d. 21,
26.

A^d. 23,
6.

being terrified, answered, For this time, goe thy way : but in
 26 time conuenient I will send for thee. † Hoping also withal,
 that money would be giuen him of Paul, for the which cause
 27 also oftentimes sending for him, he spake with him. † But
 when two yeres were ended, Felix had a successeur Portius
 Festus. And Felix being willing to shew the Iewes a plea-
 sure, left Paul in prison.

CHAP. XXV.

*After two yeres imprisonment the Iewes continu their sute against him, soliciting the
 new President Festus, a first at Hierusalem, then at Caesarea: 9 where through
 the Iewes partialitie he is faine to appeale vnto the Emperour: 13 and in the
 meane time brought forth by Festus (giuing him good testimonie, notwithstanding
 the exclamation: of the Iewes against him) vnto king Agrippa and his Queene
 Bernice.*

ESTVS therefore when he was come
 into the prouince, after three daies went
 2 vp to Hierusalem from Caesarea. † And
 the cheefe priests, & principal men of the
 3 Iewes went vnto him against Paul: and
 they desired him, † requesting fauour
 against him, that he would command
 him to be brought to Hierusalem, laying
 4 vvaite for to kil him in the way. † But Festus answered,
 that Paul is in Caesarea: and that he would very shortly goe
 5 thither. † They therefore, saith he, that are of abilitie among
 you, going downe with me, if there be any crime in the
 man, let them accuse him.
 6 † And hauing taried among them not aboue eight or ten
 daies, he went downe, to Caesarea, and the next day he sate
 in the iudgement seate: and he commanded Paul to be
 7 brought. † Vvho being brought, there stood about him
 the Iewes that were come downe from Hierusalem, ob-
 8 iecting many and greuous^c causes vvhich, they could not
 proue, † Paul making answer, That neither against the law
 of the Iewes, nor against the temple, nor against Caesar haue
 9 I any thing offended. † But Festus willing to shew the
 Iewes a pleasure, answering Paul, said, Vvilt thou goe vp to
 Hierusalem, and there be iudged of these things before me?
 10 † And Paul said, At Caesars iudgemēt seate doe I stand, vvhere
 I ought to be iudged: the Iewes I haue not hurt, as thou very

Zz ij vvel

^c crimes
 at y. 27.

yet knowest. † For if I haue hurt them, or done any thing 11
 worthy of death, I refuse not to die. but if none of those
 things be, vwhereof these accuse me, no man can giue me to
 them. † I appeale to Cæsar. † Then Festus hauing conferred 12
 with the Councel, answered, Hast thou appealed to Cæsar?
 to Cæsar shalt thou goe.

¶ If S. Paul
 both to saue
 him self from
 whipping and
 from death
 sought by the
 Iewes, doubted
 not to crie for
 succour of the
 Roman lawes,
 and to appeale
 to Cæsar the
 Prince of the
 Romans not
 yet Christened:
 how much
 more may we
 call for aide of
 Christian Prin-
 ces and their
 lawes, for the
 punishment of
 Heretikes, and
 for the Churches
 defense against
 them? S.
Augustine ep. 10.

¶ This vvhom
 he termeth by
 contempt, one
 IESVS, hath
 now made al
 the Romane
 Emperours and
 Princes of the
 World to know
 him, and hath
 giuen the seate
 of the Cæsars
 to his poore ser-
 uants, Peter &
 his successors.

† And vvhhen certaine daies vvere passed, king Agrippa & 13
 Bernice came dovvne to Cæsarea to salute Festus. † And as 14
 they taried there a good many daies, Festus signified to the
 king, of Paul, saying, A certaine person vvas left prisoner by
 Felix, † concerning vvhom, vvhhen I vvas at Hierusalem, the 15
 cheefe priests and the auncients of the Iewes came vnto me,
 desyring condemnation against him. † To vvhom I answered, 16
 red, That it is not the Romanes custome to yeld vp any man
 before that he vvhich is accused haue his accusers present
 and take place to make his answer for to cleere him self
 of the crimes. † Vvhhen they therefore vvere assembled hi- 17
 ther, vwithout any delaie, the day follovvng, sitting in the
 iudgement seat, I commaunded the man to be brought. † Of 18
 vvhom, vvhhen the accusers stoode vp, they brought no cause
 vvhich I thought il of: † but certaine questions of their 19
 ovvne superstition they had against him, and of: † one IESVS
 deceased, vvhom Paul affirmed to liue. † Doubling therefore 20
 of this kinde of question, I said, vvhether he vould goe to
 Hierusalem, & there be iudged of these things. † But Paul ap- 21
 pealing to be kept vnto the knowvledge of Augustus, I com-
 maunded him to be kept, til I send him to Cæsar. † And A-
 grippa said to Festus, My self also vould heare the man. To 22
 morovv, said he, thou shalt heare him.

† And the next day vvhhen Agrippa and Bernice vvere
 come vwith great pompe, and had entred into the hall of au- 23
 dience vwith the Tribunes and principal men of the citie, at
 Festus commaundement Paul vvas brought. † And Festus
 saith, King Agrippa, and al ye men that are present together
 vwith vs, you see this man, concerning vvhom al the multi- 24
 tude of the Iewes called vpon me at Hierusalem, requesting
 and crying out that he ought not to liue any longer. † Yet
 haue I found nothing that he hath committed vvorthie of 25
 death. But forasmuch as he him self appealed to Augustus,
 I haue determined to send him. † Of vvhom vvhat to vvrite 26
 for certaintie to my lord, I haue not. For the vvchich cause I
 haue

haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue vvhath to
 27 vwrite. † For it seemeth to me vwithout reason, to send a prisoner, & not to signifie his causes.

ε παρ
 κατ' αυ-
 τω αι-
 τιας.

CHAP. XXVI.

In that honorable Audience being permitted to speake, he declareth to the king vvhath he first vvas, 18 and how miraculously he vvas conuerted, 19 and that he hath preached since, as he vvas commanded from heauen, and as the Prophet had foretold of Christ. 20 Which strange tale Festus the Heathen President hearing, saith that he is mad. 21 But he answereth, and exhorteth them al to be Christians: as he is. 30 They finally pronounce that he might be set at libertie, but only for his appeale.



VT Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer.

† Touching al things vvhereof I am accused of the Iewves, king Agrippa, I account my self happie for that I am to defend my self this day before thee, † especially vvhere-
 as thou knowest al things that are among the Iewves, customs and questions: for the vvhich cause I beseeche thee,
 heare me patiently. † And my life truly from my youth, vvhich vvas from the beginning in my nation in Hierusalem,
 al the Iewves doe know: † knowing me before from the beginning (if they vvil giue testimonie) that according to the most iure^c secte of our religion I liued a Pharisee. † And now for the hope of the promise that vvas made of God to our fathers, doe I stand subiect to iudgement. †^b the vvhich, our twelue tribes^c seruing night and day, hope to come vnto. Of the vvhich hope, o king, I am accused of the Iewves.
 † Vvhat incredible thing is it iudged vwith you, if God raise the dead? † And my self truly had thought that I ought to doe against the name of I E S U S of Nazareth many contrarie things. † Vvhich also I^{*} did at Hierusalem, and many of the saints did I shut vp in prisons, hauing receiued authoritie of the cheefe priests: and vvhether they were put to death, I brought the sentence. † And through out al the synagogs often times punishing them, I compelled them to blaspheme:

Zz iij and

ε δειξεν

b in qua
 ε λαιψεν
 α

αδ. 8, 3.

c detuli
 sententi-
 m.

Centurion beleueed the gouernour and maister of the ship, more then those things vvhich vvere said of Paul. † And 12 vvhcreas it vvas not a commodious haueu to vvinter in, very many taking counfel appointed to faile theute; if by any meanes they might comming to Phœnice, vvinter there, a haueu of Crete looking tovvard the ^c Afrike and the Chore. † And the south vvinde blovvving, they thinking that they 13 had obteined their purpose, vvhen they had parted from Afson, sailed along by Crete. † But not long after, a tempestuous vvinde that is called Euro-aquilo, droue against it. † And 14 vvhen the shippe vvas caught and could not make vvay against the vvinde, giuing vp the ship to the vvindes, vve vvere driven. † And running vpon a certaine iland, that 16 is called ^c Cauda, vve could scarce get the cock-boate. † Vvhich being taken vp, they vsed helps, girding the 17 ship, and fearing lest they should fall into ^c the Sytte, letting dovvne the vessel, so vvere they caried. † And vvhen vve 18 vvere mightily tossed vvith the tempest, the next day they cast forth, † And the third day vvith their ovvne handes 19 they threvve forth the tacklings of the ship. † And neither 20 sunne, nor starres appearing for many daies, and no final storme being tovvard, al hope vvas novv taken avvay of our sauing.

† And vvhen there had been long fasting, then Paul stan- 21 ding in the middes of them, said, You should in deede, O ye men, haue heard me, and not haue parted from Crete, & hane gained this hurt and losse. † And novv I exhort you to be 22 of good cheere. for there shal be no losse of any soule amōg you, but of the ship. † For ^c an Angel of the God vvhose I 23 am, and ^c vvhom I serue, stoode by me this night, † saying, 24 Feare not Paul, thou must appeare before Cæsar: and behold God hath :: giuen thee al that faile vvith thee. † For the 25 vvhich cause be of good cheere ye men: for I beleuee God, that it shal so be, as it hath been said to me. † And vve must 26 come vnto a certaine iland. † But after the fourteenth night 27 vvas come on vs, as vve vvere sailing in Adria about mid- night, the shipmen deemed that there appeared some coun- 28 trie to them. † Vvho also sounding, found tvventie fadomes: and being parted a litle from thence, they found fiftene fa- 29 domes. † And fearing lest vve should fall into rough pla- ces, casting out of the sterne foure ankers; they vvished that

c names
of vvind-
des.

c Grav.
Clauda.

c a place
of quie-
ke saudey.

∴ Paul (saith S. Hierom) had so many soules in the ship giuen him, that is, so many men saued for his sake: and after he is vvith Christ, shal he shut his mouth, and not be able once to speake for them that haue beleueed in his Gospel? Hiero. adu. vigil. Vvhoreby he proueth that if God do much for the merits of Saints in this life, much more at their intercession & prayer in hea- ven.

c ὁ λαός
ἡγεῖται.

30 that day vvere come. † But as the shipmen sought to flee
 out of the ship, hauing let downe the cock-boate into the
 sea, pretending as if they vvere about to cast out ankers out of
 31 the fore part of the ship, † Paul said to the Centurion and
 to the souldiars, " Vnles these tarie in the ship, you can not be
 32 saued. † Then the souldiars cut of the ropes of the cock-
 boate: and suffered it to fall avway.
 33 † And vvhen it began to be light, Paul desired all to take
 meate, saying, This day is the fourteenth day that you expect
 34 and remaine fasting, taking nothing. † For the vvwhich cause
 I desire you to take meate for your health sake: for there shal
 35 not an heere of the head perish of any of you. † And vvhen
 he had said these things, taking bread, he gaue thanks to
 God in the sight of them al: and vvhen he had broken it, he
 36 began to eate. † And being al made of better cheere, they
 37 also tooke meate. † And vve vvere in al in the ship, soules
 38 two hundred seuentie sixe. † And being filled vvith meate,
 39 they lighted the ship, casting the vvheat into the sea. † And
 vvhen day vvas come, they knevv not the land: but they
 spied a certaine creeke that had a shore, into the vvwhich they
 40 minded, if they could, to cast a land the ship. † And vvhen
 they had taken vp the ankers, they committed them selues to
 the sea, loosing vvithal the rudder bands: and hoising vp the
 maine saile according as the vvinde bleve, they vvent on
 41 toward the shore. † And vvhen vve vvere fallen into a
 place betvvene two seas, they graueled the ship: and the
 fore-part truly sticking fast remained vnmoueable: but the
 42 hinder part vvas broken by the violence of the sea. † And
 the counsel of the souldiars vvas, that they should kil the
 43 prisoners: lest any swimming our, might runne avway. † But
 the Centurion vvilling to saue Paul, forbade it to be done: &
 he commaunded them that could swimme, to cast out them
 44 selues first, and escape, and goe forth to land: † and the
 rest, some they caried on bordes, and some vpon those things
 that vvere of the ship. And so it came to passe, that al the
 soules escaped to land.

A N N O T A T I O N S

C H A P. XXVII.

Gods providence
to the See of
Rome.

[21. *An Angel.*] S. Paul had many visions, specially to assure him that he should to Rome and stand before Cæsar, our Lord him self before. (23, 11) appearing to him, and here an Angel, for that purpose. Vvhereby vve plainly see the special providence of God toward that See, vvhere his tvo principal Apostles vvere designed to preach, plant the faith, liue, die, be buried, and honoured til the vvorlds end.

Gods predesti-
nation and ap-
pointment taketh
not away
mans free vvill
and endeouours.

[11. *Unles thesctarie*] Vvhen God reuealeth to vs any thing, or assureth vs of any euent to come, he dischargeh vs not thereby of our requisite endeouours and labours for atcheiuing the same, not executiſg ordinarily his designements towards men othervvise then by their ovvne free vvill and actions. S. Paul said not here, Let vs do vvhat vve list; vvorke, vve or sit vve stil, vvwhether the mariners goe out or rarie vvithin, vve are al sure to be saued, for so God hath reuealed to me, and he can not lie, neither can it fall othervvise. but contrarietvvise saith he, If thes mariners leaue the ship, you can not be saued. So say al true Catholike preachers to Christian people, Vvhat providence, predestination, or foresight so euer God haue of your saluation, you are not thereby constrained any vvay, you haue free vvill stil, and can not be saued (though you be predestinate) except you keepe Gods commaundements, repent you of your sinnes, beleene, liue and die vvell. And if it vvere reuealed to any mā, that he vvore one of Gods electe, & that he should knally die in grace and be saued, yet he vvore bound to vvorke his saluation vvith feare and trembling, as* S. Paul both did, and taught, lest he become reprobate: no lesse then the same Apostle here and his fellovvcs, though they had their life promised to them of God, yet vvore bound to labour and vse al possible diligence that they might not be drovvned.

1 Cor. 9, 27
Philip. 2,
12.

CHAP. XXVIII.

After their shipwracke hauing vvintered in the island (nowv named Malta) vvhere many miracles vvore vvrought by Paul, they take ship againe, and so by Sicile they come to Puteoli in Italie, the Christian Romans comming a great vvay to meete him, to hu great ioy. 16 Finally being come to Rome, in hu lodging he declareth to the Iewes hu cause, 23 and on a day appointed preacheth 1 & 3 vs vnto them. 25 And seeing their incredulitie, he sheweth howv it vvvas foretold by Esay: 28 but that the Gentils vvill not be incredulow. 30 To vvhom he there preacheth vvho vvhole yeres vvithout prohibition.

11 This island
(nowv Malta) is
the seate of the
knightes of the
Rhodes. the in-
habitants vvher-
of haue a special
deuotion
to S. Paul: to
vvho both the
cheefe Church
(being the Bi-
shops Seate) is
dedicated, and
the vvhole I-
land (as they
count it) con-
secrated. Where
the people
shew yet to
strangers, his pri-
son and other
memories of
his miracles.



ND vvhen vve had escaped, then vve knevv 1
that the 11 island vvwas called 'Mitylène'. But the
Barbarous (hevved vs no smal courtesie. † For, 2
kindling a fire they refreshed vs al, because
of the imminent raine and the colde. † And 3
vvhen Paul had gathered together some number of stickes,
and had laide them on the fire, a viper issuing out of the
heate, inuaded his hand. † But as the Barbarous sawv the 4
beast hanging on his hand, they said one to an other, Vndoubt-
edly this man is a murderer, vvho being escaped out of the
sea, Vengeance doth not suffer him to liue. † And he in 5
deede shaking of the beast into the fire, suffred no harme:
† But they supposed that he should be turned into a vvvel- 6
ling, and that he vvould sodenly fall and die. But expectiſg
long and seeing that there vvwas no harme done on him, being
changed they said, that he vvwas a God. † And in those pla- 7
ces vvore lands of the prince of the ile, named Publius, vvho
receiuing

'Melita

cuſine

- 8 receiuing vs, for three daies intreated vs courteously. † And
it chaunced that the father of Publius lay vexed vvith feuers
and the bloody fluxe. Vnto vvhom Paul entred : and vvhen
he had praied , and imposed hands on him, he healed him.
9 † Vvwhich being done, al in the ile also that had infirmities,
10 came, and vvere cured : † vvho also honoured vs vvith ma-
ny honours , and vvhen vve vvere sailing avvay , laded vs
vvith necessaries.
- 11 † And after three moneths , vve sailed in a ship of Alex-
andria , that had vvintered in the iland, vvwhose signe vvvas the
12 Castors. † And vvhen vve vvere come to Syracûsa , vve tar-
13 ried there three daies. † Thence compassing by the shore,
vve came to Rhegium : and after one day the Southvvinde
14 blowving, vve came the second day to Putéoli, † vvhere
finding brethren, vve vvere desired to tarie vvith them feuen
15 daies : and so vve came to Rome. † And from thence, vvhen
the brethren had heard, they came to meete vs vnto *Appij-forum*,
and the Three-tauerns. Vvhom, vvhen Paul had seen , giuing
16 thanks to God, he tooke courage. † And vvhen vve vvere
come to Rome, Paul vvvas permitted to remaine to him self
17 vvith a fouldiar that kept him. † And after the third day
he called together the cheefe of the Ievves. And vvhen they
vvere assembled, he said to them,

Men brethren, I doing nothing against the people , or
the custome of the fathers, vvvas deliuered prisoner from Hie-
18 rusalem into the hands of the Romanes, † vvho vvhen they
had examined me, vvould haue released me, for that there
19 vvvas no cause of death in me. † But the Ievves contradicting
it, I vvvas compelled to appeale vnto Cæsar, not as hauing any
20 thing to accuse my nation. † For this cause therfore I desired
to see you and to speake to you. for, because of the hope of
Israël, am I compassed vvith this chaine.

- 21 † But they said to him, Vve neither receiued letters con-
cerning thee from Ievvrie, neither did any of the brethren
22 that came hither, report or speake any euil of thee. † But vve
desire of thee to heare vvhat thou thinkest : for concerning
this ^c secte, it is knovvẽ to vs that it is gainesaid euery vvhere.
- 23 † And vvhen they had appointed him a day , they came to
him vnto his lodging very many : to vvhom he expounded,
testifying the kingdom of God, and vsing persuasion to them

A a a ij of

of I E S V S out of the law of Moyses and the Prophets, from morning vntil euening. † And certaine beleued those things 24 that vvere said: but certaine beleued not. † And vvhetheras 25 they did not agree among them selues, they departed, Paul saying one vword: That vveld did the holy Ghost speake by Elsie the prophet to our fathers, † saying, *Goe to this people, and 26 say to them, vwith the eare you shal heare, and shal not vnderstand: and seeing you shal see, and shal not perceiue. † For the hart of this people is 27 vvaxen grosse, and vwith their eares haue they heauily heard, and their eies they haue shut: lest perhaps they may see vwith their eies, and heare vwith their eares, and vnderstand vwith their hart, and be converted, and I heale them. † Be it knowen therefore to you, that this Saluation of 28 God is sent to the Gentiles, and they vvill heare.*

† And vwhen he had said these things, the Ievves vvent 29 out from him, hauing much questioning among them selues. † And he tarried ful tvvoyetes in his hired lodging: and he 30 receiued al that came into him, † preaching the kingdom of 31 God, and reaching the things that concerne our Lord I E S V S C H R I S T vwith al confidence, vvithout prohibition.

Esai 6, 9.
Mat. 13,
14. Mr.
4, 12.
Luk. 8, 10
Io. 12, 40
Ro. 11, 8

Here also (as
Mat. 13.) it is
plaine that they
would not see,
nor heare, & that
their executio
is to be attribut
ed to the selues
& not to God.
See annota. Io. 11,
40.

AN NOT A T I O N S

CHAP. XXVIII.

[*Shaking of the beast.*] The promises of Christ (*Mat. 16*) that venomous serpents should not hurt them that beleue in him, is fulfilled not in al beleuers, but in such as had the gift of miracles, as S. Paul had. Vvhom here a viper by nature so venomous that the people thought he should haue died out of hand, did not vvit annoy: he extinguishing by the pover of Christ al the poison of the beast. Yea and (as the Christian people there til this day beleue) by S. Pauls praiers the Iland *Tho. Fa-* was deliuered for euer from al such venomous serpents, in so much that children there play vvith *xellus de* scorpions euer since that time, and Pilgrimes daily carie vvith them peeces of stones out of the *rebus Si-* place vvhere S. Paul abode, by vvich they affirme that they heale them vvich in other countries *culudecad*, adioyning are biten of scorpions, the medicine therefore being called, *S. Pauls grace*. The Here-*1 li. 10. 1.* tikes that know not the pover of God, nor the miraculous vertues giuen to his Saincts, maue and blasfeme, vvhen they heare such things as be proper to certaine countries, attributed sometimes to Gods miracles done by his Saincts: as though that vvere not possible, or vvere not as much to Gods honour, and more, then things proceeding only of natural causes. Such profane men vvould not haue attributed the holiness of the vvaters of Iericho to Eliseus his vertue and miracles, amending them by casting salt into them, if the Scripture had not expressly testified the same. † *Reg. 3, 19* It is the part of al faithful men to referre such things to God, vvhen any iust occasion is giuen therevnto, rather then to nature: though the incredulous doe alwaies contrarie, for feare of superstition & dishonouring God. As though this escape of drowning, might better and more to Gods glorie, be referred to chaunce and the marinets industrie, then to S. Pauls praiers and extraordinarie vvorking.

[*Chaine.*] I vvould vvish novv (saith S. Chrysostome) to be for a time in the place vvhere these chaines remaine, and to see the fetters vvich Diuels feare, and Angels reverence. *hemit. 5 ad populum Antiochenum*. See also S. Gregorie *lib. 3 episto. 20.* of the miracles done by S. Pauls chaines, and that he sendeth to the Emperesse Constantia some dust thereof filed of, for a great Relike and holy gift.

22. Concerning

Malta hath S.
Pauls blessing
and grace vntil
this day.

Gods miracu-
lous vertue in
certaine coun-
tries and crea-
tures, by his
Saincts.

S. Pauls chaines
honoured.

22. *Concerning this (saith.)* The Heretikes of al sortes comfort them selues much, vvhen they finde here or els vvhere the Christian faith called of the Ievves or incredulous persons, a Sect or an Heresie, & sometimes in contempt of Christes person the Maister of the same, the Secte of the Naza- The name of sens : as though the Church of God might as vvell erre in naming their doctrine Heresie, as the Sect is vvell gi- Ievves and Pagans might and did misse in condemning Christian religion for an Heresie : or as uen to al Here- though the Protestants doctrine vvete as vvell proued and tried to be no Heresie, by the Prophets lies, though the and other Scriptures, miracles, and consuet of al Nations and ages, as Christes blessed doctrine is. Christian reli- Vvhercas in deed the Protestants doctrine is euidently conuincid to be heretical, by the same argu- gion at the first ments that Christes religion is proued to be the only true doctrine of saluation, and not an heresie, vvas falsely so And vvhosoeuer can deduce the Christian faith from Adam to this day, through out al the Fathers, called, Patriarches, Prophetes, Priests, Apostles, and Bishops, by descent and succession of al lawes and states of true vvorshippers and beleeuers (vvhich is the only or special vvay to proue that the Christian faith is no heresie) he shal by the same meanes al at once proue the Protestants doctrine to be an heresie and a false secte. That the Ievver therefore and al men in al places contradieted the Christian religion, calling it an Heresie or a Sect, as though it had a beginning of some certaine Sect- Maister other then God him self, they vvete deceived : and the Church of God neuerthelesse calling the Protestants doctrine Heresie in the vvorst part that can be, and in the vvorst sort that euer yvas, doth right and most iustly,

The end of the Actes of the Apostles.


Vvherevnto we ioine for the readers behalfe, tvvo Tables of the tvvo cheefe Apostles, and a note of the rest, as an abridgment of the said booke, and a supply of some things not there mentioned.

THE SUMME OF THE ACTES OF THE APOSTLES, CONTEN

SPECIALLY THE GESTES OF THE TWO PRINC
 Apostles, SS. Peter and Paul, in such order of time and yerres of the Emperours, and from
 Natiuitie, and Ascension, as they were done: so far as by holy Scriptures or Ecclesiastical
 may be gathered. Wherem though it be not possible to set downe the precise and vndoubted
 yerre of euery thing, because neither S. Luke nor others do note particularly and orderly the
 of euery action of the said Apostles: yet we followe the most probable and plaine plas
 finde in holy Scripture and auncient writers. Whereby the studious reader may easily disc
 folly of the Protestants, that can finde no time When * Peter might possibly come to Rome, be
 and die there: diuers things in S. Pauls actes being no lesse hard to reconcile to the course of S
 narration, then any thing touching the historie of S. Peter, namely his * three yerres preac
 Arabia: al which must needs be true, whether we hit the very iust time or no, and
 euer authors differ about the same,

See the annot.
 Rom. 16. 15.
 Gal. 1.

A TABLE OF S. PETER.

Tiberij 18	Nat. Dñs. 34	Ascen. 1		<p>E T E R causeth the Disciples to procede to the election of an other / in Iudas roome. <i>Act. 1.</i> Receiuing vvith the rest the gifts of the Holy Ghost on vvhich sund. made the first Sermon, and conuerted 3000. <i>Act. 2.</i> He cureth one borne lame, preacheth Christ and penance to the Iewi that 5000 beleueed. <i>Act. 3 & 4.</i> He is imprisioned, releas'd againe, threatened and commaunded to prea more: but he vvith Iohn answereth, that they must obey Go. then man. <i>Act. 4.</i> He striketh to death vvith a vvord, Ananias and Saphira, for sacrilege. <i>Act. 5.</i> He is sent vvith Iohn to Samaria, to confirme the newly baptized, vvhere he reprocureth Magus. <i>Act. 8.</i> He healeth Aeneas at Lydda, and raiseth Tabitha from death at Ioppè. <i>Act. 9.</i> He is vvarned and taught by a vision, to preach to Cornelius a Gentil. <i>Act. 10.</i> He defend receiuing of the Gentiles <i>Act. 11.</i> and recordeth (<i>Act. 15</i>) that God called the first Gent his ministration, so that Pauls first preaching to them, and his going to Arabia, mult b this. See S. Chrys. in <i>Act. 10. 21. Euseb. li. 2 c. 1.</i> He continueth preaching in diuers partes of Iurie and the prouinces adioyning. About twv after this, S. Paul visiteth him at Hierusalem. <i>Gal. 1.</i> He preacheth in Syria and the Prouinces of Asia minor, Bythynia, Pontus, Galatia, Cappo ordinating Bishops and Priests in diuers places. <i>1 Pet. 1. Nicoph. li. 2 c. 15. Platina in Pe</i> He goeth to Antioche, preaching there, and making that his Seate, yet not remaining there nually, but for the affaires of the Church, departing thence, sometime to Hierusalem, time to other places. <i>Hiero. in Catalogo. Ignat. ad Magnesianos.</i> At Hierusalem he is cast into prison after the putting of S. Iames to death, by the command of Herod, he is praised for by the vvhole Church, & deliuered out of prison by an Angel. Auoiding the furie of Herod, he leaueth Iurie againe. He appointeth Euodius Bishop in Ani <i>Euseb. in Chron. & li. 1 c. 16. Suidas. Ignat. ad Antiochen. And passing by Corinth, He c</i> TO ROME, to conuince Simon Magus. <i>Hiero. in Catalogo. Euseb. li. 2 c. 12. 13. 14. Conc.</i> He approueth & declareth the Gospel of S. Marke to be Canonical. <i>Hiero. in Catalo. Euseb. li.</i> Hauing founded the Church at Rome, and planted his Apostolical Seate there, aftervvard from the citie (either expelled thence vvith other Iewes, <i>Cornel. Tacit. in Claudio:</i> or according to the office of his Apostleship) leauing it for a time, he visited other Church came to Hierusalem againe, vving both in his abience and presence, Linus and Cletus coadiutors. <i>To. 2 Concil. pag. 656. Epiph. 10. 2. Haref. 27.</i> He holdeth the first Councel. <i>Act. 15.</i> He is reprehended at Antioche by S. Paul. <i>Galat. 1.</i> that difference fell before the Councel, as some thinke. <i>August. ep. 19.</i> He returneth to Rome againe, the Romane faith by his diligence novv made famous throu vvorld. <i>Ro. 1. & 15. Theodoret. in 16. Ro.</i> Thence he vvriteth his first epistle. <i>1 Pet. 5. Euy</i> <i>c. 16. Hiero. in Catalogo.</i> He sendeth S. Marke to Alexandria, and others to plant the faith in diuers partes of the v <i>Grego. li. 1 ep. 60. & li. 6 ep. 37. Nicoph. li. 2 c. 35.</i> He vvriteth his second epistle a litle before his death, vvith which Christ reuealed to him to be at <i>2 Pet. 1.</i> He taketh order for his successor. He vvvas finally crucified at Rome. See the last Annot. <i>Iohan. c. 21.</i></p>
Claudij 2	44	11		
9	51	18		
Neronis 24	70	37		

FOR THE ECCLESIALE, wherunto doctrine Apostoli cum suo
 sanguine profuderunt: vbi PETRVS Passioni Domini adequatur,
 vbi PAVLVS Ioannis (Baptiste) exitu coronatur. *Tertul. de Praescrip.*
 NON ita cælum splendet, quando radios sol demittit, quemadmodum
 ROMANORVM VRBS duas illas lampades vbique terrarum effundens.
Chrys. in ep. Ro. hom. 32. in moral.

Prudent. In
 Hymno de
 S. Laurent.

*Hic nempeiani regnant duo
 Apostolorum principes:
 Alter vocatur Gentium,
 Alter cathedram possidens
 Primam, recludit credidit
 Aternitatu ianuas.*

Merita Petri & Pauli propter
 eundem Passionis diem cele-
 brius & solenniter Roma com-
 mendat. *S. Aug. de cons. Euang.*
li. 1 c. 10.

A TABLE OF S. PAUL.

Yearly	Nativity.	After.	
18	34	1	E VEN Deacons are elected and ordered by imposition of hands. <i>Act. 6.</i> Stephen the principal of them maketh a blessed sermon, for which he was stoned to death, Saul (afterward Paul) consenting and aiding thereto. <i>Act. 7.</i>
19	35	2	Saul by commission persecuteth. <i>Act. 9.</i> In his journey to Damascus he is converted. <i>Ibid.</i> He goeth into Arabia and preacheth there. <i>Galat. 1.</i>
22	38	5	Paul returneth to Damascus, where being in danger he escapeth, let downe in a basket by the wall. <i>Act. 9.</i> Thence he cometh to Hierusalem to see Peter. <i>Galat. 1.</i> Vwhere being in danger of his life, the brethren conuey him out of the cite to Cæsarea, and thence to Tarsus. <i>Act. 9.</i> He preacheth in the partes of Syria and Cilicia. <i>Galat. 1.</i> and at Antioche, vwhere the Christians were first called by that name. <i>Act. 11.</i> He and Barnabas being seuered from the rest of the Disciples by the appointmet of the holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cypres, vwhere he converted the Proconsul. <i>Act. 13.</i> He preacheth in Lycaonia, and at Lystia is almost stoned to death. He appointeth Priests in euery Church, and returning by Pisidia, came againe to Antioche vwhence they first departed. <i>Act. 14.</i> At Antioche and there about he remaineth (<i>Act. 14.</i>) until the controuersie touching the obserua- tion of Moyses law. for resolution vwhereof he and Barnabas ascend to Hierusalem. Vwhere they are appointed to bring the determination of the Council to Antioche. And from thence passing through Syria and Cilicia, they teach the Christians to obserue the decrees of the Apostles and Auncients. <i>Act. 15.</i> Doing the same in the cities of Lycaonia and others adioining, by a vision he is vvarned to passe ouer the sea, and to cometh into Macedonia, vwhere he planteth the Gospel. <i>Act. 16.</i> <i>Hence forward S. Luke pursueth S. Pauls storie, chapter by chapter, until his apprehension in Hierusalem, and arrival at Rome, in this order.</i> He returneth from Macedonia by Thessalonica to Athens, vwhere he conuerteth many, namely S. Denys Areopagita. <i>Act. 17.</i> From Athens he cometh to Corinth, vwhere he remaineth 18 moneths. <i>Act. 18.</i> and hauing vi- sited the Churches of Asia <i>Act. 19.</i> he cometh backe to Corinth <i>Act. 20.</i> Vwhence he vvri- teth his epistle to the Romanes. <i>Ro. 15.</i> From Corinth he saileth to Troas in Asia, vwhere vpon a Sunday he raised Eutychus from death, preaching til midnight. from Troas he cometh to Miletum by sea, and there sendeth for the Bishops and Auncients of Ephesus, and exhorteth them. <i>Act. 20.</i> Thence coming to Hierusalem he is taken, <i>Act. 21:</i> and from the Tribune Lysias deliuered to Felix the Gouvernour. <i>Act. 23:</i> and by him left to Festus. <i>Act. 24.</i> he appealeth to Cæsar, <i>Act. 25:</i> and so is SENT TO ROME, <i>Act. 27:</i> vwhere he arriveth. <i>Act. 28.</i> At Rome he remaineth in free prison two yere, <i>Act. 28.</i> and then is deliuered, <i>2 Tim. 4.</i> After his deliuerie he preache in sundrie countries of the west, namely in Spaine. <i>Hiero. in Cataloge.</i> <i>Epiph. Hæres. 27.</i> Him self vvriteth that he purposed so to doe. <i>Rom. 15.</i> In his Epistle to the Philippians (<i>c. 1.</i>) he minded to visite the Churches of Asia, vvhich also he did. <i>Genebrard. in Chron.</i> He vvriteth last of al, his second Epistle to Timothee a litle before his death. <i>2 Tim. 4.</i> being now the second time apprehended and in bands at Rome. <i>Theodoret.</i> He was belicaded at Rome, the same day that Peter was crucified. <i>S. Ambros. ser. 66. 68. S. Maximus.</i>
2	38	25	
14	70	37	

OF THE OTHER APOSTLES.

Genebr. out of
diuers authors.

TH E Actes of the rest of the twelue Apostles be not n
vwritten of in this booke: but as* other Ecclesiastical wr
do testifie, they preached specially in these nations, a
lovveth. *Andrew in Achaia, Iohn in Asia, Philip in Phry
Iames in Ierurie, Bartholomey in Scythia, Thomas in India, Mati
in Aethiopia, Simon in Persia, Thaddaeus in Mesopotamia, the other Ian
Spaine, Matthias in Palestine.* So distributing them selues through ou
vworld, to gather one Catholike Church of al Nations, accordi
Christ gaue them commission *Mat. 28, 19:* and as it vvas prophec
them before *Psal. 18. Their sound is gone forth into euery countrie, and
wordes into the endes of the whole world.* But before they departed one
an other (the time vvhereof is not certainly knowven) * al Tvv
assembling together, & ful of the Holy Ghost, eche laying dovv
sentence, agreed vpon twelue principal articles of the Christian f
and appointed them for a rule to al belecuers: Vvhich is therfore c
and is **THE APOSTLES CREDE:** *Not vwritten in paper, as the S
turt, but from the Apostles deliuered by tradition.* Ruff. & Hiero. locis ci
Vvhich, as of old (*Hiero. contr. Lucifer*) so at this day al solemnly
fesse in their Baptisme, either by them selues or by others: and al th
of age and capacitie, are bound to know and belecne euery article c
same. Vvhich are these that folovv.

Ruff. in expof.
Symb. Apost.
Ambr. ser. 38.
Hiero. ep. 61 c.
9. aduers. erro.
10. Hieros.

THE APOSTLES CREDE,
OR
SYMBOLVM APOSTOLORVM.

- | | |
|--|--|
| <p>1 I belecne in God the Father, al-
mightie, creator of beauen and
earth.</p> <p>2 And in I E S V S C H R I S T, his
only Sonne, our Lord.</p> <p>3 Who vvas conceived by the Holy
Ghost, borne of the Virgin
M A R I E.</p> <p>4 Suffered vnder Pontius Pilate, vvas
crucified, dead, and buried: Des-
cended into Hel.</p> <p>5 The third day he rose againe from</p> | <p>death:</p> <p>6 <i>Ascended into beauen: sitt
the right hand of God: the 1
almightie.</i></p> <p>7 From thence he shal come to
the quicke and the dead.</p> <p>8 I belecne in the Holy Ghoſt</p> <p>9 The holy Catholike Churche
communion of saintes.</p> <p>10 Forgienneſſe of ſinnes.</p> <p>11 Reſurrekcion of the fleſh.</p> <p>12 Life enorlaſting. Amen.</p> |
|--|--|

T





THE ARGUMENT OF THE EPISTLES IN GENERAL.



A*FTER* the Gospels, which is a storie of Christ himselfe, and after the Actes of the Apostles, which is a storie of Christes church: now follow the Epistles of the Apostles, which they wrote of such matters, as they had then occasion to write of. For being the founders and the Doctōrs of the Church, they did in their time, as the Doctōrs that succeeded them, did after them: who from the beginning unto this day, have written Epistles & Bookes against heresies, ever as they arose, and of al other Ecclesiastical matters, as they had occasion ministered unto them. Of which their doing the Apostles first gaue here the ensample: as also S. Luke in the Actes of the Apostles, led the way to al the writers of the Ecclesiastical Historie after him. For al though there be no comparison betwene them for authoritie, forasmuch as these are Canonical Scripture, and so are not any writings of their successors: yet the occasions and matters (as I haue said) are like.

Most of these Epistles are S. Pauls Epistles: the rest are called *Catholicke Euseb. li. 2. Eccl. Epistolæ, the Epistles Catholike. For S. Paul writeth not any Epistle to al hist. c. 22. (howbeit every one of them is for al the church:) but some to particular Churches of the Gentiles, as to the Romanes, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colosians, to the Thessalonians: some to particular persons, as to Timothee, to Tite (who were Bishops among the Gentiles, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Iewes of Hierusalem and Iurie. But the Epistles of the other Apostles, that is, of S. James, S. Peter, S. Iohn, and S. Iude, are not so intitled to any one Church or person (except S. Iohns two later short Epistles, which yet might not be separated from his first, because they were al of one Author) and therefore they are termed Catholike, that is, vniuersal. For so writeth S. James: To the twelue tribes that are in dispersion, greeting. and S. Peter in his first Epistle, thus: To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, & Bithynia. in his second, thus: To them that haue obtained equal faith with vs. likewise S. Iude: To them that are in God the father beloued, and in Iesus Christ preserued, and called. S. Iohns first is without title.

Now, for the occasions of their writing, whereby we shal perceiue the matters or arguments that they handle: it must be remembred (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not onely in the Iewes, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Iewes many waies. For, they could not abide to see, so much as their owne Countrie to receive him for CHRIST, whom they had reiecte and crucified: much lesse, to see, them preach him to the Gentiles also, that offended even those Iewes also, that

B b b

beloued.

beleeneed him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstinat, were satisfied when they understood by the Apostles that it was Gods pleasure, as Act. 11. we read. But others of the became heretikes, & preached to the Christian Gentiles, that it was necessary for them to receive also the Iewes religion. Of such we read Act. 15. Vnles you be circumcised, you can not be saued. And as these did so preach against the truth, so did the vnchristened Iewes not onely themselves persecute, but also stirre vp the Idolatrous Gentiles every where to persecute the Christians: by such obstinacie prouoking God to reprobate their Nation: which yet they thought impossible to be done, because they were the seede of Abraham, and were circumcised, and had received the Law by Moyses. for such carnal respects they trusted in themselves, as though God and Christ were vnseparably bound vnto them: attributing also so much to their owne workes, (which they thought they did of themselves, being holpe with the knowlledge of their Law,) that they would not acknowledge the death of Christ to be necessarie for their saluation: but looked for such a Christ, as should be like other princes of this world, and make them great men temporally.

Hereupon did S. Paul write his Epistles, to shew both the vocation of the Gentiles, and the reprobation of the Iewes. Moreover, to admonish both the Christian Gentiles, not to receive Circumcision and other ceremonies of Moyses Law, in no wise: and the Iewes also, not to put their trust in the same, but rather to understand, that now, Christ being come, they must cease. Againe, to shew the necessity of Christs comming and of his death: that without it, neither the Gentiles could be saued: nor nor the Iewes, by no workes that they could doe of themselves, although they were also holpen by the Law, telling them what was good & what was bad: for so much as all were sinners, and therefore also impotent or infirme: and the Law could not take away sinne, and infirmities, and giue strength to fulfil that which it gaue knowlledge of. but this was God onely able to doe, and for Christs sake onely would he doe it. Therefore it is necessarie for all to beleene in Christ, and to be made his members, being incorporat into his Body which is his Catholike Church. For so (although they neuer yet did good workes, but all il) they shal haue remission of their sinnes, and new strength vntil, to make them able to fulfil the commaundments of Gods Law, yea & their workes after this shal be so gracious in Gods sight, that for them he wil giue them life euermore. This is the necessity, this is also the fruite of Christian Religion. And therefore he exhorteth all, both Gentils and Iewes, as to receive it humbly, so also to perseuere in it constantly vnto the end, against all seduction of heresie, and against all terror of perfection: and to walke all their time in good workes, as now God hath made them able to doe.

The doctrine
of the Cath.
Church concern-
ing good
workes.

The same doctrine doth the Catholike Church teach vnto this day most exactly: to wit, that no workes of the vnbeleeuing or vn baptized, whether they be Iewes or Gentiles, can saue them: no nor of any Heretike, or Schismatike, although he be baptized, because he is not a member of Christ: yea more then that, no worke of any that is not a liuely member of Christ, although other wise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sinne, no worke that he doth, is meritorious or able to saue him.

S. Pauls do-
ctrine concern-
ing faith and
good workes.

This very same is S. Pauls doctrine: he denieth to the workes of such as haue not the Spirit of Christ, all vertue to iustifie or to saue: neither requircth he a man to haue had knowlledge of the Law, or to haue kept it afortime, as though otherwise he might not be saued by Christ: but yet when he is Christened, he requircth of necessity, that he keepe Gods commaundments, by auoiding of all sinne, and doing good workes: and to such a mans good workes he attributeth as much vertue as

any

any Catholike of this time.

Neuerthelesse there were certaine at that time (as also at the Heretikes of this our time) whom S. Peter termeth vnlearned and vnstable, who reading S. Pauls Epistles, did misconster his meaning, as though he required not good workes no more after Baptisme, then before Baptisme: but held that onely faith did iustifie and saue a man. Therevpon the other Apostles wrote their Epistles, as S. Augustine noteth in these wordes: Therefore because this opinion (*Ad solutem Aug. de fide & oper. ca. 14. Et præf. psal. 31.*) *obtinendam sufficere solam fidem*, that onely faith is sufficient to obtaine saluation) was then risen: the other Apostolical Epistles, of Peter, Iohn, Iames, Iude, do against it specially direct their intention: to auouch vehemently, *fidem sine operibus nihil prodesse*, that faith without workes profiteth nothing. As also Paul him selfe did not define it to be *quælibet fidem, quæ in Deum creditur*, whatsoeuer maner of faith, wherewith we beleue in God, but that holiesome & expresse Euangelical faith, whose workes procede from loue, and the faith (quoth he) that worketh by Gal. 5. loue. wherupon that faith, which some thinke to be sufficient to saluation, he so affirmeth to profite nothing, that he saith, *If I should* 1. Cor. 13. *haue al faith so that I could remoue mountaines, and haue not charitie, I am nothing.*

He therefore that will not erre in this point, nor in any other, reading either S. Pauls Epistles, or the rest of the holy Scriptures, must stick fast to the doctrine of the Catholike Church, which Church S. Paul termeth the pillar and ground of the truth: assuring him selfe that if any thing there found to him as contrarie hereto, he forsleth of the right sense: and bearing alwaies in his minde the admonition of S. Peter, saying: As also our most deere brother Paul according to the wisdom giuen to him, hath written to you: as also in al his Epistles, speaking in them of these things, in the which are certaine things hard to vnderstand, which the vnlearned and vnstable depraue, as also the rest of the Scriptures, to their ouerne perdition. You therefore brethren, foreknowing, take heede lest ye be led amis by the error of the vnnwise, and fall away from your ouner stedfastnes.

THE TIME VVHEN THE EPISTLE TO THE ROMANES VVAS VVRITTEN, and the Argument thereof.

THE historie of S. Paul, vntil he came to Rome, S. Luke in the Actes of the Apostles wrote exactly: and though without any mention of his Epistles, yet certaine it is, that some of them he wrote before he came thre, to wit, the two vnto the Corinthians, and this to the Romanes: & (* as it seemeth) before them al, the Epistle to the Galatians. Wherein yet because he maketh mention of the fouretenth yere after his conuersion, it appeareth, that he preached so long without any writing. Gal. 2.

And this order may thus briefly be gathered. First he preached to the Galatians Act. 16: and passing through Phrygia and the countrey of Galatia. Whereof he maketh mention him selfe also, Gal. 1: Vve euangelized to you, and Gal. 4: I euangelized to you heretofore. After which the false Apostles came and perswaded them to receiue Circumcision. Wherevpon he saith Gal. 1: I maruel that thus so soone you are transferred from him that called you to the grace of Christ, vnto an other Gospel. and wisheth therefore

Do b b y Gal. 4:

Gal. 4. saying: And I would I were with you now. And accordingly he came vnto them after ward, as you reade Act. 18. Vvalking in order through the countrie of Galatia and phrygia, confirming al the Disciples. At which time also it seemeth, that he tooke order with them about those contributions to helpe the neede of the Christians in Hierusalem, whereof he speaketh 1. Cor. 16: And concerning the collections that are made for the saints, as I haue ordeined to the Churches of Galatia, so doe you also. By which wordes also it is euident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them (where in the 11 chapter he maketh mention of 14 yeres, not onely after his Conuersion, as to the Galatians, but also after his Rapte, which seemeth to haue bene when he was at Hierusalem Act. 9. foure yeres after his Conuersion, in a trauunce, as he calleth it Act. 22, 17) then were they readie. For so he saith 2. Cor. 8: You haue begone from the yere past. and 2. Cor. 9: For the which I doe glorie of you to the Macedonians: that also Achaia is ready from the yere past. howbeit it followeth there: But I haue sent the brethren, that (as I haue said) you may be ready: lest when the Macedonians come with me, and find you vnready, you be ashamed. But when he wrote to the Romanes, then was he now come to Corinth for the purpose, and had receiued their contribution, and was readie to goe with it vnto Hierusalem. For so he saith Rom. 15. Now therefore I wil goe vnto Hierusalem to minilster to the saints. For Macedonia and Achaia haue liked well to make some cōtribution vpo the poore saints that are in Hierusalem.

The argument
of the Epistle
to the Romanes.

* Epist. Hær. 41
Marcionis.

Aug. in Expof.
incho. Ep. ad
Rom.

a 2. Cor. 5.
b Ephes. 2.

So then, the Epistle to the Romanes was not the first that he wrote. But yet it is * and alwayes was set first, because of the primacie of that Church, for which cause also he handlet in it, such matters as pertained not to them alone, but to the vniuersal Church, and specially to al the Gentiles: to wit, the very frame (as it were) of the Church of Christ. Tanquam enim a pro ipso Domino legatione fungens, hoc est, pro b lapide angulari, vtrumque populum tam ex Iudæis quam ex Gentibus connectit in Christo per vinculum gratiæ. so saith S. Augustine, giuing vs briefly the argument. in english thus: As being a legate for our Lord him self, that is, for the corner stone, he knitteth together in Christ by the bā of Grace, both peoples, as well of the Iewes as of the Gentils. Shewing, that neither of them had in their Gentilitie or Iudaisme any workes to bragge of, or to challenge to them selues iustificatiō or saluation thereby, but rather sinnes they had to be sorie for, and to humble them selues to the faith of Christ, that so they might haue remission of them, and strength to doe meritorius workes after ward. In which sort, because the Gentils did humble them selues, therefore had they found mercy, though they neuer vist of the Law of Moyses. But the Iewes, because they stood vpon their owne workes, which they did by their owne strength, with the knowledge of the Law (being therefore also called the workes of the Law,) so would not humble them selues to beleue in Christ crucified, they missed of mercy, and became reprobate, excepting a few Reliquæ that God of his goodnes had reserved to himself. Howbeit in the end, when the fulnes of the Gentils is come into the Church, then shal the fulnes of the Iewes also open their eyes, acknowledge their error, and submit them selues to Christ and his Church, in like maner. In the meane time, those that haue found the grace to be Christians, be exhorteth to perseuerance (as it was specially needeful in those times of persecutions) and to leade their whole life now after Baptisme in good workes: and to be careful of vnitie, bearing therefore one with an other, both Jew and Gentil, al that they may,

The workes of
the Law.

may, and geuing no offence to them that are weak. Thus he disputeth, and thus he exhorteth through the whole Epistle: though, if we wil divide it by that which is principal in each parte, we may say, that vnto the 12. chapter is his disputation: and from thence to the end, his exhortation.

Now, in these points of faith, and in al others (as also in example of life) the commendation that be giueth to the Church of Rome, is much to be noted. Your faith is renowned in the vvhole vvorld, and your obediēce is published into every place. I reioyce therfore in you. *And againe:* you haue obeyed from the hart vnto that forme of doctrine, vvvhich hath been deliuered to you. *And therevpon againe:* I desire you brethren, to marke them that make dissensions and scandals contrarie to the doctrine vvvhich you haue learned, and auoide them. For such doe not serue Christ our Lord, but their ovvne belly: and by svvete speeches ad benedictions seduce the harts of innocents. *Therefore* to shunne Luther and Calvin, and al their crewes, we haue iust reason and good vvarrant. *They make dissensions and scandals against the doctrine of the Romane Church. Let no man therefore be seduced by their sugred vvordes.*

Bbb iij

THE



er then the creator, vv
erfore " God hath deliuered
s. For their vvomen haue cha
se that is contrarie to nature
o, leaving the natural vse
sires one to ov



The church readeth S. Pauls epistles at Martins fro Sunday in Christmas vnto Septuagesime.

THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

CHAP. I.

The foundation of his Apostleship being laid, & he highly commendeth the Romanes, and protesteth his affection towards them. and so coming to the matter, saith, our Christian Catholike doctrine (that reacheth al to beleue) to be the way to saluation: 18 because the Gentiles (first of al) could not be saved by their Philosophie, vvhereby they knew God, for so much as they did not serue him, but Idols: he therefore iustly permitting them to fall into al kind of most damnable sinne.

The Epistle vpo Christmas eue.

¶ Faith must not be subiect to sense, reason, arguing or vnderstanding, but must commaund & be obeyed in humilitie and simplicitie.

¶ S. Augustine vseth this place and the like against Heretikes, which vvould draw the common Catholike faith of al nations, to some certaine countries or corners of the world, Aug. ep. 161.

¶ He praieth without intermission that omitteth no day certaine times of praiet. Aug. heres. 17.

PAVL the seruant of IESVS CHRIST, I called to be an Apostle, * separated into the Gospel of God, † vvwhich 2 before he had promised by his Prophets in the holy Scriptures, † of 3 his sonne, (vvho vvvas made to him of the feede of Dauid according to the flesh, † vvho vvvas predestinate 4 the sonne of God in povver, according to the spirit of sanctification, by the resurrectiō of our Lord IESVS CHRIST from the dead, † by vvhom vve haue receiued grace and 5 Apostleship^e for obedience to the faith :: in al Nations for the name of him, † among vvhom are you also the called of 6 IESVS CHRIST:) † † to al that are at Rome the beloued of God, called to be saints. Grace to you and peace from God ^{of the grace of IESVS CHRIST} (being thereto. IESVS CHRIST.

† First I ^o would not humble myselfe to be- igh IESVS CHRIST 8 for al you ^o reserved to himself. ^o vved in the vvhole vvorld. † ^o the Church, then shal the fulnes of him I serue^e in my 9 spirit in the ^o their error, and submit themselves without intermission I make^e a memorie^e ^o these that haue^e in my praiers, besee- 10 ching, if by any meanes I may sometime at the length haue a prosperous journey by the vvil of God, to come vnto you.

† For

11 † For I desire to see you, that I may impart vnto you some
 12 spiritual grace, to :: confirme you: † that is to say, to be com-
 13 forted together in you by that vvhich is cōmon to vs both,
 your faith and mine. † And I vvil not haue you ignorant
 (brethren) that I haue often purposed to come vnto you (and
 haue been staied hitherto) that I may haue some fruite in you,
 14 as also in the other Gentiles. † To the Greekes and the Bar-
 15 barous, to the vvise and the vvnvvise I am detter. † so (as much
 as is in me) I am ready" to euangelize to you also that are
 at Rome.

∴ The Roma-
 nes vv ere con-
 uerted and
 taught by S.
 Peter before,
 therefore he
 vveth that spe-
 ach, to confir-
 me them in
 their faith. Au-
 thor Com. apud
 Hierony. Theo-
 doret. in 16. Rom.
 & Chryf.

16 † For I am not ashamed of the Gospel. For it is the povver
 of God, vnto saluation to euery one that beleueeth, to the
 17 Ievve first and to the Greeke. † For :: the iustice of God is re-
 uealed therein by faith into faith: as it is vvritten: *And the iust*
" liueth by faith.

∴ he meaneth
 not Gods owne
 iustice in him
 self, but that
 iustice vvher-
 vvith God endu-
 eth man vvhen
 he iustifieth
 him. Aug. de Sp.
 & lit. c. 9.
 Whereby you
 may gather the
 vanitie of the
 heretical impu-
 tatiue iustice.

18 † For the vvyrath of God from heauen" is reuealed, vpon
 al impietie and iniustice of those men that deteine the veritie
 19 of God in iniustice: † because, that of God vvhich is knowvve,
 is manifest in them. For God hath manifested it vnto them.

20 † For his inuisible things, from the creation of the vvorld are
 seen, being vnderstoode by those things that are made: his
 eternal povver also & Diuinitie: so that they are inexcusable.

21 † Because, vvhereas they knewve God, they haue not glorified
 him as God, or giue thanks: but are become vaine in their
 22 cogitations, and their folish hart hath been darkened. † for,
 23 saying them selues to be vvise, they became fooles. † And
 they changed the glorie of the incorruptible God, into a
 ∴ similitude of the image of a corruptible man, and of foules

c To these and
 the like are the
 Images or Idols
 so often conde-
 ned in the scrip-
 tures, and not
 the holy Images
 of Christ and
 his Saints.

24 and foure-footed beastes and of them that creepe. † (For the
 vv which cause God :: hath deliuered them vp vnto the desires
 of their hart, into vncleaneffe, for to abuse their owne bodies
 25 among them selues ignominiously.) † vvho haue chan-
 ged the veritie of God into lying: and haue vvorshipped &
 ∴ serued the creature rather then the creator, vvho is blessed

∴ Eph. 4. 19. he
 saith, *They haue*
deliuered or given
up them selues to
al vncleaneffe.
 By vv which cōse-
 quēce of scripturs
 vve learne that
 them selues are
 the cause of
 their owne sin-
 ne and damna-
 tion, God of his
 iustice permit-
 ting & leauing
 them to their
 owne vvill, and
 so giuing them
 vp into passions
 &c.

26 for euer. Amen. † Therefore" God hath deliuered them into
 passions of ignominie. For their vvomen haue changed the
 27 natural vse, into that vse that is contrarie to nature. † And in
 like maner the men also, leauing the natural vse of the vvoman,
 haue burned in their desires one to vvard an other, men
 vpon men vvorking turpitude, & the revv ard of their errour
 28 (vv which they should) receauing in them selues. † And as

they

Abac. 2.

ἐλξ-
 ῶσιν

they liked not to haue God in knowvledge: God deliuered them vp into a reprobate sense: to doe those things that are not conuenient: † replenished vvith al iniquitie, malice, 29 fornication, auarice, vvickednes, ful of enuie, murder, contention, guile, malignitie, vvhisperers, † detractours, odible 30 to God, contumelious, proude, hautie, inuentours of euil things, disobedient to parents, † solish, dissolute, vvithout 31 affection, vvithout fidelitie, vvithout mercie. † Who vvhereas 32 they knevv the iustice of God, did not vnderstand that they vvwhich doe such things, areⁿ vvorthie of death: not only they that doe them, but they also that consent to the doers.

ANNOTATIONS CHAP. I.

- Apostolical salutation or blessing.** 7. *Grace to you and peace.*] It is a kind of blessing rather than a prophane salutation, proper to the Apostles, of greater vertue then the benedictions of the fathers in the old Testament. The holy fathers of the Church seemed to absteine from it for their reuerence to the Apostles. * The Mani- *Epiph. li. 4.*
The same vsed of heretikes. *(August. cont. ep. fundam. c. 5. 6.)* and other Heretikes (as also these of our time) because they vvould becounted Apostles, often vse it. *ref. 65.*
- The Romane faith highly commended.** 8. *Your faith renowned.*] The holy Doctors vpon these vvordes of the Apostle, and specially by our Mailters promis^e made to Peter, that his faith should not faile, giue great testimonie for the *Luc. 22.*
 prouidence of God in the preseruacion of the Romane faith. S. Cyprian thus: ep. 55. nu. 6. *They are so bold to cary letters from prophane Schismatikes to the chaire of Peter and the principal Church vvhen Priestly vnitie rose: not considering the Romanes to be them vvwhose faith (the Apostle being the commend) vvvas praised, to vvhom misbeleefe can not haue access.* So S. Hierom Apolog. adu. Russ. li. 3 c. 4. to. 2. *Know vv you, that the Romane faith commended by the Apostles mouth, vvill receiue no such deceites, nor can be possibly changed, though an Angel taught othervvise, being sensed by S. Pauls authoritie.* Againe ep. 63 ad Paminach. & Oceanum. c. 4. to. 2. *Whatsoeuer thou be that auouchest newv sectes, I pray thee haue respect to the Romane eares, spare the faith vvwhich vvvas praised by the Apostles voice.* And in an other place: *Proam. li.*
Will ye know vv d Paula and Eustochium, howv the Apostle hath noted euery province vvith their proprietie? 2. Com. iii.
the faith of the people of Rome vv is praised. Where vv there vv so greasconcourse to Churches and Martyrs sepulchres? ep. ad Gal.
Where soundeth Amen like thunder from heauen, or vv where are the temples (void of idols) so shaken as there? Not that the Romanes haue an other faith than the rest of the Christian Churches, but that there vv in them more deuotion and simplicitie of faith. In an other place the same holy Doctor signifieth that it is al one to say, the Romane faith, and, the Catholike. *Apolog. 1 adu. Russ. c. 1.* So doth S. Cyprian *ep. 12. num. 1. ad Antonianum:* and S. Ambrose *de obitu fratru, in med.* Vvherevpon, this vvord, *Romane,* is added to, *Catholike,* in many countries vvhere Sectes do abound, for the better distinction of true beleueers from Heretikes: vvwhich in al ages did hate and abhorre the Romane faith and Church, as al malefactors do their Iudges and correctors.
- Howv God is serued in spirit.** 9. *Serue in spirit.*] Diuerse Heretikes vvhen they heare that God is a spirir, and must be serued and adored in spirit, imagine, that he must be honoured only invvardly, vvithout ceremonies and external vvorkes: vvwhich you see is othervvise, for that the Apostle serued God in spirit, by preaching the Gospel. To serue God then in spirit, is to serue him vvith faith, hope, and charitie, and vvith al vvorkes proceeding of them: as to serue him carnally, is, vvith vvorkes external, vvithout the said internal vertues.
- Praier for conuerſion of ſoules.** 9. *A memorie of you.*] A great example of charitie for al men, specially for Prelates and Pastors, not only to preach, but to pray continually for the conuerſion of people to Christes faith: Vvwhich the Apostle did for them vvhom he neuer knevv, in respect of Gods honour only and the zeale of ſoules.
- The Gospel is not only the vvritten word.** 15. *To euangelize.*] The Gospel is not only the life of our Sauour vvritten by the foure Euangelistes, nor only that vvwhich is vvritten in the newv Testament: but their vvhole counſe of preaching and teaching the faith. Vvwhich faith commeth ordinarily of preaching and hearing, and not of vvriting or reading. And therefore S. Paul thought not him ſelf diſcharged by vvriting to the Romanes, but his desire vvvas to preach vnto them: for that vvvas the proper comiſſion giuen to the Apostle

Mat. 28. Apostles, "to preach to all nations." The writing of the bookes of the Testament, is an other part of Gods prouidence, necessary for the Church in general, but not necessarie for euery man in particular: as to be taught and preached vnto, is for euery one of age and vnderstanding. And therefore preaching, S. Peter (vvhio vvas the cheefe of the Commission) wrote litle: many of them wrote nothing at vvhether more al: and S. Paul that wrote most, wrote but litle in comparison of his preaching: not to any but necessarie, and such as were conuerted to the faith by preaching before.

17. Liueh by faith.] In the 10. to the Hebrewes, he sheweth by this place of the Prophecie (*Abacus 2*) that the iust though he liue here in peregrination, and seeth not presently nor enioyeth the life eueralting promised to him, yet holdeth fast the hope thereof by faith. In this place he applyeth the Prophetes wordes further to this sense, That it is our faith, that is to say, the Catholike beleefe (saith S. Augustine *li. 1. cont. 1. ep. Pelag.*) Which maketh a iust man, and distinguishing betwene the iust and vniust, and that by the lavv of faith, and not by the lavv of vvorkes. Vvhence it riseth, that the Iew, the Heathen Philosopher, and the Heretike, though they excelled in al vvorkes of moral vertues, could not yet be iust: and a Catholike Christian man liuing but an ordinarie honest life, either not sinning greatly, or supplying his faultes by penance, is iust. And this difference riseth by faith. not that faith can saue any man vvithout vvorkes, For it is not a reprobate faith that we speake of, (as the holy Doctor faith) but that vvich vvorketh by charitie, and therefore remitteth sinnes and maketh one iust. See S. Augustines place.

18. Is reuered.] By al the passage folloving you may see, that the Gospel and Christs lavv consisteth not only in preaching faith, (though that be the ground, and is first alwaies to be done): but to teach vertuous life and good vvorkes, and to denounce damnation to al them that commit deadly sinnes and repent not. And againe we see that not only lacke of faith is a sinne, but al other actes done against Gods commandements.

19. Hath deliuered them vp.] As he faith here, God deliuered them vp, so to the Ephesians (*c. 4. 19*) he faith of the same persons and things, They deliuered them selues vp to al vncleanness. So that it is not meant here that God doth driue, force, or cause any man to sinne, as diuers blasphemous heretikes do hold: but only that by his iust iudgement, for their ovvne deservings, and for due punishment of their former greuous offenses, he vvithholdeth his grace from them, and so suffereth them to fall further into other sinnes. As, for their crime of Idolatrie, to suffer them to fall into vnnatural abominations: as nowv for heresie, he taketh his grace and mercie from many, and so they fall headlong into al kind of turpitude. as contrariewise, for il life, he suffereth many to fall into heresie. And for Christes sake let euery one that is entangled vvith the Idolatrie of this time, that is to say, vvith these new sectes, looke vvel into his ovvne conscience, vvhether his forsaking the true God, may not come vnto him for a punishment of his former or present il life vvich he liueth.

21. Worthy of death.] Here you see vvhy the Church taketh some sinnes to be deadly, and calleth them mortal: to vvith, because al that doe them, are vvorthy of damnation: others be venial, and venial, that is to say, pardonable of their ovvne nature and not vvorthy of damnation.

The Catholike or Christian faith vvith good vvorkes iustificeth. & vvithout this faith, no vvorkes whatsoeuer,

Not only faith.

God is not the author of sinne.

God punisheth sinne by permitting men to fall further and further.

Sinnes mortal

CHAP. II.

Nowv also he sheweth that neither the Iewes could be saved by the knowledge of the Lavv, of the vvich they did so much bragge against the Gentils, seeing they did notwithstanding sinne as the Gentils did. 14. And therefore that the true Iew is the Christian (though he be a Gentil) vvho by grace in his hart doeth the good vvorkes that the Lavv commaundeth.

1



OR the vvich cause thou art inexcusable o man vvho soeuer thou be that iudgest. For vvherein thou iudgest an other, thou condemnest thy self. for thou doest the same things vvich thou iudgest. † For we knowv that

2

3

4

of God is according to veritie vpon them that doe such things. † And doest thou suppose this o man that iudgest them vvich doe such things, and doest the same, that thou shalt escape the iudgement of God? † Or doest

Ccc thou

thou contemne the riches of his goodnes, and patience, and longanimity, not knowving that the benignity of God bringeth thee to penance? † But according to thy hardnes and impenitent hart, thou heapest to thy self vvrath, in the day of vvrath and of the reuelation of the iust iudgement of God, † vvhovvil * render to euery manⁿ according to his vvorkes. 6
 † to them truly that according to patience in good vvorke, 7 seeke glorie and honour and incorruption, life eternal. † but 8 to them that are of contention, and that obey not the truth, but giue credite to iniquitie, vvrath and indignation. † Tribulation and anguifh vpon euery soul of man that vvorketh euil, of the Ievve first and of the^c Greeke: † but glorie and 10 honour and peace to euery one that vvorketh good, to the Ievv first and to the Greeke. † for^{*} there is no acceptance of 11 persons vvith God. † For vvhofoeuer haue sinned vvithout 12 the Lavv, vvithout the Lavv shal perish: and vvhofoeuer haue sinned in the Lavv, by the Lavv shal be iudged. † For 13 *ⁿnot the hearers of the Lavv are iust vvith God: but the doers of the Lavvⁿ shal be iustified. † For vvhen the Gentiles 14 vvhich haue not the Lavv, naturally doe those things that are of the Lavv: the same not hauing the Lavv, them selues are a lavv to them selues: † vvho shew the vvorke of the Lavv 15 vvritten in their hates, their conscience giuing testimonie to them, and among them selues mutuallly their thoughtes accusing, or also defending, † in the day vvhen God shal iudge 16 the secretes of men, according to my Gospel, by I E S V S

C H R I S T.

† But if thou be surnamed a Ievv, and retest in the Lavv, 17 and doest glorie in God, † and knowvest his vvil, and 18 approuest the more profitable things, instructed by the Lavv, † presumest that thy self art a leader of the blinde, a light of 19 them that are in darknes, † a teacher of the folish, a maister of 20 infants, hauing the forme of science & of veritie in the Lavv. † Thou therefore[∴] that teachest an other, teachest not thy 21 self: that preacheest, men ought not to steale, thou stealest: † that saiest men should not commit aduourtie, thou com- 22 mitteest aduourtie: that abhorrest idols, thou doest sacrilege: † that doest glorie in the Lavv, thou by preuarication of the 23 Lavv doest dishonour God. († For^c the name of God through you is 24 blasphemed among the Gentiles, as it is vvritten.) † Circumcision in 25 deede profiteeth, if thou obserue the Lavv: but if thou be a preuaricator

Good men also according to the merits of their good vvil shal haue their reward. Aug. ep. 47.

c That is, the Gentile.

∴ It is a shameful and damnable thing for preachers, teachers, or other guides of mens life, to commit the same things them selues which they reprooue in other.

c It is a great sinne that by the ill life of the faithful, our Lordes name should be ill spoken of among the misbelieuers, & many vvithdrawen from the true religio thereby.

Pf. 61, 13

Deu. 10, 17. Act. 10, 34.

Mt. 7, 21
Lk. 1, 22

Es. 52, 5.
Ex. 35, 20.

- preuaticatour of the Lavv, thy circumcision is become :: prepuce. † If then the prepuce "keepe the iustices of the Lavv : 26
 27 shal not his prepuce be reputed for circumcision? † and shal not that vvhich of nature is prepuce, fulfilling the Lavv, iudge thee, that by the letter and circumcision art a preuaticatour 28
 of the Lavv? † For not he that is in open shevv, is a levv, nor that vvhich is in open shevv, in the flesh, is circumcision: 29
 † but he that is in secrete, is a levv : and the circumcision of the hart, " in spirit, not in the letter: vvhose praise is not of men, but of God.

Prepuce is the foreskinne not circumcised, & therefore signifieth the Gentiles, or the state and condition of the Gentiles: as circumcision, the lewes and their state.

A N N O T A T I O N S

CHAP. II.

1. *Thou that iudgest.*) Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offenses, though them selues be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggravating finnes before God, vvhhen they vvill not repent of those offenses them selues, for the vvhich they punish others, but if they be open offenders them selues, in the same sort for vvhich they iudge other, they giue scandal, and thereby aggravate their finnes very much. Properly here he forbiddeth to charge an other falsely or truly vvith these crimes vvhereof him self is as farre guilty or more then the other, as the lewes specially did the Gentils, to vvhom he speaketh here.

iudging other men.

2. *Doest thou condemne?*) This proueth that God offereth his grace and mercie to many, and by long patience and sufferance expecteth their repentance, differing their punishment of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their sinne: but contrariwise that they harden their owne hartes, and of their owne free vvill reiect his grace and condemne his benignitie.

Gods long suffering is for our repentance.

3. *According to his vvorkes.*) Though the holy Apostles special purpose be in this Epistle, to commend vnto the Gentiles that trusted so much in their moral vvorkes, the faith in Christ: yet lest any man should thinke or gather vntoely of his vvordes, that Christian mens vvorkes vvare not meritorious or the cause of Salvation, he expressly vvriteth, that God giueth as vvell euerslasting life and glorie to men, for and according to their good vvorkes, as he giueth damnation for the contrarie vvorkes. And how so euer Heretikes fondly flee from the euidence of these places, yet S. Augustine saith, Life euerslasting to be rendered for good vvorkes according to this manifest Scripture, God shal render to every man according to his vvorkes.

Good vvorkes meritorious.

Li. de grat. & lib. arb. c. 2.

4. *Not the hearers.*) This same sentence agreeable alio to Christs vvordes (Mat. 7, 21) is the very ground of S. Iames disputation, that not faith alone, but good vvorkes alio do iustifie. Therefore S. Paul (howsoever some perueily consider his vvordes in other places) meaneth the same that S. Iames. And here * he speaketh not properly of the first iustification, vvhen an Infidel or il man is made iust, vvho had no acceptable vvorkes before to be iustified by (of vvhich kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, vvhich he that is in Gods grace, daily proceedeth in, by doing al kind of good vvorkes, vvhich be iustices, and for doing of vvhich, he is iust in deede before God, and of this kinde doth S. Iames namely treat. Vvhich is directly against the Heretikes of this time, vvho not only attribute nothing to the vvorkes done in sinne and infidelitie, but esteeme nothing at al of al Christian mens vvorkes toward iustification and saluation, condemning them as vncleane, sinful, hypocritical, Pharisaical: vvhich is directly against these & other Scripture, and plaine blaipheming of Christ and his grace, by vvvhose spirit and cooperation vve doe them.

The first, iustification, vvithout vvorkes: the second, by vvorkes. S. Paul speaketh of the first specially, S. Iames of the second.

Aug. de Sp. & lit. c. 26, 27, 28.

5. *Shal be iustified.*) Of al other Articles deceitfully handled by Heretikes, they vse most guile in this: of iustification: and specially by the equiuocation of certaine vvordes, vvhich is proper to al contentious vvranglers, and namely in this vvord, *iustifie*, Vvhich because they finde sometime to signifie the acquiung of a guilty man of some crime vvhereof he is in deede guilty, & for vvhich he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent) they falsly make it to signifie in this place and the like, vvheresoever man is said to be iustified of God (for his vvorkes or otherwise: as though it vvare said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ,

Against impu- tative iustice,

C c c ij though

though he be not in deede iust: or of fauour reputeth him as iust, vwhen in deede he is vicked, impious, and vniust. Vvhich is a most blasphemous doctrine against God, making him either ignorant vvho is iust, and so to erre in his iudgement, or not good, that can loue and saue him vvhom he knoweth to be euil. And a maruelous pitieful blindness it is in the Churches Aduersaries, that they should thinke it more to Gods glorie, and more to the commendation of Christes iustice, merites, and mercie, to call and count an ill man so continuing, for iust: then by his grace and mercie to make him of an ill one, iust in deede, and so truly to iustifie him, or as the vvord doth here signifie, to esteeme and approue for iust in deede, him, that by his grace keepeth his law and commandements. For, that the keepers or doers of the commandements be iust and so reputed, it is plaine by the correspondence to the former vvordes, *Not the hearers are iust, but the doers.* Vvherevpon S. Augustine *de Sp. & lit. c. 26. to. 1.* hath these vvordes, *When it is said, The doers of the Law shall be iustified, what other thing is said, then, The iust shall be iustified: for the doers of the Law verily are iust.*

26. *Keepes the iustices.*) If a Gentil either noov since Christ, by his grace and faith, or any other before Christ, not of the stocke of Abraham, through the Spirit of God keepe the iustices of the Law, he is iust no lesse then if he had been outvvardly circumcised, and shall condemne the circumcised levv not keeping the Law, vvithout vvvhich, his outvvard Sacrament can not serue him, but shall be much to his condemnation, that hauing the Law and peculiar Sacraments of God, he did not keepe the Law, nor invvardly exercise that in his hart vvvhich the outvvard signe did import. And al this is no more to insinuate that true iustice is not in faith only or knowvledge of the Law, or in the name either of levv or Christian, but in doing good vvorkes and keeping the Law by Gods grace.

29. *In spirit, not letter.*) The outvvard ceremonies, Sacraments, threats, and commandements of God in the Law, are called the *letter*: the invvard vvorking of God in mens hart, and enduing him vvith faith, hope, and charitie, and vvith loue, liking, vvill, and abilitie to keepe his commandements by the grace and merites of Christ, are called the *spirit*. In vvvhich sence, the carnal levv vvvas a levv according to the letter, and he vvvas circumcised after the letter: but the true beleeuing Gentil obseruing by Gods grace in hart and in Gods sight, that vvvhich vvvas meant by that carnal signe, is a levv according to the spirit, and iustified by God. Of the spirit and letter S. Augustine *de sp. & lit. 10. 1.* made a famous vvorke, very necessarie for the vnderstanding of this Epistle.

True inherent iustice more for gods glorie, & for the commendation of Christes merites.

True iustice both in levv and gentile, is by keeping the Law.

The letter, and the spirit.
The carnal, and spiritual levv.

CHAP. III.

He graunteth that the levvies did passe the Heathen Gentils, in Gods benefitt, & not in their owne vvorkes: concluding, that he hath shewved, both levv and Gentil to be sinners: 18. and therefore (inferring) that there must be some other vvay to Saluation, indifferent to both, vvvhich is to beleene in IESVS CHRIST, vvvas for his sake their sinnes may be forgiven them.

WHAT preeminence then hath the Ievv, or what is the profit of circumcision? † Much by al 2
meanes. First surely because the vvordes of God 3
vvvere comitted to them. † for vvwhat if certaine 3
of them haue not beleeued? Hath their incredulitie made the faith of God frustrate? † God forbid. but * God is true: & 4
* euery man a lyer, as it is vvritten: *That thou maiest be iustified in thy vvordes, and overcome vvhen thou art indged.* † But if our iniqui- 5
tie commend the iustice of God, vvhat shall vve say? Is God vniust that executeth vvrrath? (I speake according to man) † God forbid. othervvise how shall God iudge this vvorld? 6
† For if the veritie of God hath abounded in my lie, vvnto 7
his glorie, vvwhy am I also yet iudged as a sinner, † and not 8
(as vve are blasphemed, and as some report vs to say) let vs doe

* God only by nature is true, al mere men by nature may lie, deceiue and be deceiued: yet God by his grace & spirit may and doth preserve the Apostles and principall couerners of his people & the Church and Councels in al truth, though they vvvere and are mere men.

10. 3, 33.
Pf. 115,
11. 1
Pf. 50, 6.

doe euil, that there may come good? vvhose damnation is iust.

9 † Vvhat then? do vve excel them? No, not so. For vve haue argued the Ievves and the Greekes, al to be vnder sinne:

*Pf. 13, 1.
52, 3.*

10 † as it is vvvritten: *Thatⁿ there is not any man iust, † there is not that vnder-*
11 *standeth, there is not that seeketh after God. † All haue declined, they are be-*

Pf. 5, 11.

12 *come vnprofitable together: there is not that doeth good, there is not so much as*

Pf. 139, 4

13 *one. † Their throte is an open sepulchre, vvvith their tongues they deale de-*

Pf. 9, 7.

14 *ceitfully. The venom^c of aspes vnder their lippes. † Vvhose mouth is full^c Aspium. A*

Pf. 19, 7.

15 *of malediction and bitterness: † Their feete swiſt to ſhede blood. † De-*

Pro. 1, 16

16 *ſtruction and infelicitie in their vvayes: † and the vvay of peace they haue*

Pf. 35, 2.

17 *not knowen. † There is no feare of God before their eyes. † And vve*

18 *knowv that vvhatſoeuer the Lavv ſpeaketh, to them it ſpea-*

19 *keth that are in the Lavv: that euery mouth may be ſtopped,*

*Gal. 2,
16.*

20 *and al the vvorld may be made ſubiect to God: † becauſe*

21 ** " by the vvorkes of the Lavv no fleſh ſhal be iuſtified*

22 *before him. For by the Lavv is the knowvledge of ſinne.*

23 † But novv vvithout the Lavvⁿ the iuſtice of God is ma-

24 *nifeſted: teſtified by the lavv and the Prophets. † And the*

25 *iuſtice of God by faith of I E S V S C H R I S T, vnto al and*

26 *vpō al that^c beleue in him. For there is no diſtinction. † For*

27 *al haue ſinned: and doe neede the glorie of God. † Iuſtified*

28 *∴ gratis by his grace, by the redemption that is in C H R I S T*

29 *I E S V S, † vvhom God hath propoſed aⁿ propitiationⁿ, by*

30 *faith in his blood, to the ſhevvng of his iuſtice, for the re-*

31 *miſſion of former ſinnes, † in the toleration of God, to the*

32 *ſhevvng of his iuſtice in this time: that he may be iuſt, and*

33 *iuſtifying him that is of the faith of I E S V S C H R I S T.*

34 † Vvhere is then thy boasting? it is excluded. by vvhat

35 *lavv? of deedes? No, but by the lavv of faith. † For vve ac-*

36 *count a man to be iuſtifiedⁿ by faith vvithout the vvorkes*

37 *of the Lavv. † Is he God of the Ievves only? is he not alſo*

38 *of the Gentiles? Yes of the Gentiles alſo. † For it is one*

39 *God, that iuſtifieth circumciſion by faith, and prepuce by*

40 *faith. † Do vve then deſtroy the Lavv by faith? God forbid,*

41 *but vve do eſtabliſh the Lavv.*

*kind of liſt
ſerpents*

*c To beleue in
him, here com-
priſeth not only
the act of faith,
but of hope &
charitie, as the
Apoſtle explica-
teth himⁿ ſelf.
Galas. 5, 6.*

*∴ No man at-
taineth his firſt
iuſtification by
the merites ei-
ther of his faith
or vvorkes, but
merely by Chri-
ſtes grace and
mercie: though
his faith & vvor-
kes proceed of
grace be diſpo-
ſitions & prepa-
rations there-
vnto.*

A N N O T A T I O N S

CHAP. III.

1. Pet. 2.

*1. If your iniquitie.) No maruel that many novv a daies deduce falſe and deteſtable conclu-
ſions out of this Apoſtles high and hard vvritings, ſeeing that S. Peter noted it in his daies, and him
ſelf here confeſſeth that his preaching and ſpeeches vvore then falſely miſconſtrued: as though he*

*8. Paulus ſpea-
ches miſtaken
of the wicked*

CCC iij

had

had taught that the Ievves and Gentils in life and incredulity had been directly the cause of Gods more mercie, and that therefore sinne cometh of God to the advancement of his glorie, and consequently that men might or should doe it, that good might ensue thereof. Vvvhich blasphemous constructions they tooke of these and the like vvordes: *where sinne abounded, there did grace more abound.* and, *The Law entered in, that sinne might abound.* and out of the Psalme 50. *That thou maiest be iustified in thy vvordes, and overcome when thou art iudged.* As though he meant that men do sinne, to the end that God may be iustified. And at all these and the like places of the Apostle though forewarned by S. Peter, and by the Apostles ovne defense and Protestation, that he neuer meant such horrible things, yet the vvicked altho of this time do stumble and fall. But the true meaning is in all places, that God can and doth vvhen it pleaseth him, convert those finnes vvvhich man committeth against him and his commandements, to his glorie: though the finnes them selues stand not vvith his vvill, intention, nor honour, but be directly against the same, and therefore may not be committed that any good may fall. for, vvhat good so euer accidentally falleth, it proceedeth not of the sinne, but of Gods mercie that can pardon, and of his omnipotence that cau turne it to good. And therefore against those carnal interpretations, S. Paul very carefully, & diligently giueth reason also in this place v. 6. that it is impossible: because God could not iustly punish any man, nor sit in iudgement at the later day for sinne vvithout plaine iniurie, if either him self vvould haue sinne committed, or man might doe it to his glorie. Therefore let all sincere readers of the Scriptures, and specially of S. Pauls vvritings, hold this for a certaintie, as the Apostles ovne defense (vvhatsoever he seeme to say hereafter founding in their sense, that sinne cometh of God, or may therefore be committed that he may vvorke good thereof) that the Apostle him self condemneth that sense as slanderous and blasphemous.

1. *Not any iust*) These general speeches, that both Ievv and Gentile be in sinne, and none at all iust, are not so to be taken, that none in neither sort vvere euer good: the Scriptures expressly (aying Iob. 1. *that Iob, Zacharie, Elisabeth, and such like, vvere iust before God, & it vvere blasphemie to say that these vvordes alleged out of the 13 Psalme, vvere meant in Christs mother, in S. Iohn the Baptist, in the Apostles &c.* For, this only is the sense: that neither by the lavv of nature, nor lavv of Moyse, could any man be iust or auoid such finnes as here be reckened, but by faith and the grace of God, by vvvhich there vvere a number in all ages (specially among the Ievves) that vvere iust and holy, vvhom these vvordes touch not, being spoken only to the multitude of the vvicked, vvvhich the Prophet maketh as it vvere a feuerall body conspiring against Christ, and persecuting the iust and godly, of vvvhich if companie he faith, that none vvvas iust nor feared God.

Howe it is said, none iust. 20. *By the vvorkes of the Lavv.*) S. Hierom and S. Chrysostom expound this of the ceremonial vvorkes only, and in that sense the Apostle specially profecuteth this proposition in his Epistle to the Galatians, but it is true also of all mans moral vvorkes done vvithout faith & the grace of God: vvvhich can not be acceptable or available in Gods sight, to iustifie any man. And so S. Augustine taketh it *de Sp. & lis. c. 8. 20. 3.*

No vvorkes available vvithout faith and grace. 22. *Iustice of God.*) Beware of the vvicked and vaine commentarie of the Calvinistes, glossing the iustice of God to be that vvvhich is resident in Christ, apprehended by our faith: and so that imputed to vs vvvhich vve in deede haue not. Vvherein at once they haue forged them selues against Gods manifest vvord, a newv no iustice, a phantastical apprehension of that vvvhich is not, a false faith and vvtrue imputation, vvvhich is the iustice of God here, is that vvherevvich he endueth a man at his first conuersion, and is newv in a man, and therefore mans iustice: but yet Gods iustice also, because it is of God. Of this iustice in vs, vvhereby vve be truly iustified and in deede made iust, S. Augustine speaketh thus: *The grace of Christ doth vvorke our illumination and iustification inwardly also. And againe, He giueth to the faithful the most secrete grace of his Spirit, vvvhich secretly he poureth into infants also.* And againe, *They are iustified in Christ that beleue in him through the secrete communication and inspiration of spiritual grace, vvhereby euery one leaneth to our Lord. And againe, He maketh iust renewing by the Spirit, and regeneration by grace.*

The Heretikes phantastical or imputative iustice. 23. *By faith, vvithout vvorkes.*) This is the place vvherevpon the Protestants gather falsly their only faith, and vvvhich they commonly auouch, as though the Apostle said, that only faith doth iustifie. Vvhere he both in vvordes and meaning excepteth only the vvorkes of the Lavv done vvithout Christ before our conuersion: neither excluding the Sacraments of Baptisme or Penance, nor hope and charitie, or other Christian vertues, al vvvhich be the iustice of faith. as the good vvorkes proceeding thereof, be likewise the lavv and iustice of faith. Al vvvhich the Aduerisaries vvould exclude by foisting in the terme, only. Of vvvhich kind of men S. Augustine vvpon this place

True inhærent iustice. *de pres. mer. li. 1. c. 9. 10.* faith thus: *Men not understanding that vvvhich the Apostle faith, (vve counte a man to be iustified by faith vvithout the vvorkes of the Lavv) did thinke that he said, faith vvould iustifie a man though he lived it and had no good vvorkes. Which God forbid the vessel of election should thinke: vvho in a certaine place after he had said, * In Christ I E S V S neither circumcision nor prepuce availeth any vvhit, he straight added, but faith vvvhich vvorketh by love.*

Vvhat vvorkes are excluded from iustification. *de grat. & lib. arb. c. 18.* Gal. 1. *de grat. & lib. arb. c. 18.* Gal. 1.

CHAP. IIII.

That Abraham was not iustified by his owne power, but by Gods grace, in whom he beleued (& which is a way for the sinner also to come to iustice.) ¶ And that, seeing he was not as then circumcised, not only the circumcised Iew, but also the vncircumcised Gentil may by beleuing the Christian faith, come to iustice, as Abraham did : specially considering also, that Abraham was promised to be Father of the whole world, and not only of the Iewes, so vvhom only the Law was giuen : and that, not to fulfil the promise, but for an other cause.



WHAT shal vve say then that Abraham did finde, our father according to the fles h?

† For if Abraham were iustified^d by vvorkes: he hath glorie, but not vvith God. † For vvhat saith the Scripture? *Abraham beleued God, and it was reputed him to iustice.* † But to

him that vvorketh, the reppard is not^c imputed according to grace, but according to dette. † But to him that vvorketh not, yet beleuevth in him that iustifieth the impious, his faith is^c reputed to iustice according to the purpose of the grace of God. † As Dauid also termeth the blessednes of a man, to vvhom God reputeth iustice vvithout vvorkes, † *Blessed are they, vvwhose iniquities be forgiven, and vvwhose sinnes be couered.* † *Blessed is the man to vvhom our Lord hath not imputed sinne.*

† This blessednes then doth it abide in the circumcision, or in the prepuce also? For vve say that vnto Abraham faith was^{re} reputed to iustice. † How vvvas it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce.

† And he receiued^c the signe of circumcision, a seale of the iustice of faith that is in prepuce: that he might be the father of al that beleene by the prepuce, that vnto them also it

may be reputed to iustice: † and might be father of circumcision, not to them only that are of the circumcision, but to them also that solovv the steppes of the faith that is in the

prepuce of our father Abraham. † For not by the Law vvvas the promise to Abraham, or to his seede, that he should be

heire of the vvorld: but by the iustice of faith. † For if they that are of the Law, be heires: faith is made voide, the pro-

mise is abolished. † For the Law vvorketh vvrrath. For vvwhere is no law, neither is there preuarication. † There-

fore of faith: that according to grace the promise may be firme to al the seede, not to that only vvwhich is of the Law, but to that also vvwhich is of the faith of Abraham, vvho is

The vvord, Repured, doth not diminish the truth of the iustice, as though it were reputed for iustice, being not iustice in deede, but signifieth, that as it vvvas in it self, so God esteemed & reputed it, as the same greek vvord must needes be taken vva next going before, & i Cor. 4. 1. and els where.

Our Sacraments of the nevy Law giue ex opere operato that grace and iustice of faith vvwhich here is commended. vvwhereas circumsisio vvvas but a signe or marke of the same.

the

Col. ii. 5, 6

Gal. 3, 6

La. 2, 23.

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

1 Cor. 13, 12

the father of vs al, (as it is vvritten: † For, a father of many nations 17
hane I appointed thee) before God, vvhom thou didst belecue,
 vvho quickeneth the dead: and calleth those things that are
 not, as those things that are. † Vvho contrarie to hope be- 18
 leueed in hope: that he might be made the father of many
 nations, according to that vvhich vvas * said to him: so
shal thy seede be, as the starres of heauen, and the sand of the
 sea. † And he vvas not vveakened in faith: neither did he 19
 cōsider his ovvne body novv quite dead, vvhereas he vvas al-
 most an hundred yerres old, and the dead matrice of Sara. † In 20
 the promisse also of God he staggered not by distrust: but
 vvas strengthened in faith, giuing glorie to God: † most ful- 21
 ly knowving that vvhatsoeuer he promised, he is able also to
 doe. † Therefore vvas it also reputed him to iustice. 2

† And it is not vvritten only for him, that it vvas reputed 23
 him to iustice: † but also for vs, to vvhom it shal be repu- 24
 ted beleeuving in him, that raised vp I E S V S C H R I S T our
 Lord from the dead, † vvho vvas deliuered vp for our sinnes, 25
 and rose againe for our iustification.

Gen. 1.

4.
he be
leueed,

Gen. 15.

A N N O T A T I O N S

C H A P. IIII.

Abrahams vvorkes before faith.

1. *Abraham.*] The Apostle disputing in this chapter, as before, against them that thought they might be iustified by their vvorkes done vvithout the grace of Christ and faith in him, proposeth Abraham for an example, and proueth that he had no iustice nor estimation of iustice before God by any vvorkes done before he had faith, or that proceeded not of faith and Gods grace.

Iustice before men, and iustice before God.

2. *By vvorkes.*] If Abraham did any commendable vvorkes before he beleueed Christ, as many Philosophers did, men might count him iust therefore, but in Gods sight (vvho accepteth nothing vvithout faith in him, or that proceedeth not from his grace) he should neuer haue had the estimation of a iust man. Therefore God in the Scriptures repuing him as a iust man, giueth the cause thereof, saying, *Abraham beleueed God, and it vvas reputed to him for iustice.*

Not vvorkes, but mere grace is cause of our first iustificatio.

4. *To him that vvorketh.*] That is to say, He that presumeth of his ovvne vvorkes as done of him self vvithout faith, Gods helpe, and grace: and saying, that grace or iustification vvere giuen to him for his vvorkes: this man doth challenge his iustification as dette, and not as of fauour and grace.

5. *To him that vvorketh not.*] He vvorketh not (in this place) that hath no vvorkes or allegeth not his vvorkes done in his infidelitie as cause of his iustification, but faith in Christ, and that proceeding of mere grace. Vvherevpon S. Augustine saith: *Knowvv thou that faith found thee vniust. And if faith giuen to thee, made thee iust, it found thee a vvicked one vvhom it might make iust. If it found thee vvicked, and of such an one made thee iust, vvhat vvorkes hadst thou being then vvicked? None couldest thou haue (nor canst haue) before thou beleuedest. Beleue then in him that iustificeth the impious, that thy good vvorkes may be good vvorkes in deede.* August. in Psal. 31.

Heretical translation.

6. *As David termeth.*] The Protestants for, *termeth*, translate, *describeth*, for that they vvould haue the ignorant beleue, the vvhole nature & definition of iustification to be nothing els but remission of sinnes, and no grace or inherent iustice giuen from God at al. Vvhen the Apostle vvould say nothing els, but that in the first iustificatio God findeth no good vvorkes or merites to revvard, but only sinnes to forgive vnto such as haue faith in him.

Vvhat is, Sinners covered or not impured.

7. *Covered. s. not impured.*] You may not gather (as the Heretikes doe) of these termes, *covered*, and, *not impured*, that the sinnes of men be neuer truly forgiven, but hidde only. for that derogate much to the force of Christes blood and to the grace of God, by vvhich our offences be truly

c. 15.

10. 1. 29. truly remitted. He is the Lambe that *saketh away* the sinnes of the vworld, that *vratheth*, and
 1 Cor. 6. 11. *blesseth* our sinnes. therefore to couer them, or, not to impute them, is, not to charge vs with
 1. 4. 1. 5. our sinnes, because by remission they be cleane taken away: otherwile it were but a feined for-
 giuenelle. See S. Augustine in psal. 1. enarrat. 2.

11. A scale. The Heretikes vvould proue hereby, that the Sacraments of the Church giue not
 grace or iustice of faith, but that they be notes, markes, and badges only of our remission of sinnes
 had by faith before: because Abraham vvas iust before, and tooke this Sacrament for a scale
 thereof only. To vvhich must be answered, that it folovveth not that it is so in al, because it
 vvas so in the Patriarch, vvho vvas iust before, and vvas therefore as it vvce the founder of
 Circumcision, or he in vvhom God vvould first establishe the same: no more then it folovveth
 that, because the Holy Sacrament of the Altar, remitted not sinnes to Christ nor iustified him, there-
 fore it hath that effect in none. Looke S. Augustine de baptismo contra Donatistam li. 4. c. 24. Vvhere
 you shal see that (though not in Abraham) yet in Isaac his sonne, and so consequently in the rest,
 the Sacrament vvent before, and iustice folovved.

The Sacraments
 are not mere
 markes, but cau-
 ses of iustificati-
 on.

20. For vs, to vvhom it shal be reputed. By this it is most plaine against our Aduersaries, that the
 faith vvhich vvas reputed for iustice to Abraham, vvas his beleeve of an Article revealed to him by
 God, that is to say, his silent and credit giuen to Gods speeches: as in vs his posteritie according to
 the spirit, it is here plainly said, that iustice shal be reputed to vs by beleeuing the Articles of Chri-
 stes death and Resurrection, and not by any fond special faith, *fiducia* or confidence of eche
 mans ovvne salvation, to establishe the vvich fiction, they make no account of the faith Catho-
 like, that is, vvherevvich vve beleeue the Articles of the faith, vvhich only iustificeth, but call it by
 contempt, an historical faith: so as they may terme Abrahams faith, and our Ladies faith, of vvhich
 Luc. 1. 45. it vvas said, Beata quæ credidisti, *Blessed art thou that hast beleeued*. And so in truth they deny
 as vvell the iustification by faith, as by vvorkes.

By vvhat faith
 vve are iustifi-
 ed.

CHAP. V.

Having therefore through faith in Christ, obtained the beginning, he sheweth vvhat
 great cause vve haue to hope for the accomplishment. 12 And then he proceedeth
 in his arguing, and sheweth that as by one, al vvere made sinners, so by one, al
 must be made iust.



1 **B**EING iustified therefore by faith, The Epistle on
 2 "let vs haue peace tovvard God by Imber Saturday
 3 our Lord IESVS CHRIST: † by in vvhitson-
 4 vvho also vve haue" acceſſe through weeke, And for
 5 faith into this grace vvherein many Martyrs.
 6 vve stand, and glorie, in the hope
 7 of the glorie of the sonnes of God. 11 Christian me
 8 † And not only this: but also vve do not vaunt
 9 glorie in tribulations, knowving the felues of the
 that tribulation vvorketh patience: † and patience, proba- certaintie of their
 tion: and " probation, hope. † and hope confoundeth not: salvatiõ, but glo-
 because " the charitie of God is povvred forth in our hartes, rie in the hope
 by the holy Ghost vvhich is giuen vs. † For vvhy did thereof onely,
 Christ, vvhen vve as yet vvve vveake, according to the time vvhich hope is
 die for the impious? † For, scarce for a iust man doth any die: here insinuated
 for perhaps for a good man durſt some man die. † But God to be giuen in
 commendeth his charitie in vs: because, vvhen as yet vve our iustificatiõ,
 vvve sinners, Christ died for vs. † Much more therefore now & is afterward
 being iustified in his blood, shal vve be ſaued from vvrat- to be confirmed
 D d d by tribulation.

c The Heretikes
 fallily translate,
 of no strength, to
 take away al
 free vvill. 20.
 Text. 1380.

by him. † For if, vvhhen vve vvere enemies, vve were re- 10
cõciled to God by the death of his Sonne: much more being
reconciled, shal vve be saued in the life of him. † And not 11
only this: but also vve glorie in God through our Lord
I E S V S Christ, by vvhom novv vve haue receiued recon-
ciliation.

† Therefore, as "by one man sinne entred into this vworld, 12
and by sinne death: and so vnto al men death did passe, in
vvhich al sinned. † For euen vnto the Lavv sinne vvas in the 13
world: but sinne was not imputed, when the law was not. † But 14
death reigned from Adam " vnto Moyse, euen on them also
that sinned not after the similitude of the preuarication of
Adam, vvhich is a figure of him to come. † But not as the of- 15
fence, so also the gift. for if by the offence of one, many died:
much more the grace of God and the gift, in the grace of one
man I E S V S Christ, hath abounded vpon many. † And not as 16
by one sinne, so also the gift, for iudgemēt in deede is of one,
to condemnatiō: but grace is of many offences, to iustificatiō.

sinner.

11 Here vve may
see against the
Heretikes, that
they vvhich be
borne of Christ
and iustified by
him, be made &
constituted iust
in deede, & not
by imputation
only: as al that
be borne of A-
dam, be vniust
and sinners in
truth, & not by
imputation.

† For if in the offēce of one, death reigned by one: much more 17
they that receiue the aboundance of grace and of donatiō &
of iustice, shal reigne in life by one, I E S V S Christ. † Therefore as 18
by the offence of one, vnto al men to condemnation: so also
by the iustice of one, vnto al men to iustification of life.
† For as by the disobedience of one man, many were made 19
sinners: so also by the obedience of one, many 20 shal be
made iust. † But the Lavv entred in, that sinne might abound. 20
And vvhether sinne abounded, grace did more abound. † that 21
as sinne reigned to death: so also grace may reigne by iustice
to life euerlasting, through I E S V S Christ our Lord.

ANNOTATIONS

CHAP. V.

Against the He-
retikes special
faith and secu-
ritie.

1. *Let vs haue.* Vvhether vve read, *Let vs haue peace*, as diuerse also of the Greeke Doctors *ἐχουμεν*
(*Chrysost. Orig. Theodor. Oecum. Theophyl.*) doe, or, *We haue peace*: it maketh nothing for the vaine *ἐχομεν*
securitie and infallible certaintie vvhich our Aduersaries say, euery man ought to haue vpon his
presumed iustification by faith, that him self is in Gods fauour, and sure to be saued: *peace towards*
God, being here nothing els, but the sincere rest, tranquillitie and comfort of minde and
conscience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike
faith, by vvhich, and none other, men be iustified, neither teacheth nor breedeth any such securitie
of saluation. And therefore they haue made to them selues an other faith vvhich they call *Fiduciam*,
quite vvitout the compass of the Creede and Scriptures.

Iustificatiō attri-
buted much

2. *Accesse through faith.* Iustification, implieth al grace and vertues receiued by Christs meri-
ts, but the entrance and accesse to this grace and happy state is by faith, because faith is the ground
and

and first foundation to build on, and pore to enter into the rest. Vvwhich is the cause that our iustification is attributed to faith, namely in this Epistle, though faith it self be of grace also.

9. *Probation hope.*) This refelleth the error also of the Protestants, that vvould haue our hope to hold only on Gods promises, and not a vvhit on our doings. Vvhere vve see that it standeth (and is strengthened also) vpon patience and constancie, and good probation and trial of our selues in aduerities: and that so grounded vpon Gods promises and our ovvne doings, it neuer confoundeth.

10. *Charitie is pouured.*) Charitie also is given vs in our first iustification, and not only Imputed vnto vs, but is deede invvardly pouured into our hartes by the Holy Ghost, vvho vvith and in his giites & grace is bestowed vpon vs. for this Charitie of God is not that vvich is in God, but that vvich he giueth vs, as S. Augustine expoundeth it: *li. de Sp. & lit. c. 21.* Vvho referreth this place also to the grace of God giuen in the Sacrament of Confirmation. *de bapt. cont. Donat. li. 1 c. 10.*

11. *By one man sinne entered.*) By this place specially the Church of God defendeth and proueth *Conc. Tri.* against the old Heretikes the Pelagians, that denied children to haue any original sinne, or to be *sej. 1 decr.* baptized for the remission thereof: that in and by Adam al be conceived, borne, and constituted *de pec. orig.* sinners. Which no lesse maketh against the Caluinists also, that affirme, Christiā mens children to be holy from their mothers wombe. And the same reason vvich S. Augustine deduceth (*li. 1 c. 2. p. de pec. merit.*) out of this text, to proue against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sinnes, serueth against Erasmus and others, inclining rather to that new exposition, then to the Churches and fathers graue iudgement herein. *Conc. Mileuitanum c. 2.*

12. *Into Moyses.*) Euen in the time of the Law of nature, vvhen men knew not sinne, and therefore it could not by mans iudgement be imputed: and in the time of Moyses Law, vvhen the commandement taught them to know it, but gaue them no strength nor grace to auoid it, sinne did reigne, and therevpon death and damnation, euen til Moyses *inclusiue*, that is to say, euen til the end of his Law. And that not in them onely vvich actually sinned, as Adam did, but in infants vvich neuer did actually offend, but onely vvere borne and conceived in sinne, that is to say, hauing their natures defiled, destitute of iustice, and auerted from God in Adam, and by their descent from him: Christ onely excepted, being conceived vvithout mans seede, and his mother for his honour and by his special protection (as many godly deuout men iudge) preferred from the same.

13. *That sinne might abound.*) That, here hath not the signification of causality, as though the Law vvere giuen for that cause to make sinne abound: but it noteth the sequelle, because that followed thereof, and so it came to passe, that by the prohibition of sinne, sinne increased: by occasion vvhereof, the force of Christes grace is more amply and abundantly bestowed in the new Testament.

to faith as to the fundation.

Our hope is strengthened by vvell doing.

Charitie is a qualitie in vs.

Al by Adam borne in original sinne.

Christ only not conceived in sinne, and (as is thought) our B. Lady.

The Law did not cause more sinne, though that vvhere the sequelle thereof,

CHAP. VI.

He exhorteth vs, now after Baptisme, to liue no more in sinne, but to vvake in good vvorkes: because there vve died to the one, and rose againe to the other. 14. (Grace also giuing vs sufficient strength) 16. and vvere made free to the one, and seruants to the other. 21. and specially because of the fruite here, and the end afterward, both of the one and of the other.

1 **W**HAT shal vve say then? Shal vve continue in
2 sinne that grace may abound? † God forbid. For
3 vve that are dead to sinne, how shal vve yet liue
therein? † ^b Are you ignorant that al vve vvich
are baptized in Christ I E s s, in his death vve are baptized?
4 † For :: vve are buried together vvith him by Baptisme into
death: that as Christ is risen from the dead by the glorie of
5 the father, so vve also may vvake in newnesse of life. † For
if vve be become complanted to the similitude of his death,

D d d ij

vve

b. The Epistle vpo the 6 Sunday after Pentecost.

:: Remission of sinne, new life, sanctification, and iustificatio, are giuen by baptisme, because it resemblieth in vs and applieth to vs Christes death and resurrection, and engasteth vs into him.

vve shal be also of his resurrection. † Knowing this, that 6
our old man is crucified vvith him, that the body of sinne
may be destroied, to the end that vve may serue sinne no
longer. † For he that is dead, is iustified from sinne. † And 7
if vve be dead vvith Christ, vve beleue that vve shal liue 8
also together vvith Christ. knowing that Christ rising 9
again from the dead, novv dieth no more, death shal no more
haue dominion ouer him. † For that he died, "to sinne he 10
died once: but that he liueth, he liueth to God. † So thinke 11
you also, that you are dead to sinne, but alieue to God in Christ
I E S V S our Lord. -†

† Let not" sinne therefore reigne in your mortal body, that 12
you obey the concupiscences thereof. † But neither doe ye 13
exhibite your members instruments of iniquitie vnto sinne:
but exhibite your selues to God as of dead men, alieue: and
your members instruments of iustice to God. † For sinne 14
shal not haue dominion ouer you. for you are not vnder the
Lauv, but vnder grace.

† Vwhat then? shal vve sinne, because vve are not vnder 15
the Lauv, but vnder grace? God forbid. † * Knowv you not 16
that to vvhom you exhibite your selues seruants to obey, you
are the seruants of him vvhom you obey, vvwhether it be of
sinne, to deaht, or of obedience, to iustice. † But thanks be to 17
God, that you vv ere the seruants of sinne, but :: haue obeied
from the hart, vnto that" forme of doctrine, into the vv which
you haue been deliuered. † And being made free from sinne, 18
you vv ere made seruants to iustice. † I speake an humane 19
thing, because of the infirmitie of your flesh. for as you haue
exhibited your members to serue vncleannesse and iniquitie,

vnto iniquitie: so now exhibite your mēbers to serue iustice,
:: vnto sanctification. † For when you vv ere seruants of sinne, 20
you vv ere free to iustice. † What fruite therefore had you then in 21
those things, for vv which novv you are ashamed? for the end
of them is death. † But novv being made free from sinne, 22
and become seruants to God, you haue your fruite vnto san-
ctification, but the end, life euerlasting. † For the stipends 23
of sinne, death. but" the grace of God, life euerlasting in
Christ I E S V S our Lord. -†

Here againe
is signified, that
our discharge
fro the bondage
of sinne, is by
the Christian
faith, & by obe-
dience to the
vvhole doctrine
of Christs reli-
gion: in that the
Apostle attribu-
teth this their
deliuerance fro
sinne, to their
humble recei-
uing of the Ca-
tholike faith.

The Epistle vps
the 7 Sunday
after Pentecost.

He signifieth
that as vvhen
they vv ere sub-
iect to sinne by
continual & ofte
vvorking vvic-
kednes, they in-
creased their in-
iquitie: that so
also novv being
iustified, they
may & should
by external
vvorkes of iu-
stice, increase
their iustice and
sanctification.

Io. 8, 34.
1. Per. 2,
19.

ANNOT.

ANNOTATIONS CHA P. VI.

9. *We that are baptized.*) That vvhich before he chalenged from the Lavv of Moyſes, to faith, is now attributed to baptiſme, vvhich is the firſt Sacrament of our faith and the entrance to Chriſtian religion. Whereby it is plaine that he meaneth not onely faith to iuſtifie, but the Sacraments alſo, and al Chriſtian religion, vvhich he calleth the Lavv of ſpirit, grace, and faith. Not only faith.

8. *Old man, body of ſinne.*) Our corrupt ſtate ſubicct to ſinne and concupiſcence, comming to vs from Adam, is called the *Old man*: as our perſon reformed in & by Chriſt, is named the *New man*. And the lumpie and maſſe of ſinnes vvhich then ruled, is called the corps or body of ſinne. The old man, & the new.

10. *To ſinne he died.*) Chriſt died to ſinne, vvhich by his death he deſtroied ſinne: Vve die to ſinne, in that vve be diſcharged of the powver thereof, vvhich before vvas as it were the life of our perſons, and commaunded al the partes and faculties of our ſoule and body: as contrarietie vve live liue to God, vvhich his grace ruleth and vvorkeſh in vs, as the ſoule doth rule our mortal bodies. Dying to ſinne. Living to God.

12. *Sinne reigne.*) Concupiſcence is here named ſinne, becauſe it is the effect, occaſion, and matter of ſinne, and it as it were a diſeaſe or infirmicie in vs, inclining vs to it, remaining alſo after Baptiſme according to the ſubſtance or matter thereof: but it is not properly a ſinne, nor forbidden by commaundement, til it reigne in vs, and vve obey and folow the deſires thereof. *Auguſt. li. de nupt. & concupſc. c. 23. Cont. 1. epiſt. Pelag. li. 1. c. 13. Conc. Trident. Seſſ. 5. decret. de pec. orig.* How concupiſcence is called ſinne.

17. *Forme of doctrine.*) At the firſt conuerſion of euery nation to the Catholike faith, there is a forme & rule of beleeſe ſet downe, vnto vvhich vvhich the people is once put by their Apoſtles, they muſt neuer by any perſuaſion of men alter the ſame, nor take of man or Angel, any new doctrine or Analogue of faith, as the Proteſtants call it. The doctrine of our firſt Apoſtles.

21. *The grace of God, life eueraſting.*) The ſequelle of ſpeache required, that as be ſaid, death or damnation is the ſtipend of ſinne, ſo life eueraſting is the ſtipend of iuſtice, and ſo it is, and in the ſame ſentence he ſpake in the laſt chapter: *that as ſinne reigneth to death, ſo grace reigneth by iuſtice to life eueraſting.* but here be changed the ſentence ſomewhat, calling life eueraſting *grace*, rather then *reward*: becauſe the merites by vvhich vve attaine vnto life, be al of Gods giſt and grace. *Auguſt. Ep. 105 ad Sixtum.* Life eueraſting a ſtipend, and yet grace.

CHAP. VII.

Our former huſband (ſinne) vviſh his lavv, is dead in Baptiſme: and now vve are married to an other huſband (to Chriſt) to bring forth children to God, that is, good vvorkeſ. 7 And how the Lavv being good, vvas yet to vs the lavv of ſinne and death, becauſe concupiſcence reigned in vs. 17 But now by Baptiſme grace reigneth in vs, though alſo concupiſcence doth remaine and tempt vs ſtill.

1. Cor. 7.
39.



1 RE you ignorant brethren (for I ſpeake to them that know the Lavv) that the Lavv hath dominion ouer a man as long time as he liueth? † for *the vvoman that is vnder a huſband: † her huſband liuing is bound to the lavv, but if her huſband be dead, ſhe is looſed from the lavv of her huſband. † Therefore her huſband liuing, ſhe ſhal be called an aduoutereſſe if ſhe be vvith an other man: but if her huſband be dead, ſhe is delivered from the lavv of her huſband: ſo that ſhe is not an aduoutereſſe if ſhe be

† Nothing but death diſſolueth the band betvvixt man & vvife: though for fornication one may depart from an others companie, therefore to marry againe is aduouterie, during the life of the partie ſeparated.

D d iij vvith

∴ Being novv baptised and dead to sinne, & engrafted in Christs mystical body, you are discharged of the Lavv of Moyſes, and are free in Chriſt.

∴ By Baptiſme vve haue not Chriſtes iuſtice imputed to vs, but an inward newneſſe of ſpirit giuen vs and reſident in vs.

∴ Sinne or concupiſcence which vvas a ſleepe before, vvas wakened by prohibition, the Lavv not being the cauſe thereof, nor giuing occaſion thereto, but occaſion being taken by our corrupt nature to reſiſt that which was commaunded.

vwith an other man. † Therefore my brethren ∴ you alſo are 4 made dead to the Lavv by the body of Chriſt: that you may be an other mans vvho is riſen againe from the dead, that vve may fructifie to God. † For vvhen vve vv ere in the fleſh, & the paſſions of ſinnes, that vv ere by the Lavv, did vv orke in our members, to fructifie vnto death. † but novv vve are 6 looſed from the lavv of death, vv herein vve vv ere detained: c in ſo much vve ſerue in ∴ nevvnelle of ſpirit, and not in the oldnes of the letter.

† Vvhat ſhal vve ſay then? is the Lavv ſinne? God for- 7 bid. But ſinne I did not know, but by the Lavv. for concupiſcence I knew not, vnleſſe the lavv did ſay: *"Thou ſhalt not covet."* † But ∴ occaſion being taken, ſinne by the commaundement 8 vvrought in me al cōcupiſcence. For vvithout the Lavv ſinne vv as dead. † And I liued vvithout the Lavv ſometime. But 9 vvhen the commaundement vv as come, ſinne reuiued. † And 10 I vv as dead: and the commaundement, that vv as vnto life, the ſame to me vv as found to be vnto death. † For ſinne 11 taking occaſion by the commaundement, ſeduced me, and by it killed me. † Therefore * the Lavv in deede is holy, and the 12 commaundement holy, and iuſt, and good.

† That the vv which is good, to me vv as it made death? God 13 forbid. but ſinne, that it may appeare ſinne, by the good thing vvrought me death: that ſinne might become ſinning aboue meaſure by the cōmaundemēt. † For vve know that the Lavv 14 is ſpiritual, but I am carnal, ſold vnder ſinne. † For that vv which 15 I vv orke, I vnderſtand not. for "not that vv which I vv il, the ſame do I: but vv which I hate, that I doe. † And if that vv which 16 I vv il not, the ſame I doe: I cōſent to the Lavv, that it is good.

† But novv, not I vv orke it any more, but the ſinne that 17 dvvelleth in me. † For I know that there dvvelleth not in me, 18 that is to ſay, in my fleſh, good. For to vv il, is preſent vvith me, but to accompliſh that vv which is good, I finde not. † For 19 "not the good vv which I vv il, that doe I: but the euil" vv which I vv il not, that I doe. † And if that vv which I vv il not, the 20 ſame I doe: novv not I vv orke it, but the ſinne that dvvelleth in me. † I finde therefore, the Lavv, to me hauing a vv il 21 to doe good, that euil is preſent vvith me. † For I am de- 22 lighted vvith the lavv of God according to the inward man: † but I ſee an other lavv in my members, repugning to the 23 lavv of my minde, and captiuing me in the lavv of ſinne that

is

c. 554 d. 11.
A. 560 v

Exo. 20.
17. Deut.
5, 21.

1. Tim. 1,
8.

The Epistle in a
Votive Masse
for sinnes.

- 24 is in my members. † Vnhappie man that I am, vvho shal
 25 deliuer me from the body of this death? † The grace of God
 by I E S V S Christ our Lord. † Therefore I myself " vvith the
 minde cserue the lavv of God, but vvith the flesch, the lavv
 of sinne.

o dev-
 λωμ

AN NOTATIONS CHAP. VII.

7. *Thou shalt not covet.*) It is not the habitual concupiscence or infirmite of our nature or sensual desire or inclination to evil, coueting against the spirit, that is forbidden properly in this precept: but the consent of our reason and minde vnto it, to obey and folovv the luites thereof, that is a sinne and prohibited.

Actual concupiscence forbidden, not habitual.

13. *That which I vvarke.*) This being vnderstood of S. Paul him self or any other iust person, the sense is, that the flesch and inferior part stirreth vp diuerse disordered motions and passions or perturbations against the minde, and vpon such a soden sometimes inuadeth the same, that before it attended, or reason can gather it self to deliberate, mā is in a sort (though vnvittuigly) entangled. Vvich as soone as it is perceived, being of the iust condemned, reiectet, and resisted, neuer maketh him a sinner.

Soden inuoluntarie motions are no sinne.

15. *Not that which I vvill.*) He meanceth not, that he can do no good that he vvilleth or desireth, or that he is euer forced to do that vvich his vvill agreeth not vnto: but that by reason of the forcible esse of concupiscence, vvhereof he can not rid him self during life, he can not accomplish avvay free vvill. at the desires of his spirit and minde, according as he saith to the Galatians, *The flesch coneteth against the spirit, and the spirit against the flesch, that not vvhatsoeuer you vvill, you can do.*

Concupiscence taketh not avvay free vvill.

19. *Not the good vvich I vvill.*) So may the iust alio be forced by the rage of concupiscence or sensual appetite, to do or suffer many things in his inferior part or external members, vvich his vvill consenteth not vnto. And so long it is so farre from sinne, that (as S. Augustine saith) he neede neuer say to God, *forgiue vs our sinnes*, for the same. for, sinne is voluntarie, and to be not these passions.

Sinne is voluntarie, and otherwise it is no sinne.

19. *Which I vvill not.*) It maketh not anything against free vvill that the Apostle saith, that good men do or suffer sometimes in their bodies, that vvich the vvill agreeth not vnto: but it proueh plainly free vvill, because the proper act thereof, that is, to vvill or nill, to consent or dissent, is euer (as you may see here) free in it self: though there may be internal or external force to stay the members of a man, that they obey not in euery act, that vvich the vvill commaundeth or prescribeth. And therefore that is neuer imputed to mā vvich he doth in his external or internal faculties, vvhen vvill concurreth not. Yea aftervvard (v. 20) the Apostle saith, *Non ego operor*, man doeth not that vvich is not done by his vvill: vvich doth most euidently proue free vvill.

23. *With the minde, vvith the flesch.*) Nothing done by concupiscence (vvich the Apostle here calleth sinne) vvherevnto the spirit, reason, or minde of man consenteth not, can make him guilty before God. Neither can the motions of the flesch in a iust man euer any vvhit defile the operations of his spirit, as the Lutherans do hold: but make them often more meritorious, for the continual iust mans actiōs combat that he hath vvith them. for it is plaine that the operations of the flesch and of the spirit do not concurre together to make one acte, as they imagine: the Apostle concluding cleane contrarie, say. That in minde he serueth the Lavv of God, in flesch the lavv of sinne, that is to say, concupiscence.

Concupiscence defileth not a sinner as the Lutherās say.

CHAP. VIII.

That nowv after Baptisme vve are no more in state of damnation, because by the grace vvich vve have receiued, vve are able to fulfil the Lavv: vvaile vve do vvillfully giue the dominion againe to concupiscence. 18 Then because of the performances that thou vvrote) he comforteth and exhorteth them vvith many reasons.

THERE



HERE is novv therefore no damnation 1
to them that are in Christ I E S V S : that
walke not according to the flesh. † For the 2
lawv of the spirit of life in Christ I E S V S,
hath deliuered me from the lawv of sinne
and of death. † For that vvhich vvas 3
impossible to the Lawv, in that it vvas
vveakened by the flesh: God sending his sonne in the simi-
litude of the flesh of sinne, euen of sinne damned sinne in

∴ This conuin-
ceth against the
Churches ad-
uersaries, that
the lawv, that is,
gods cōmaun-
demēts may be
kept, & that the
keeping thereof
is iustice, & that
in christian men
that is fulfilled
by Christs grace
vvhich by the
force of the
Lawv could ne-
uer be fulfilled.

the iustification of the lawv might be ful- 4
filled in vs, vvhō vvalke not according to the flesh, but ac-
cording to the spirit. † For they that are according to the 5
flesh, are affected to the things that are of the flesh, but they
that are according to the spirit: are affected to the things that
are of the spirit. † For the vvifedom of the flesh, is death: 6
but the vvifedom of the spirit, life and peace. † Because the 7
vvifedom of the flesh, is an enemy to God: for to the law of
God it is not subiect, neither can it be. † And they that are 8
in the flesh, can not please God. † But you are not in the flesh, 9
but in the spirit, yet if the Spirit of God dwell in you. But if
any man haue not the Spirit of Christ, the same is not his.
† But if Christ be in you: the body in deede is dead because 10
of sinne, but the spirit liueth because of iustification. † And 11
if the Spirit of him that raised vp I E S V S from the dead, dwell
in you: he that raised vp I E S V S CHRIST from the dead, shal
quicken also your mortal bodies, because of his Spirit dwelling
in you. † Therefore brethren, vve are debtors: not to the 12
flesh, to liue according to the flesh. † For if you liue accor- 13
ding to the flesh, you shal die. but if by the spirit, you mort-
tifie the deedes of the flesh, you shal liue. † For vvhosoeuer 14
∴ are ledde by the spirit of God, they are the sonnes of God.
† For *you haue not receiued the spirit of seruitude againe in 15
feare: but *you haue receiued the spirit of adoption of sonnes,
vvherein vve crie: Abba, (father). † For the Spirit him self, 16
giueth testimonie to our spirit, that we are the sonnes of God. 17
† And if sonnes, heires also: heires truly of God, and coheires
of Christ: † yet if vve suffer vvith him, that vve may be also
glorified vvith him.

† For I thinke that the passions of this time are not con- 18
digne to the glorie to come that shal be reuealed in vs. † For 19
the expectation of the creature, expecteth the reuelation of
the

The Epistle vpo
the 8 Sunday
after Pentecost.

∴ He meaneth
not that the
Childre of God
be violently cō-
pelled against
their vvvilles, but
that they be
sweetly drawve,
moued, or indu-
ced to do good.
Aug. Enchirid. c.
64. De verb. Do.
ser. 43 c. 7. et de
verb. Apost. ser.
13 c. 11. 12.

The Epistle vpo
the 4 Sunday
after Pentecost,
and for many
Martyrs.

conuincit

2. Tim. 1,
7, Gal.
4, 5.

condig-
na ad
gloriam

tuous boldnes and audacitie. For it is the gulfe that many proud persons, both in this age and alwaies, haue by Gods iust iudgement perished in, founding thereon most horrible blasphemies against Gods mercie, nature, and goodnes, and diuers damnable errorrs against mans free will, and against al good life and religion. This high conclusion is here set downe for vs, that vve may learne to knowe of vvhom vve ought to depend in al our life, by vvhom vve expect our saluatiō, by vvhose providence al our graces, giftes, and vvorkes do stand: by vvhich an euerlasting gracious determination, our redemption, vvhich is in Christ I E S V S, vvas designed: & to giue God inexcusable thanks for our vocation and preferment to the state vve be in, before the lewes, vvhō deserved no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said eminent truth of Gods eternal predestination standeth (as vve are bound to beleue vnder paine of damnation, vvhether vve vnderstand how or no) & so S. Augustine in al his diuine vvorkes vvritten of the same (*De gratia & lib. arb. De corrept. & gratia. Ad articulos falsō impositor.*) defendeth, declareth, proueth, and conuinceth, that it doth stand (I say) vvith mans free will and the true libertie of his adions, and forceth no man to be either ill or good, to sinne or vertue, to saluation or damnatiō, nor taketh away the meanes or nature of merites, and cooperation vvith God to our owne and other mens saluation.

uerenced, and vvhich it teacheth vs.

Gods predestination taketh not away free will.

18. I am sure. This speache is cōmon in S. Paul according to the latin translation, vvhen he had no other assured knowledg but by hope: as *Rō. 15. 14. 2 Tim. 1. 1. Heb. 6. 9.* Vvhere the Greeke vvord signifieth only a probable persuasion. And therefore except he meane of him self by special reuelation, or of the predestinate in general, (in vvhich tvo cases it may stand for the certitude of faith or infallible knowledg) othervvise that euery particulat man should be assured infallibly that his self should be iustified, and not that onely, but sure also neuer to sinne, or to haue the gift of perseuerance, and certaine knowledg of his predestination: that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Councel of Trent. *Seff. 6. c. 9. 12. 13.*

No man ordinarily is sure of his saluation, but only in hope.

C H A P. IX.

With a protestation of his sorow for it (lest they should thinke him to reioyce in their perdition) he insinuateth the Iewes to be reprobate, although they come of Abrahams flesh, & saying, to be the sonnes of God, goeth not by that, but by Gods grace: 19. considering that al vvhere one damned masse. 24. by vvhich grace the Gentils to be made his people: and so the prophet to haue foretold of them both. 30. And the cause hereof to be, that the Gentils submit them selues to the faith of Christ, vvhich the Iewes vvill not.



MAY I SPEAKE the verity in Christ, I lie not, my conscience bearing me vvitness in the holy Ghost, † that I haue great sadness & continual sorow in my hart. † For I vvished, my self to be an anathema from Christ for my brethren, vvhō are my kinsmen according to the flesh, † vvhō are Israēlites, vvhose is the adoption of sonnes, and the glorie, and the testament, and the law giuing, and the seruice, and the promises: † vvhose are the fathers, & of vvhom Christ is according to the flesh, vvhō is aboue al things God blessed for euer. Amen.

† But not that the vvord of God is frustrate. For, not al that are of Israēl, they be Israēlites: † nor they that are the seede of Abrahā, al be children: *but in Isaac shal the seede be called vnto thee:* † that is to say, not they that are the childre of the flesh, they are the children of God: but they that are the children of the promise, are esteemed for the seede. † For the vvord of the

E e e ij prom

πλιν
μα, Con-
fide. Hiero.
7. 9 ad Al-
24.

c. 12. λα-
τρία,

Gen. 21,
12.

promise is this, *According to this time vvil I come: and Sara shal haue a*

S. Hierom. q.
10. ad Hedi-
biam.

*Al. the epistle
surely to the Ro-
mans: needeth in-
terpretatiō, and is
enwrapped with
fgreat obscurities
that to understād
it we neede the
helps of the Holy
Ghost, who by
the Apostle did
dicit these same
things: but especia-
lly this place.
Howbeit nothing
pleaseth vs but
that which is Ec-
clesiastical, that
is, the sense of the
Church.*

sonne. † And not only she, But * Rebecca also conceiuing 10
of one copulation, of Isaac our father. † For vvhen they 11
vvere not yet borne, nor had done any good or euil (that
the purpose of God according to election might stand) †
not of vvorkes, but of the caller it vvvas said to her: That 12
the elder shal serue the yonger, as it is vvritten: *Iacob I loued, but Esau I 13*
hated.

† Vvhat shal vve say then? Is there iniquitie vvith God? 14
God forbid. † For to Moyse he saith, *I vvil haue mercie on vvhom 15*
I haue mercie: and I vvil shew mercie to vvhom I vvil shew mercie. † Ther- 16
fore it is not of the vviller, nor the runner, but of God that
sheweth mercie. † For the Scripture saith to Pharaο: *That 17*
to this very purpose haue I raised thee, that in thee I may shew my power: and
that my name may be renorred in the vvhole earth. † Therefore on 18
vvhom he vvil, he hath mercie: and vvhom he vvil, he doth
indurate.

† Thou saiest therefore vnto me: Vvhy doth he yet com- 19
plaine? for vvho resisteth his vvil? † O man, vvho art 20
thou that doest ansvver God? Doth the vvorke say to him
that vvrought it: Vvhy hast thou made me thus? † Or hath 21
not the potter of clay, povver, of the same masse to make
one vessel vnto honour, and an other vnto cōtumelie? † And 22
if God vvilling to shew vvrrath, and to make his might
knovven, sustained in much patience the vessels of vvrrath
apte to destruction, † that he might shew the riches of 23
his glorie vpon the vessels of mercie vvwhich he prepared vn-
to glorie.

*:: That God is
not the cause of
any mans repro-
bation or dam-
nation, other-
vvise then for
punishment of
his sinnes, he
sheweth by
that he expect-
eth al mens
amendement
vvith great pa-
tience, and con-
sequently that
they haue also
free vvil.*

† Vvhom also he hath called, vs, not only of the Ievves, 24
but also of the Gentiles, † as in Osee he saith, *I vvil call that 25*
vvhich is not my people, my people: and her that vvvas not beloued, beloued: and
her that hath not obtained mercie, having obtained mercie. † And it shal be, in 26
the place vvhere it vvvas said to them, *you are not my people: there they shal be*
called the sonnes of the liuing God. † And Esaie crieth for Israel, *if the 27*
number of the children of Israel be as the sand of the sea, the remaine shal be
saued. † For consummating a vvord, and abbridging it in equitie: because a 28
vvord abridged shal our Lord make vpon the earth. † And as Esay fore- 29
told, *vntles the Lord of Sabaoth had left vs seed: vve had been made like So-*
dom, and vve had been like as Gomorrah.

† What shal vve say then? That the Gentiles vvwhich pur- 30
sued not after iustice, haue apprehended iustice, but the ius-
tice that is of faith. † But Israel in pursuing the lavv of iu- 31
stice, is not come vnto the lavv of iustice. † Vvhy so? Be- 32
cause,

Gen. 18,
10.
Gen. 25,
21.

Gen. 25,
23.
Mal. 1, 2.

Exo. 33,
19.

Exo. 9,
16.

apted,
fitted

Of. 2, 23.

Of. 1, 10
Ej. 10,
22.

Ej. 1, 9.

Es. 8, 14.
28, 16.

33 cause not of faith, but as it vvere of vvorkes. for^c they haue stombled at the stone of stombling, † as it is vvritten, Behold I put in Sion a stone of stombling, and a rocke of scandal: and vvho soeuer belieueth in him, shall not be confounded.

^c Here vve see that they are the cause of their owne damnation by infidelity.

A N N O T A T I O N S

CHAP. IX.

1. *Anáthema.*] *Anáthema*, by vse of Scripture is either that vvhich by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrariwise, that vvhich is reiected, seuered, or abandoned from God, as cursed and detested, and therefore is to be avoided. And in this later sence (according as S. Paul taketh it 1 Cor. 16. *If any loue not our Lord Iesus Christ, be he Anathema*, that is to say, Avvay vvith him, Accursed be he, Bevvare you company not vvith him) the Church and holy Councils vse the vvord for a curse and excommunication against Hereticks and other notorious offenders and blasphemers. Nowv hovv the Apostle, vvishing him self to be Anathema from Christ to saue his Countrie mens soules, did take this vvord, it is a very hard thing to determine. Some thinke, he desired enely to die for their saluation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so still for to saue their soules. Others, that he vvished vvhat malediction or separation from Christ soeuer that did not imply the disfaour of God towards him, nor take avvay his loue toward God. This only is certaine that it is a point of vnspcakable charitie in the Apostles breast, and a paterne to all bishops and Priests, hovv to loue the saluation of their Hocke. As the like vvvas vvtered by Moyse vvhen he said, *Either forgive this people, or blot me out of thy booke.*

Anathema.

In vvhat sence S. Paul vvished to be anathema.

Ecc. 11, 12.

6. *Nor al of Israel.*] Though the people of the Ievves vvvere many vvaises honoured and privileged, and namely by Christs taking flesh of them: yet the promise of grace and saluation vvvas neither onely made to them, nor to all them that carnally came of them or their fathers: Gods election and mercie depending vpon his owne purpose, vvill, and determination, and not tied to any nation, familie, or person.

Gods promise not made to carnal Israel.

7. *But in Isaac.*] The promise made to Abraham vvvas not in Ismael, vvho vvvas a sonne borne onely by flesh and nature: but in Isaac, vvho vvvas a sonne obtained by promise, faith, and miracle: and vvvas a figure of the Churches children borne to God in Baptisme.

Isaac preferred before Ismael.

10. *Of one copulation.*] It is proued also by Gods choosung of Iacob before Esau (vvho vvvere not onely brethren by father and mother, but also tvvinnes, and Esau the elder of the tvvvo, vvvhich according to carnal count should haue had the preeminence) that God in giuing graces soloueth not the temporal or carnal prerogatiues of men or families.

Iacob before Esau.

11. *Not yet borne.*] By the same example of those tvvinnes, it is euident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to Gods fauour before others, by their owne merites: because God, vvhen he made choise, and first loued Iacob, and refused Esau, respected them both as il, and the one no lesse then the other guilty of damnation for original sinne, vvvhich vvvas alike in them both. And therefore vvhere iustly he might haue reprobated both, he saued of mercie one. Vvvhich one therefore, being as il and as void of good as the other, must hold of Gods eternal purpose, mercie, and election, that he vvvas preferred before his brother vvvhich vvvas elder then him self, and no vvorse then him self. And his brother Esau on the other side hath no cause to complaine, for that God neither did nor suffered any thing to be done towards him, that his sinne did not deserue. for although God elected eternally & giue his first grace vvithout al merites, yet he doth not reprobate or hate any man but for sinne, or the foresight thereof.

By the example of Iacob and Esau, is shewed Gods mere mercie in the elect, and iustice in the reprobate.

14. *Is there iniquitie?*] Vpon the former discourse that of tvvvo persons equal, God calleth the one to mercie, and leaueth the other in his sinne, one might inferre that God vvvere vnjust, or an acceptor of persons. To vvvhich the Apostle ansvvereth, that God vvvere not acceptor of persons nor indifferent in deede, so to vse the matter vvhere grace or saluation vvvere due. As sons, is declared if tvvvo men being Christened, both beleue vvell, & liue vvell: if God should giue heauen by familiar ex-
to the one, & should damne the other, then vvvere he vnjust, partial, & forgetful of his promises. If both be vvorthy of damnation (as al are before they be first called to mercie) then the matter standeth on mere mercie, and of the giuers vvill and liberaltie, in vvvhich case partialitie hath no place. As for example.

That God is not vnjust, or an acceptor of persons.

Ecc. ij

1. Tvvo

S. Augustines example is of two debtors: the one forgiveth all, and the other put to pay all, by the same creditor. *li. de predest. & gra. cap. 4.*

1 Two malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the lavv procede on the other.

2 The theefe that is pardoned, can not attribute his escape to his ovvne desertings, but to the Princes mercie.

3 The theefe that is executed, can not challenge the Prince that he vvas not pardoned also: but must acknowledge that he hath his deserting.

4 The standers by, must not say, that he vvas executed because the Prince vwould not pardon him: for that vvas not the cause, but his offense.

5 If they aske further, vvhy the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, so iustice is necessarie and commendable.

6 But if it be further demaunded vvhy Iohn rather then Thomas vvas executed: or Thomas rather then Iohn pardoned: answer, that (the parties being othervvise equal) it hangeth merely and vvholly vpon the Princes vvill and pleasure.

In al this mercie of God tovwards some, and iustice tovwards other some, both the pardoned vvork by their ovvne free vvill, and thereby deserue their saluation: and the other no lesse by their ovvne free vvill, vvithout al necessitie, vvork vvvickednes, & them selues and only of them selues procure their ovvne damnation. Therefore no man may vvithout blasphemie say, or can truly say, that he hath nothing to doe tovwards his owne saluation, but vvill liue, and thinketh he may liue vvithout care or cogitation of his end the one vvay or the other, saying, If I be appointed to be saued, be it so: if I be one designed to damnation, I can not helpe the matter: come vvhat come may. Al these speaches and cogitations are sinful & come of the enemy, and be rather signes of reprobation, then of election. Therefore the good man must vvithout searche of Gods secretes, vvork his ovvne saluation and (as S. Peter saith) *make his election sure by good vvorkes*, vvith continual hope of Gods mercie, being assured that if he beleuee vvell and doe vvell, he shal haue vvell. for example, if a husband man should say, If God vvill, I shal haue come ynough: if not, I can not make it, and so neglect to till his ground: he may be sure that he shal haue none, because he wrought not for it. An other man vvith his diligence in tilling and ploughing, and committeth the rest to God, he findeth the fruite of his labours.

16. *Not of the vviller.*) If our election, calling, or first coming to God, lay vvholly or principally vpon our ovvne vvill or vvorkes: or if our vvilling or endeavouring to be good, vvould serue vvithout the helpe and grace of God, as the Pelagians taught, then our election vvould be vvholly in our selues, vvich the Apostle denieth. and then might Pharaos and other indurate persons (vvhom God hath permitted to be obdurate, to shew his power and iust iudgement vpon them) be converted vvhen them selues list, vvithout Gods helpe and assistance: vvhereas vve see the contrarie in al such obstinate offenders, vvhom God for punishment of former sinnes, vvitheth not vvith his grace, that by no threatens, miracles, nor persuasion, they can be converted. Vvherevpon vve may not vvith Heretikes inferre, that man hath not free vvill, or that our vvill vvorketh nothing in our conversion or coming to God: but this onely, that our vvilling or vvorking of any good to our saluation, cometh of Gods special motion, grace, and assistance, and that it is the secondary cause, not the principall.

17. *To this purpose haue I raised.*] He doth not say, that he hath of purpose raised or set him vp to sinne, or that he vvas the cause of the same in Pharaos, or that he intended his damnation directly or absolutely, or any othervvise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened & obstinate offenders) that he vvith long patience & toleration expected his conversion, and (as S. Chrysostome interpreteth

Predestination and reprobation take not away free vvill, neither must any man be retchlesse & desperate.

Our election or conversion is not of our selues, but of Gods grace and mercie.

1 So likewise, God seeing al mankind and every one of the same in a general condemnation, and masse of sinne, in and by Adam, deliuereth some, and not other-some.

2 Al that be deliuered out of that common damnation, be deliuered by grace and pardon, through the meanes and merits of Christ.

3 Such as he left in the common case of damnation, can not complaine, because they haue their deserting for sinne.

4 Vve may not say that such be damned, because God did not pardon them, but because they had sinned, and therefore deserued it.

5 That some should be damned, and not al pardoned, and other some pardoned rather then al condemned, is agreeable to Gods iustice & mercie: both vvich vertues in Gods providence tovwards vs are recommended.

6 That Saul should be rather pardoned then Caiphas (I meane vvhere vvwo be equally euil and vvdeserving) that is onely Gods holy vvill and appointment, by vvich many an vnnvvorthy man getteth pardon, but no good or iust or innocent person is euer damned.

1. Pet. 1.
10.

interpreteth this word, *Exaltati*) preferred him alieue to repent, vvhom he might iustly haue condemned before. In the 9 of Exodus, vvhence this allegation is, vve reade, *Possuie, I haue put or set thee up*, as here, *I haue raised thee*. that is to say, I haue purposely aduanced thee to be so great a king, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such vvhom I haue for so great sinnes forsaken, and also to shew to the vvorlde, that no obstinacie of neuer so mightie offenders can resist me to doe any thing vvhich shal not fall to my glorie. Vvhich is no more to say, but that God often for the punishment of Nations, and to shew his iustice and glorie, giueth vvhicked Princes vnto them, and indueth them vvvith pover and al prosperitie, and taking his grace from them vpon their deserts, hardeneth their hartes so, as they vvvilstand and contemne God, and afflict his people. in vvhose end and fall, either temporal or eternal, at the length God vvil euer be glorified. Neither vvould he either raise or suffer any such, or giue them pover and prosperitie in this life, vvherevpon he knoweth they vvil be vvorle, but that he can vvorke al that to his honour and glorie. mary, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon other some of equal deserts, that lieth vvholly vpon his vvill, in vvhose iudgements there be many things secrete, but nothing vvist.

In vvhat sense,
God raised vp
Pharao &c.

20. *Who art thou?* Here the Apostle staith the rashnes and presumption of such poore vvormes, as take vpon them to question vvith God of their election or reprobation: as certaine impious Heretikes of our time haue done, setting out bookes farfed vvith most blasphemous and erroneous doctrine concerning this high and hidden mysterie, and haue giuen occasion to the ignorant vvhich alwaies be curious, to iangle, and perniciously to erre in these things, that are impossible to be vnderstood of any, or vvell thought of, but of the obedient and humble.

Heretical booke
concerning
predestination.

21. *The potters.* This example of the pot and potter reacheth no further but to declare, that the creature may not reason vvith God his maker, vvhy he giuech not one so great grace, as an other, or vvhy he pardoneth not one as vvell as an other: no more then the chamber pot may chalenge the Potter vvhy he vvvas not made a drinking pot, as vvell as an other. And therefore the Heretikes that extend this similitude to proue that man hath no free vvill no more then a peece of clay, doe vvtruelly and deceitfully apply the example. specially vvhen vve may see expressly in the booke of Exodus, that Pharao notwithstanding his indurate hart, had free vvill: vvhere both it is said, *He vvould not dismisse the people:* and, *He indurated his hart* himself. Exo. 8. 15. and (in the Hebrew) v. 32. & c. 9. 35. 1 Reg. 6. 6. And this Apostle also vvriteth, that * a man may *cleansse himself* from the filthy, and so become a vessel of honour in the house of God.

The example of
the pot and the
potter.

1 Tim. 2.
21.

CHAP. X.

The Law vvvas not (as the Iewes ignorant zeale supposed) for them to iustifie themselves by it (considering that they could not fulfil it:) but to bring them to Christ, so beleue in him, and so for his sake to be iustified by the grace of God: according to Moyses saying, and the Apostles preaching: vv that so the Gentils also (according to the Prophets) hearing and beleueing might come to iustice: the Iewes in the meane time (though inexcusably) remaining incredulous.



BETHREN, the vvill of my hart surely and prair to God, is for them vnto saluation. † For I giue them testimonie that they haue zeale of God, but not according to knowvledge. † For, not knowvingⁿ the iustice of God, & seeking to establish their ovvne, they haue not been subiect to the iustice of God. † For,
:: the end of the Law is Christ: vnto iustice to euery one that beleuech.

:: The Law
vvvas not giue to
make a mā iust
or perfect by it
self, but to bring
vs to Christ to
be iustified by
him.

∴ The iustice of the Law of Moyses went no further of it self, but to saue a man from the temporal death and punishment prescribed to the trasgressors of the same.

The Epistle vpo S. Andrewes day, Nouemb. 30.

∴ To beleue in him & to inuocate him, is to serue him with al loue and sincere affectio. Al that so doe, shal doublesse be saued & shal neuer be confounded.

∴ We see then that it is in a mans free Will to beleue or not to beleue, to obey or disobey the Gospel or truth preached.

beleueeth. † For Moyses vvrote, ∴ that, the iustice vvwhich is of the Law, *the man that hath done it, shal liue in it.* † But " the iustice vvwhich is of faith, saith thus, *Say not in thy hart, Vvho shal ascend into heauen? that is to bring Christ dovvne.* † Or *vvhoe descendeth into the depth? that is to call Christ againe from the dead.* † But 8 vvhat saith the Scripture? *The vvord is nigh, in thy mouth, and in thy hart.* this is the vvord of faith vvwhich vve preach. † For if 9 thou confesse vvith thy mouth our Lord I E S V S, and in thy hart beleue that God hath raised him vp from the dead, thou shalt be saued. † For vvith the hart vve beleue vnto iustice: 10 but vvith the mouth confession is made to saluation.

† For the Scripture saith: *Vvho soeuer beleueeth in him, shal 11 not be confounded.* † For there is no distinction of the Iew 12 and the Greeke: for one is Lord of al, riche to vvard al that inuocate him. † For every one ∴ *vvhoe soeuer shal inuocate the name of our 13 Lord, shal be saued.* † " Hovv then shal they inuocate in vvhom 14 they haue not beleueed? Or hovv shal they beleue him vvhom they haue not heard? And hovv shal they heare without a preacher? † But hovv shal they preach " vnles they 15 be sent? as it is vvritten: *Hovv beautiful are the feete of them that euangelize peace, of them that euangelize good things?* † But al ∴ do not obey 16 the Gospel. For Esay saith, *Lord, vvho hath beleueed the hearing of vs?* † Faith then, is by hearing: and hearing is by the vvord of 17 Christ. † But I say, haue they not heard? And certes into al the 18 earth hath the sound of them gone forth: and vnto the endes of the vvhole vvorld the vvordes of them.

† But I say, hath not Israel knowven? Moyses first saith, 19 *I vvill bring you to emulation in that vvwhich is not a nation: in a folish nation, I vvill drine you into anger.* † But Esay is bold, and saith, *I vvvas 20 found of them that did not seeke me: openly I appeared to them " that asked not of me.* † But to Israel he saith, *Al the day haue I spred my handes to a people 21 that belceuerh not, and contradiitteth me.*

Leu. 18,
5.
Deu. 30,
11.

Es. 28. 16

Ioel. 2,
22.

Es. 52. 7.

Es. 53. 1.

Pf. 18. 5.

Deu. 32,
21.

Es. 65. 1.

Es. 63. 1.

AN NOT A T I O N S

CH A P. X.

Gods iustice,
& the Iewes
ovvne iustice.

Iustice of faith.

1. *The iustice of God.* The iustice of God, is that vvwhich God giueth vs through Christ. the Iewes ovvne or proper iustice, is that vvwhich they had or chalenged to haue of them selues and by their ovvne strength, holpen onely by the knowledge of the Law vvithout the helpe or grace of Christ.

6. *The iustice of faith.* The iustice vvwhich is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same. as, of Christs Ascension to heauen, of his Descending to Hel, of his conming dovvne to be Incarnate, and his Resurrection and returne againe to be glorified: by vvwhich his actions vve be pardoned, iustified, and saued, as by the Law vve could neuer be.

1. The

1. The vvord of faith. The vvord of faith is the vvhole Lawv of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Sauour, & that he is risen againe. Vvhich point (as al other) must both be beleueed in hart, and also be confessed by mouth. for though a man be iustified invvardly vvhen he hath the vvirtues of faith, hope, and charitie from God: yet if occasion be giuen, he is also bound to confesse vvith his mouth, and by al his external actions, vvithout shame or feare of .he vvorld, that vvvhich he invvardly beleueeth: or els he can not be saued. Vvhich is against certaine * old Heretikes that taught, a man might say or doe vvhat he vvould, for feare or danger, so that he kept his faith in hart.

Euseb. li. 6
c. 31. histor.
Euseb.

Open confession
& protestation
of our faith is
sometime necess.
saie.

12. Hattu (shal they inuocate?) This maketh not (as Heretikes pretend) against inuocatio of Saints: the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in vvhom they do not belecue, and vvhom they neuer heard of. For he speaketh of Gentils or Pagaus, vvho could not inuocate him, vnlesse they did first beleue in him. To the due inuocation of Christ, vve must knowv him and our duties to him. And so is it true also that vve can not pray to our B. Ladie nor any * ainct in heauen, til vve beleuee and knowv their persons, dignitie, and grace, and trust that they can helpe vs. But if our aduersaries thinke that vve can not inuocate them, because vve can not beleuee in them: let them vvnderstand that the Scripture vseth also this speech, to beleuee in men: and it is the very Hebrew phraze, vvvhich they should not be ignorant of that bragge. hereof so much. Exod. 14. 31. *They beleueed in God and in Moyses.* and 1 Paral. 20. 20. in the Hebrew. *Ep. ad Philom. 70. 1.* And the ancient fathers did read in the Crede indifferently, *I beleuee in the Catholike Church,* and *I beleuee the Catholike Church.* Conc. Nicen. apud Epiph. in fine Ancorat, Hieron. contr. Lucif. Cyril. Hieros. Cathec. 17.

The place allea-
ged against in-
uocatio of Sain-
tes, answered.

13. vnlesse they be sent. This place of the Apostle inuincibly condemneth al the preachers, vvritings, ordinances, innouations and vsurpations of Church, pulpit, & vvhatsoever our newv Euangelists haue intruded them selues and entered into by the vvindow: shewvng that they be every one from the highest to the lowest, false prophets, running and vsurping, being neuer lawfully called. Vvhich is so euident in the Heretikes of our daies that the Caluinists confesse it in them selues, and say that there is an exception to be made in them, because they found the state of the Church interrupted.

Preachers not
lawfully called
nor sent.

14. That asked not. That Christ vvvas found of those that neuer asked after him, it proueth that the first grace and our first iustification is vvithout merites. That God called so continually and earnestly by his Prophets and by other his signes and vvonders, vpon the Iewes, and they vvvhich tooke it free vvill is proued, and that God vvould haue men saued, and that they be the cause of their owne damnation them selues.

The first iustifi-
cation of mere
grace.
Free vvill.

Consolides
Egli. de
Franco.

CHA P. XI.

*Not al the Iewes vvvere reprobate, but some elsse: and they by grace obtained iustice, the rest (according to the Prophets) being execrated. 11 Against vvvhom not vvith-
standing the Christian Gentils (to vvvhom by that occasion Christ is come) must
not insult: but rather feare every man him self to be likewise cut of the tree
(vvvhich is the Catholike Church) 25 and knowv that vvhen al the Gentils are
brought into the Church, then (about the end of the vvorld) shal the multitude
of the Iewes also come in: 33 according to the disposition of the vvonderful
vvilddom of God.*



Say then: Hath god reiected his people? God forbid. for I also am an Israélite, of the seede of Abraham, of the tribe of Ben-iامين. † God hath not reiected his people vvvhich he foreknevve. Or knowv you not in Elias vvhat the Scripture saith: howv he requesteth God against Israél?

† Lord, they haue slaine thy Prophets, they haue digged downe thine altars: and I am left alone, and they seeke my life. † But vvhat saith the diuine

Fff answer

3. reg. 19.
10.

answver vnto him? *I haue left me seuenⁿ thousand men, that haue not bowed their knees to Baal?* † So therefore at this time also, there are remains sau'd according to the election of grace. † And 6
the Heretikes add here also, Image, to the text, as Act. 19. 35. if by grace: "not novv of vvorkes. othervvise grace novv is not grace.

† Vvhat then? that vvwhich Israel sought, the same he hath not obtained: but the election hath obtained: and the rest vvwere blinded. † as it is vvritten: " *God hath giuen them the spirit*

18 The Iewes are not reiected vvholly & incurably for ener: but for a part, and for a time suffered to fall. *of compunction: eies, that they may not see: and eares, that they may not heare: vntil this present day.* † And Dauid saith: *Be their table made for a snare*

9 and for a trappe and for a scandal and for a retribution vnto them. † Be their eies 10 darkened, that they may not see: and their backe make thou alwaies crooked. † I say then, haue they so stombled, " that they should fall? 11
Which God did turne to the Gentils general good. God forbid. but by their offence, saluation is to the Gentils,

12 that they may emulate them. † And if the offence of them 12
13 be the riches of the vvorld, and the diminution of them " the riches of the Gentils: hovv much more the fulnesse of them?

† For to you Gentils I say, as long verely as I am the 13
14 Apostle of the Gentils, I vvil honour my ministerie, † if by 14
15 any meanes I may prouoke my flesh to emulation, and may saue some of them. † For if the losse of them be the recon- 15
16 ciliation of the vvorld: vvhat shal the receiuing be, but life from the dead? † And if the first fruite be holy, the masse also: 16
17 and if the roote be holy, the boughes also. † And if some 17
18 of the boughes be broken, and thou vvhereas thou vvas a vvilde oliue, art grafted in them, and art made partaker of the roote and of the fatnesse of the oliue, † glorie not against the 18
19 boughes. And if thou glorie: not thou bearest the roote, but the roote thee. † Thou saiest then: The boughes vvwere 19
20 broken, that I might be grafted in. † Vvel: " because of 20
21 incredulitie they vvwere broken, but thou by faith doest stand: be not so highly vvise, but " feare. † For if God hath not 21
22 spared the natural boughes: lest perhaps he vvil not spare thee neither. † See then the goodnes and the seueritie of God: vpō 22
23 them surely that are fallen, the seueritie: but vpon thee the goodnes of God, if thou abide in his goodnesse, othervvise thou also shalt be cut of. † But they also, if they do not 23
24 abide in incredulitie, shal be grafted in. for God is able to graffe them in againe. † For if thou vvas cut out of the 24
25 natural vvild oliue, and contrarie to nature vvas grafted into the good oliue: hovv much more they that are according to nature,

Ef. 6, 9.

Pf. 68, 23

25 we see that he vvwhich standeth by faith, may fall from it, and therefore must liue in feare, and not in the vaine presumption and securitie of the Heretikes.

Esa. 59,
20.Esa. 40,
13.

25 nature, shal be grafted into their owne oliue: † For I wil
not haue you ignorant, brethren, of this myserie (that you
be not wise in your selues) that blindnes in part hath chaunced
in Israel, vntil the fulnes of the Gentiles might enter:
26 † and so al Israel might be saued, as it is vwritten: *There shal*
27 *come out of Sion, he shal deliuer, and shal auert impietie from Iacob.* † And
this is to them the testament from me: vwhen I shal haue taken away
28 their sinnes. † "According to the Gospel in deede enemies
for you: but according to the election, most deere for the fa-
29 thers. † For without repentance are the giftes and the vo-
30 cation of God. † for "as you also sometime did not beleue
God, but now haue obtained mercie because of their incre-
31 dultie: † so these also now haue not beleued, for your
32 mercie, that they also may obteine mercie. † For God hath
"concluded al into incredulitie, that he may haue mercie on al.
33 † "O depth of the riches of the wisdom and of the know-
ledge of God: how incomprehensible are his iudgements,
34 and his wayes vnsearcheable? † for * vwho hath knowen
35 the minde of our Lord? or vwho hath been his counseler? † Or
vwho hath first giuen to him, and retribution shal be made
36 him? † For of him, and by him, and in him are al things: to
him be glorie for euer. Amen. -I

The Epistle vps
Trinitie Sun-
day.

A N N O T A T I O N S

C H A P. XI.

4. *Seven thousand*] The Heretikes allege this place and example very impertinently to proue that the Church may be wholly secrete, hid, or vnknown. for though the faithful were forced to keepe close in that persecution of Achab and Iezabel, which was onely in the kingdom of the tentribes, that is, of Israel: yet at the very same time, in Hierusalem and al the kingdom of Iuda, the external worship and profession of faith was open to al the world, and wel known to Elias & the faithful, so many, that * the very souldiars only were numbered about ten hundred thousand. besides that there is a great difference betwene the Christian Church and the Ieyves, ours resting vpon better promises then theirs. And we wil not put the Protestants to proue that there were 7000 of their Sect, when their new Elias Luther began: but let them proue that there were seuen, or any one, either then or in al ages before him, that was in al pointes of his beleeve. Heretikes there were before him, as Iouinian, Vigilantius, Heluidius, Vicleffe &c. and with him, Zuuinglius, Calvin, &c. Vwho beleued as he did in some things, but not in al.

Gods answer to
Elias of 7000,
maketh nothing
for the Prote-
stants inuisible
Church.

6. *Not newe of workes.*] If saluation be attributed to good workes done of nature without faith & Gods helpe, the same can not be of grace. for such workes exclude grace, fauour, and mercie: and challenge onely of dette, and not of gift. Therefore take heede here of the Heretikes exposition, that vntruly exclude Christian mens workes from necessity or merite of saluation, which are done with and by Gods grace, and therefore evidently consist with the same, and be ioyned with Gods grace as causes of our saluation. Our Aduersaries are like ill Potecaries, euer taking *quid pro quo*, either of ignorance, or of intent to deceiue the simple.

What workes
are not, & what
are the cause of
saluation.

Fff ij

s. God

God is not author of sinne.

1. *God hath giuen.*) It doth not signifie his vworking or action, but his permission. *Chrys. ho. 19 in ep. Ro.* And S. Augustine saith, not by putting malice into them, but by not imparting his grace vnto them, and that through their owne deserts alwayes, and their owne willes euer properly working the same. See *Annot. Mat. c. 12, 14. Ro. c. 1, 24.*

Aug. Ep. 101. ad Sixtum.

Aparaphrastical explication of the text, concerning the Iewes and Gentils, their standing, falling, rising againe, &c.

20. *Because of incredulity.* 1. Here representeth the pride of the Gentils vaunting them selues of their receiuing, and of the Iewes reiection, namely in that they thought the Iewes to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentiles to beuare of the same, because they may fall as well as the other, and that God is as like to execute iustice against them as against the Iewes, as he hath done in many nations falling to heresie.

21. *According to the Gospel.* In respect, or, as concerning beleefe in Christ and receiuing the Gospel, they are Gods enemies: by occasion of which their incredulity, the Gentiles found mercie: otherwvise in respect of his special election of that nation, and the promises made to the Patriarches, the Iewes are deere to him still. For God neuer promisseth but he performeth, nor repenteth him selfe of the priuileges giuen to that nation.

20. *For as you.* As the Gentiles which before beleueed not, found mercie and came to faith, when the Iewes did fall: so the Iewes not now beleueing, when al the Gentils haue obtained mercie, shal in the end of the vworld by Gods disposition obtaine grace and pardon as the Gentiles haue done.

22. *Concluded al.* That so God taking al Nations and al men in sinne (which they fell into, not by his drift or causing, but of their owne free vvil) may of his mercie call and conuert whom and in what order he will: and the parties haue no cause to bragge of their desertings: but both countries and particular men may referre their eternal election and their first calling and conuersion to Christ, and to his mercie only: no vvorkes which they had before in their incredulity, deserting any such thing, though their vvorkes aftervvard proceeding of faith and grace doe merite heauen.

How far to deale and to know, in the doctrine of predestination.

22. *O depth* 1. The Apostle concludeth that no man ought to search further into Gods secreete and vnsearcheable counsels of the vocation of the Gentils, and reiecting the Iewes, otherwvise then this, that al which be reiecte, for their sinnes be iustly reiecte: and al that be saued, by Gods great mercie and Christs grace be saued. And whosoeuer seeketh among the people to spred contagion of curiositi by seeking further after things past mans & Angels reache, they ouerreache & ouerthrow them selues. If thou wilt be saued, beleuee, obey the Church, feare God and keepe his commandments: that is thy part and euery mans els. Thou maist not examine whether thou be predestinate or reprobate, nor seeke to know the vvayes of Gods secreete iudgement toward thy self or other men. It is the common enemy of our soules, that in this vnhappy time hath opened blasphemous tongues, and directed the proude pennes of Caluin, beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Vniuersities, which with lesse studie may learne to be proued and curious, then to be humble, wise, and obedient.

The Heretikes writings of predestination.

The second part of this Epistle, moral.

CHAP. XII.

He exhorteth them to mortification of the body, 2 to renouation of the minde, 3 to keeping of vnitie by humilitie, 6 to the right vsing of their gifts and functions, 9 to many other good actions, 17 and specially to louing of their enemies.

The Epistle vpo the 1 Sunday after the Epiphanie.



11 None must presume to meddle about the measure of godsgift, or out of the compasse of his state and vocation.

BESECH you therefore brethren by the mercie of God, * that you exhibite your bodies a liuing host, holy, pleasing God, your reasonable seruice. † And be not conformed 2 to this vvorld: but be reformed in the newnes of your minde, * that you may proue vvhat the good, and acceptable, and perfect vvil of God is. † for I say by the 3 grace that is giuen me, to al that are among you, † not to be more

Phil. 4, 18.

Eph. 5, 17. 1. Th. 4.3.

		more vvise then behoueth to be vvise, but to be vvise vnto sobrietie, * to euery one as God hath deuided the measure of	
1 Cor. 12, 11. Eph. 4. 7.	4	faith. † For as in one body vve haue many members, but al	The Epistle vpp the 1 Sunday after the Epi- phanie.
	5	the members haue not one action: † so vve being many, are	
	6	one body in Christ, & eche one an others members. † And	Prophecie is interpretatio of the Scriptures, which is accord- ing to the rule of faith, when it is not against the right faith, or when it is profitable to edifie charitie, as S. Augustine speaketh li. 1. Doct. Chr. c. 27 and li. 1. c. 36. and in effect he saith the same li. 12. Confess. c. 18 vnto c. 31. 1: Cursing is a vice wherevnto the common people is much giuen, who often curse the on whom they can not other- wise be reueng- ed, they may lee here that it is a great fault. b The Epistle vpō the 3 Sūday after the Epi- phanie.
	7	hauing giftes, according to the grace that is giuen vs, differet,	
	8	either † prophecie according to the rule of faith, † or mini-	
	9	sterie in ministring, or he that teacheth in doctrine, † he that	
	10	exhorteth in exhorting, he that giueth in simplicitie, he that ru-	
	11	leth in carefulnes, he that sheweth mercie in cheerefulnes.	
edilectio	12	† Loue vvithout simulation. Hating euil, cleauing to good,	
	13	† Louing the charitie of the brotherhod one toward an other.	
	14	Vvith honour preuenting one an other. † In carefulnes not	
	15	slouthful. In spirit seruent. Seruing our Lord. † Reioycing in	
	16	hope. Patient in tribulation. Instant in praier. † Communi-	
	17	cating to the 'necessities' of the saines. Pursuing hospitalitie.	
memo- ries	18	† Blesse them that persecute you: blesse, and † curse not. † To	
	19	reioyce vvith them that reioyce, to vveepe vvith them that	
	20	vveepe. † Being of one minde one toward an other. Not	
	21	minding high things, but cōsenting to the humble. † Be not	
	22	vvise in your ovne conceite. † To no man rendring euil	
	23	for euil. Providing good things not only before God, but	
	24	also before al men. † If it may be, as much as is in you, ha-	
	25	uing peace vvith al men. † Not reuenging your selues my	
	26	deereft, but giue place vnto vvraith, for it is vvritten: <i>Revenge</i>	
Deu. 32, 35. Pro. 25, 21.	27	<i>to me; I will reward,</i> saith our Lord. † but <i>if thine enemy hunger,</i>	
	28	<i>giue him meate: if he thirst, giue him drinke: for, doing this, thou shalt beape coa-</i>	
	29	<i>les of fire vpon his head.</i> † Be not ouercome of euil, but ouer-	
	30	come in good the euil. †	

A N N O T A T I O N S

C H A P. XII.

1. *A living host.* } Let men shoud thinke by the former discourse of Gods eternal predesti-
nation, that no reward were to be had of good life and workes, the Apostle now earnestly
recommendeth to them holiness of life.

1. *A living host.* } Man maketh his body a sacrifice to God by giuing it to suffer for him, by
chastising it vvith fasting, vvatching, and such like, and by occupying it in workes of charitie and
verue to Gods honour. Whereby appeareth how acceptable these workes are to God and grateful
in his sight, being compared to a sacrifice, which is an high seruice done to him.

6. *According to the rule of faith.* } By this, and many places of holy write, we may gather, that
the Apostles by the holy Ghost, before they were sundered into diuers Nations, let downe
among them selues a certaine Rule and forme of faith and doctrine, conueining not onely the
Articles of the Crede, but al other principles, groundes, and the whole platforme of al the Chri-
stian religion. Which Rule was before any of the bookes of the new Testament were vvritten, &

The body cha-
stised by penāce
is a grateful
sacrifice.

The Apostoli-
cal rule or ana-
logie of faith.

F f f iij before

before the faith was preached among the Gentiles: by which not onely every other inferior teachers doctrine was tried, but al the Apostles, and Euangelistes preaching, vriting, interpreting (which is here called prophecyng) were of Gods Church approued and admitted, or disproued and reiected. This forme, by mouth and not by Scripture, every Apostle deliuered to the countrey by them conuerted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warneth them by no many plausible speache to be drawn from the same. This he commendeth to Timothee, calling it his *Depositum*. For n^t holding this fast and sure, he blameth the Galatians, further also denouncing to himself or an Angel that should write, teach, or expound against that which they first receiued, Anathema, and commaunding alwaies to bevvare of them that taught otherwile. For feare of misting this line of truth, him self notwithstanding he had the Holy Ghost, yet lest he might haue preached in vaine and lost his labour, he went to conferre with Peter and the rest. for the fast keeping of this Rule of truth, the Apostles held Councels, and their successors by their example. For the holding of this Rule, and by the measure thereof, were al the holy Scriptures writen, for and by the same, al the glorious doctōrs haue made their sermons, commentaries, and interpretations of Gods vvord: al vvritings and interpretations no otherwile admitted nor deemed to be of God, but as they be agreeable to this Rule.

The Heretikes phantastical rule, or rather rules of faith, many and diuers one from an other.

And this is the sure Analogie and measure of faith, set downe and commended to vs every where for the Apostles tradition: and not the phantastical rule or square that every Sectmaister pretendeth to gather out of the Scriptures falsely vnderstood and wrested to his purpose, by which they iudge of doctōr, Scripture, Church, and al. Arius had by that means a rule of his owne, Luther had his false Weights, and Caluin his owne also. According to which seuerall measure of every Sect, they haue their expositions of Gods Word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophecyng which S. Paul here and in other places speaketh of, and which was an exercise in the primitive Church, measured not by every mans peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore al this new phantastical Prophecyng & al other preaching in Caluins schoole, is iustly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

CHAP. XIII.

To yeld obedience and al other dutie: vnto Potesstas: 8 to loue their neighbour which is the fulfilling of the Law: 11 and specially to consider, that now being the time of grace, we must doe nothing that may not become day light.



LE T^r every soul be subiect to higher powers, 1 for there is no power but of God. And those that are, of God are ordeined. † Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to them selues damnation. † for princes 3 are no feare to the good worke, but to the euil: But wilt thou not feare the power? Doe good: and thou shalt haue praise of the same. † for he is gods minister vnto thee for good. 4 But if thou doe euil, feare. for he beareth not the sword without cause. For he is Gods minister: a reuenger vnto vvrath, to him that doeth euil. † Therefore be subiect of necessity, not 5 only for vvrath, but also for conscience sake. † For therefore 6 you giue tributes also. for they are the ministers of God, serueng vnto this purpose. † Render therefore to al men their 7 devv: * to vvhom tribute, tribute: to vvhom custom, custom: to vvhom feare, feare: to vvho honour, honour. † Ove 8

Tit. 3, 12
1, Pet. 2, 13

Mt. 22, 21

The Epistle vv^o the 4 Sunday after the Epiphanie.

Exo. 20,
13.

Leu. 19,
18.

- no man any thing; but, that you loue one another. For he that
 9 loueth his neighbour, hath :: fulfilled the lavv. † For, *Thou shalt not commit aduourtie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not conet*, and if there be any other commandement: it is comprised in this vvord, *Thou shalt loue thy neighbour as thy self.* † The loue of thy neighbour, vvorketh no euil. Loue therefore is the fulnesse of the lavv. †
 11 † And that knowving the season, that it is novv the houre for vs to rise from sleepe. For novv our saluation is neerer
 12 then vvhen vve beleueed. † The night is passed, and the day is at hand. Let vs therefore cast of the vvorkes of darknesse,
 13 and doe on the armour of light. † As in the day let vs vvalk honestly: not in banketings and drunkenness, not in chamberings and impudicities, not in contention and emulation:
 14 † but doe ye on our Lord Ie s vs Christ, -I and make not prouision for the flesh in concupiscences.

Here vve learne that the Law maybe &c is fulfilled by loue in this life: against the Aduersaries saying it is impossible to keepe the commandements. The Epistle vpo the 1 Sunday in Aduent.

AN NOT A T I O N S CHA P. XIII.

1. *Euery soul be subiect.* Because the Apostles preached libertie by Christ from the ycke of the Law and seruitude of sinne, and gaue al the faithful both example and commandement to obey God more then men, and vvithal euer charged them expressly to be obedient and subiect to their Prelates as to them which had cure of their soules and were by the Holy Chrest placed ouer the Church of God: there were many in those daies newly converted, that thought them selues free from al temporal Potestats, carnal Lordes, and humane creatures or powers: Wherevpon the bondman tooke him selfe to be loofe from his seruitude, the subiect from his Soueraine, were he Emperour, King, Duke, or what other secular Magistrate so euer, specially the Princes of those daies being Heathens and persecutors of the Apostles, and of Christes religion. for which cause and for that the Apostles were vvitrually charged of their Aduersaries, that they vvithdrevve men from order and obedience to Civil lawes and Officers: S. Paul here (as S. Peter doth 1 Chap. 2.) cleereth him selfe, and expressly chargeth euery man to be subiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superiority, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maister, Lord, king, or such like: Neither to them in matters of religion or regiment of their soules (for most part vvere Pagans, whom the Apostle could not vvill men to obey in matters of faith) but to them in such things onely as concerne the publike peace & Policeie, and what other causes so euer consist vvith Gods holy vvill and ordinance. for * against God no power may be obeyed.

Act. 4, 19.
1, 29.
Chrys. in
ep. 42. 60.
21.

1. *No power but of God.* S. Chrysostome here noteth, that power, rule, & Superioritie, is Gods ordinance, but not excoimes al Princes: because many may vsurpe, who reigne by his permission onely, and not by his appointment: nor al actions that euery one doeth in and by his soueraine pvvay, as Iulians apostasie and asiliation of Catholikes, Iudas tyrannicall oppression of the Iudaikes, Achabs persecution of the Prophetes, Neroes executing of the Apostles, Herods and Pilats condemning of Christ: al which things God permitted them, by the abuse of their power to accomplish, but they vvwere out of the compass of his causing and ordinance.

Obedience to temporal rulers, & in what cases.

In what sense, al power or superiority is of God.

2. *They that resist.* Vvho so euer resisteth or obeith not his lawfull Superior in those causes vvherein he is subiect vnto him, vvithstandeth Gods appointment, & sinneth deadly, and is vvorthy to be punished both in this vvorld by his Superior, and by God in the next life. for in temporal gouernement and causes, the Christians vvwere bound in conscience to obey their Heathen Emperours: though on the other side, they vvwere bound vnder paine of damnation to obey their Apostles and Prelates, and not to obey their kings or

In things lawfully commaunded it is mortall sinne not to obey our Superiours

Emperours

Emperours, in matters of religion. V whereby it is cleere that vwhen vve be commaunded to obey our Superiours, it is meant alwaies and onely in such things as they may lawfully commaund, and in respect of such matters vwherein they be our Superiours.

4. Heareth not the sword. T hat the Apostle meaneth here specially of temporal powvers, vve may see by the sword, tribute, & external compulsion, which he here attributeth to them. And the Christian men then had no doubt vwhether they should obey their spiritual powvers, but novv the disease is cleane contrarie, for al is giuen to the secular power, and nothing to the spiritual, vvhich expressly is ordained by Christ and the Holy Ghost: and al the faithful are commaunded to be subiect therevnto, as to Christs ovvne vvord and vvill. T here vv ere Heretikes called *Negardi*, that tooke avay al rule and Superioritie: T he Wicelists vvould obey nor Prince nor Prelate, if he vv ere once in deadly sinne. T he Protestants of our time (as vve may see in al Countries vvh ere the secular sword is dravven against their sectes) care neither for the one nor for the other, though they extol onely the secular vvh en it maketh for them. T he Catholikes onely most humbly obey both, euen according to Gods ordinance, the one in temporal causes, and the other in Spiritual: in vvh ich order both these States haue blessedly florished in al Christian countries euer since Christs time, and it is the very vvay to preserve both, as one day at the vvorld shal confesse vvith vs.

The Apostle speaketh of temporal powvers.

Heresies against rule and Superioritie.

The obedience of Catholikes both to Spiritual and temporal Superiours.

The Clergie exempted from tribute.

S. Augustines conuersion.

6. You giue tributes. T hough euery man ought to be ready to serue his temporal Prince vvith his goods, by tributes or vvhat other lawfull taxes and subsidies so euer: yet they may exempt by priuileges y hom they thinke good. As in al countries Christian: Priests for the honour of Christ, whose Ministers they be, haue by the grauntes and auncient charters of kings bene excepted and exempted. notwithstanding they vv ere neuer vnready to serue voluntarily their Soueraigne, in al common causes, vvith vvhat focuer they had. See *Annot. in Mat. 17. 26.*

Hier. in Mat. 17.

12. Not in banketings. T his vv as the very place vvh ich S. Augustine, that glorious Doctor, vv as by a voice from heauen directed vnto, at his first miraculous and happy conuersion, not only to the Catholike faith, but also to perpetual continencie, by this voice comming from heauen, *Tolle, lege: Tolle, lege.* Take vp and read, take vp and read. as himself telleth li. 8. *Confess. c. 12.*

CHAP. XIII.

Like a moderator and peacemaker betwene the firme Christians (vvho vv ere the Gentils) and the infirme (vvho vv ere the Christian Iewes, hauing yet a scruple to cease from keeping the ceremonial meates and daies of Moyses Law) he exhorteth the Iew not to condemne the Gentil vsing his libertie: and the Gentil againe, not to condemne the scrupulous Iew: but rather to abstaine from vsing his libertie, them offending the Iew, to be an occasion vnto him of apostating.



ND him that is vveake in faith, take vn- 1
to you: not in disputations of cogitatiōs.
† For one beleeueth that he mayⁿ eate al 2
things: but he that is vveake, let him
eateⁿ herbes. † Let not him that eateth, 3
despise him that eateth not: and he that
eateth not: let him not iudge him that
eateth. for God hath taken him to him. † Vvho art thou 4
that iudgeth an other mans seruant? To his ovvne Lord he
standeth or falleth. and he shal stand: for God is able to make
him stand. † For one iudgethⁿ betwene day and day: and 5
an other iudgeth euery day. let euery one aboundⁿ in his
ovvne sense. † He that respecteth the day, respecteth to our 6
Lord.

eateh

- Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God. † For none of vs liueth to him self: & no man dieth to him self. † For whether vve liue, We liue to our Lord: or vvhether we die, we die to our Lord. Therefore vvhether vve liue, or vvhether vve die, vve are our Lords. † For to this end Christ died and rose againe: that he may haue dominion both of the dead and of the liuing.
2. Cor. 5, 10. *Ff. 45, 13.* 10 † But thou, vwhy iudgest thou thy brother? or thou, vwhy doest thou despise thy brother? For * vve shal al stand before the iudgement seate of Christ. † For it is vvritten, *Line 1,* saith our Lord, *that every knee shal bowe to me: and every tongue shal confesse to* 12 *God.* † Therefore euery one of vs for him self shal render account to God. † Let vs therefore no more iudge one an other. but this iudge ye rather, that you put not a stumbling 13 blocke or a scandal to your brother. † I knovv and am persuaded in our Lord Iesus Christ, that nothing is :: cōmon of it self, but to him that supposeth, any thing to be cōmon, 14 to him it is common. † For if because of meate thy brother be greeued: novv thou vvalkest not according to charitie. 15 * Do not vvith thy meate destroy him for vvhom Christ died. † Let not then our good be blasphemed. † For the 16 kingdom of God is " not meate and drinke: but iustice, and 17 peace, and ioy in the holy Ghost. † for he that in this serueth 18 Christ, pleaseth God, and is acceptable to men. † Therefore the things that are of peace let vs pursue: and the things that 19 are of edifying one to vvard an other let vs keepe. † Destroy not the vvorke of God for meate. * Al things in deede are cleane: but it is il for the man that eateth by giuing offence. 20 † It is good not to eate flesh, and not to drinke vvine, nor that vvherein thy brother is offended, or scandalized, or 21 vvakened. † Hast thou faith? haue it vvith thy self before God. blessed is he that iudgeth not him self in that vvich he 22 approueth. † But " he that discerneth, if he eate, is damned: because not of faith, for " al that is not of faith, is sinne. 23

Common, that is, vn-cleane. See Annot. Marc. 7. 2. Though he vvish the vveake to be borne vvithal, yet he vvitereth his minde plainly, that in deede al the meates forbidden and vn-cleane in the Law, are novv through Christ cleansed & law-ful for euery one to vse.

A N N O T A T I O N S

C H A P. XIII.

a: Ease al things. By similitude of vvordes the simple are soone deceiued, and Heretikes make their vantage of any thing to seduce the vnlearned. T here vvare diuers meates forbidden in the Law of Moyses, and for signification, made and counted vn-cleane, vvhereof

G g g the

The Apostles meaning about eating or not eating certaine meates.

the Iewes might not eate at al, as porke, hare, conny, and such like, both of fishes, fowles, and beasts, a great number. Christ discharged al them that became Christians, after his Passiō, of that obseruance and al other ceremonies of the old Law: Notwithstanding, because diuers that were brought vp in the Law, had a religion and conscience, sodenly to forsake their former manner, the Apostle here admonisheth such as be stronger and better instructed in the case, to beare vvith the vveaker sort, that being Christians could not yet finde in their hartes to eate and vse the meates forbidden by God in the Law: as on the other side he vvarneth the vveake that vvould not eate, not to take offence or scandal at them that did eate vvithout scruple, any of the irregular or forbidden meates in the Law, nor in any vvise to iudge or condemne the eater, but to commit that to God, and finally that neither nother should condemne the other for eating or not eating. Now the Protestants fondly apply al this to the fastes of the Church, and differences of meates in the same: as though the Church did forbid any meate vvholly neuer to be eaten or touched, or made any creatures vncleane, or othervvise prescribed any abstinence, then for chastising of mens bodies and seruice of God. It is a great blindness that they can put no difference betwixt Christs fast of fourtie daies, *Mat. 4.* Johns abstaining from al delicate meates and drincks, *Mat. 3. 11.* the vvidow Annes, *Luc. 2. 37.* the Nazareites, *Num. 6. the Recabites, Jerem. 31. 14.* the Niniuites, *Jon. 3.* S. Pauls, *2 Cor. 11. 27.* S. Timothees, *1 Tim. 4. 23.* Johns Disciples and Christs Disciples fast *Mat. 9. 14. 15.* (which he said they should keepe after his departure from them:) and the ceremonial distinction of creatures and meates, cleane and vncleane, in the old Law, of vvich it is euident the Apostle treateth in al this chapter, & of none other at al. Therefore vvhen the Protestants by the vvordes of this place vvould proue, that vve be either made free from fasting and from obeying the Churches commaundement or folloving Christs example in that matter, or that the obseruers of Christian fastes be vveake in faith, & ought not in any vvise to condemne of sinne the breakers of the prescribed fastes of the holy Church, they doe abuse ignorantly or vvilfully the Apostles vvordes and discourse.

Distinction of daies.

1. *Betweene day and day.*] By the like deceite they abuse this place against the Holydaies of Christ and his B. mother and Saints, vvich concerneth onely the Iewes festiuities and obseruation of times, vvhereof in the Epistle to the Galatians c. 4. 10.

The text explicated concerning euery mans conscience in Iudaical meates and drincks.

6. *Euery one in his owne sense.*] The Apostle doth not giue freedom, as the Churches enemies vvould haue it, that euery man may doe or thinke vvhat he list. but in this matter of Iudaical obseruation of daies and meates, & that for a time onely, til the Christian religion should be perfectly established, he vvould haue no restrainte made, but that euery one should be borne vvithal in his owne sense: yet so, that they should not condemne one an other, nor make necessitie of saluation in the obseruation of the Iudaical rites of meates, daies, &c.

Not eating, but disobedience damnable.

17. *Not meate and drinke.*] The substance of religion or the kingdom of God standeth not in meate or drinke, and therefore the better might they vse indifferencie and toleration in that point for a time, for peace sake and to auoid scandal. but if the precept of Moyses Law had bound still as before, then (not for the meates sake, but for the disobedience) it had been damnable to haue eaten the vncleane meates.

22. *Haue is vvith thy self.*] Thou that art perfect, and beleuest or knowest certainly that thou art free from the Law concerning meates and festiuities, yet to the trouble and hindrance of the feeble that can not yet be brought so far, be discrete & vvter not thy self out of season.

To doe against his conscience, is sinne.

23. *He that discerneth.*] If the vveake haue a conscience, and should be driuen to eate the things vvich in his owne hart he thinketh he should not doe, he committeth deadly sinne, because he doth against his conscience, or against his owne pretended knowledge.

Vvbat actions of infidels are sinne, and what are not.

27. *Al thou art not of faith.*] The proper sense of this speech is, that euery thing that a man doeth against his knowledge or conscience, is a sinne, for so by the circumstance of the letter, faith must here be taken. though S. Augustine sometimes applieth it also to proue that al the actions of infidels (meaning those vvorkes vvich directly procede of their lacke of faith) be sinnes. But in any vvise take heede of the Heretikes commentarie, vvho hereby vvould proue that the infidel sinneth in honouring his parents, fighting for his countrie, tilling his ground, and in al other vvorkes. And no marvel that they so hold of infidels, vvho maintaine * that Christian men also offend deadly in euery good deede. Chry. 10. 1 Re. Lush

CHAP. XV.

He proceedeth to make peace betwixt the Christian Gentils and Iewes. 8. vvith this resolution, that the Iewes vocation is of promise in deede, but the Gentils also of mercie, and foretold by the Scriptures. 10. Then drawing to an ende, he excuseth him self to the Romanes for vvriting thus vnto them, 21 hoping neuer at length to see them, after that he hath been at Hierusalem, 29 vvherevnto also he requesteth their prayers.



ND vve that are the ströger, must susteine the infirmities of the vveake, & not please our selues. † Let euery one of you please his neighbour vnto good, to edification. † For, Christ did not please him self; but as it is vvritten, *The reproches of them that reproched*

thee, shal vpon me. † For vvhat things soeuer haue been vvritten, The Epistle vpō the 2. Sunday in Aduent. † He meaneth al that is vvritten in the old Testamēt: much more al things vvritten in the newy Testamēt, are for our learning and comfort. † Vnaitie in religion commended. † Christ did execute his office and ministerie onely towards the people of Circumcision, that is, the Iewes.

to our learning they are vvritten: that by the patience and consolation of the Scriptures, vve may haue hope. † And the God of patience and of comfort giue you to be of one minde one rovvard an other according to I E S V S Christ: † that of one minde, vvith one mouth you may glorifie God and the Father of our Lord I E S V S Christ. † For the vvhych cause receiue one an other: as Christ also hath receiued you vnto the honour of God. † For I say Christ I E S V S to haue been minister of the circumcision for the veritie of God to confirme the promisses of the farthers. † But the Gentils to honour God for his mercie, as it is vvritten: *Therefore vvil I confesse to thee in the Gentils o Lord, and vvil sing to thy name.* † And againe he saith, *Reioyce ye Gētils vvith his people.* † And againe, *Praise al ye Gentils our Lord: and magnifie him al ye peoples.* † And againe Elia saith, *There shal be the roote of Iesse: and he that shal rise vp to rule the Gentils, in him the Gentils shal hope.* † And the God of hope replenish you vvith al ioy and peace in beleeuing: rhat you may abound in hope, and in the vertue of the holy Ghost. †

† And I my self also, my brethren, am assured of you, that you also are ful of loue, replenished vvith al knowledge, so that you are able to admonish one an other. † But I haue vvritten to you (brethren) more boldly in part, as it were putting you in remembrance: for the grace vvych is giuen me of God, † to be the minister of Christ I E S V S in the Gētils: sanctifying the Gospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the holy

G g g ij Ghost

Psa. 68,
10.

Psa. 17.
50.
Deu. 32,
43.
Psa. 116,
1.
Esa. 11,
10.

Ghost. † I haue therefore glorie in Christ I E S V S toward 17
 God. † For I dare not speake any of those things vvhich 18
 Christ vvorketh not by me for the obedience of the Gentils,
 by vvord and deedes, † in the vertue of signes and vvōders, 19
 in the vertue of the holy Ghost: so that from Hierusalem
 round about vnto Illyricum I haue replenished the Gospel
 of Christ. † And I haue so preached this Gospel, not vvhere 20
 Christ vvas named, lest I should build vpon an other mans
 foundation: † but as it is vvritten, *They to vvhom it hath not been* 21
preached of him, shal see: and they that haue not heard, shal vnderstand.
 † For the vvhich cause also I vvas hindred very much from 22
 comming vnto you. † But novv hauing no longer place in 23
 these countries, and hauing a desire to come vnto you these
 many yerres novv passed: † vvhen I shal begin to take my 24
 iourney into Spaine, I hope that as I passe, I shal see you, and
 be brought thither of you, if first in part I shal haue enioyed
 you. † Novv therefore I vvil goe vnto Hierusalem to mini- 25
 ster to the :: saincts. † For Macedonia and Achaia haue liked 26
 vvell to make some contribution vpon the poore saincts that
 are in Hierusalem. † For it hath pleased them: and they are 27
 their detters. For if the Gentiles be made partakers of their
 spiritual things: they ought also in carnal things to minister
 vnto them. † This therfore vvhen I shal haue accōplis hed, 28
 and signed them this fruite, I vvil goe by you into Spaine.
 † And I knowv that comming to you, I shal come in a 29
 boundance of the blessing of Christ. † I beseeche you ther- 30
 fore brethren by our Lord I E S V S Christ, and by the charitie
 of the holy Ghost, that you :: helpe me in your praiers for
 me to God, † that I may be deliuered from the infidels that 31
 are in Ievvrie, and the oblation of my seruice may become
 acceptable in Hierusalem to the saincts, † that I may come to 32
 you in ioy by the vvil of God, that I may be refres hed vvith
 you. † And the God of peace be vvith you all. Amen. 33

Es. 12, 13

:: He meaneth
 the holy per-
 sons that ha-
 uing forsaken al
 their goods for
 Christ, vvere
 vvholly conver-
 ted to serue our
 Lord vvith al
 their minde.
*S. Hiero. against
 Vigilantius the
 Heretike repre-
 hending the al-
 mes giuen to
 such, as do the
 Heretikes also
 of our time.*

:: In thar the
 Apostle desired
 to be praied for,
 vve may be mo-
 ued to seeke
 the same as a
 great benefite.

CHAP. XVI.

*He commendeth the bearer Phabē to the Romanes, 3 and him self to many there by name.
 17 he declareth the doctrine vvhich the Romanes had learned, to be the touch-
 stone to knowv Seducers. 21 he doth vnto them the commendations of al the
 Churches and of certaine persons by name: 35 and concludeth.*

AND



N D I commend to you Phœbè our sister,
vvhô is in the ministerie of the Church that is
in Cenchrîs: † that you receiue her in our Lord
as it is vvorthe for saincts: and that you assist
her in whatsoeuer busines she shal neede you.
for she also hath assisted many and my self.

† Salute Prisca and Aquila my helpers in Christ I e s v s,
(† vvhô for my life haue laid dovne their neckes: to vvhô
not I only giue thanks, but also al the Churches of the Gen-
tiles) † and their domesticall Church. Salute Epænetus my
beloued: vvhô is the first fruite of Asia in Christ. † Salute
Marie vvhô hath laboured much about vs. † Salute An-
drónicus and Iulia my colins and fellow captiues: vvhô
are noble among the Apostles, vvhô also before me vvere in
Christ. † Salute Ampliatus my best beloued in our Lord.
† Salute Vrbânus our helper in Christ I e s v s, and Stachys
my beloued. † Salute Apelles approued in Christ. Salute
them that are of Aristóbolus house. † Salute Herodion my
kinsman. Salute them that are of Narcissus house, that are in
our Lord. † Salute Tryphæna and Tryphósa: vvhô labour
in our Lord. Salute Peris the beloued, vvhô hath much la-
boured in our Lord. † Salute Rufus the elect in our Lord
and his mother and mine. † Salute A syncritus, Phlegon,
Hermas, Pátrobas, Hermes: and the brethren that are vwith
them. † Salute Philólogus and Iulia, Nereus, and his sister
and Olympias: and al the saincts that are vwith them.
† Salute one an other in a holy kisse. Al the churches of
Christ salure you.

† And I desire you brethren, to marke them that make
dissensions and scandals contrarie to the doctrine vvhich you
haue learned, and auoid them. † For such doe not serue
Christ our Lord, but their ovne belly: and by svveete
speeches and benedictions seduce the hartes of innocents.
† For your obedience is published into euery place. I re-
ioyce therfore in you. But I vould haue you to be vwise in
good, and simple in euil. † And the God of peace crush Sa-
tan vnder your feete quickly. The grace of our Lord I e s v s
Christ be vwith you.

† Timothee my coadiutor saluteth you, and Lucius, and
Iason, and Sosipater, my kinsmen. † I Tertius salute you,
that vvvrote the epistle, in our Lord. † Caius mine host, and

Ggg iij the

c The onely
salutation of so
vvorthy a man
is sufficient to
fill him vwith
greate grace
that is so salu-
ted. Chrys. in s.

Tim. 4.
: This domesti-
cal Church vvas
either that faith-
ful and Christi-
an household, or
rather the Chris-
tians meeting
together there
& in such good
houses to heare
diuine service
and the Apo-
stles preaching
in those times
of persecution.

The Protestants
here reaso thus,
Peter is not here
saluted, ther-
fore he vvas ne-
uer at Rome.
See the Anno-
tation.

6 Of the Prince
of the Apostles,
saith Theodo-
rete vpon this
place.

7 The special
vway that Here-
tikes haue euer
had to beguile,
vvas and is by
svveete vvordes
& gay speeches.
Which their
sheepes cote
see before def-
cribed particu-
larly in the An-
notations vpon
S. Matthev.
6, 15.

Iulia

vvhô di-
uine

the whole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a brother. † The grace of our 24 Lord I E S V S Christ be vvith al you, Amen.

† And to him that is able to confirme you according to 25 my Gospel and preaching of I E S V S Christ, according to the reuelation of the mysterie from eternall times kept secrete, † vvhich novv is opened by the Scriptures of the prophets 26 according to the precept of the eternal God, to the obediēce of faith knovven in al Gentiles, † to God the only vvise 27 through I E S V S Christ, to vvhom be honour & glorie for euer and euer. Amen.

ANNOTATIONS

CHAP. XVI.

16. Salute one another.] Neuer Sectmaisters made more foule or hard shifts to proue or defend falshood, then the Protestants: but in tyyo points, about S. Peter specially, they passe euen them selues in impudencie. The first is, that they hold he vvvas not preferred before the other Apostles, vvvhich is against al Scriptures most evidently. The second is, that he vvvas neuer at Rome, vvvhich is against al the Ecclesiastical histories, al the Fathers Greeke and Latine, against the very sense and light of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more vveighy testimonie, then of Romulus, Numas, Cæsars, or Ciceros being there: yet vvvere he a very brutish man that vvould deny this to the discredit of so many vvriters and the vvhole vvorld. Much more monstrous it is, to heare any deny the other. Theodorete saith he vvvas there, vvriting vpon this chapter. Prosper also *carmine de ingratis in principio*. S. Leo *de natali Petri*. S. Augustine 10. 6 c. 4. *cont. ep. fund.* Orosius li. 7 c. 6. S. Chrysostome in ps. 88. S. Epiphanius *har.* 57. Prudentius in hymno 2. S. Laurentij, & hymno 12. Optatus li. 2. *contra Donatistas*. S. Ambrose li. 1. *ep. de Basilicu tradendū*. S. Hierome in *Catalogo*. Lactantius li. 4. c. 31. *de vera sapientia*. Eusebius *hist. Eccl.* li. 2. c. 13, 15. S. Athanasius *de fuga sua*. S. Cyprian. *ep.* 55. nu. 6. Tertullian *de prescriptionibus* nu. 14. and li. 4. *contra Marcionem* nu. 4. Origen in *Genes.* apud Euseb. li. 3. c. 1. Irenæus li. 1. c. 1. Hegelippus li. 2. c. 2 *de excid.* Hierosolym. Caius and Papias the Apostles ovvne scholars, and Dionysius the B. of Corinth, alleaged by Eusebius li. 2. c. 14 & 24. Ignatius *ep. ad Romanos*. The holy Councel of Chalcedon, and many other affirme it, yea Peter him self (according to the iudgement of the aūcient Fathers) confelleth he vvvas at Rome, calling it See the Annotations 1 Pet. c. 5, 11.

Chalced.
conc. ait. 3

See the Annotations 1 Pet. c. 5, 11.

Some great argument must they needes haue to controule the credite of the vvhole vvorld. This of truth is here their argument, neither haue they a better in any place, to vvvit, if S. Peter great argument, had bene at Rome, S. Paul vvould haue saluted him, as he did others here in the end of his letter that Peter vvvas neuer at Rome, straight see, that S. Peter might be knovven vnto S. Paul to be out of the Citie, either for persecution or busines, vvhen this epistle vvvas vvritten, (for he vvvent often out as S. Epiphanius declareth) & so the omitting to salute him, can proue no more, but that then he vvvas not in Rome. but it prooveth not so much neither, because the Apostle might for respect of his dignitie and other the Churches affaires, Write vnto him special letters, and so had no cause to salute him in his common Epistle. Or hovv know they that this Epistle vvvas not sent inclosed to S. Peter, to be deliuered by his meanes to the vvhole Church of the Romanes in some of their assemblies? It is very like it vvvas recommended to some one principal man or other that is not here named: and twenty causes there may be vnknown to vs, Why he saluted him not: but no cause vvliy our Adversaries vpon such frivolous reasons should reprove an approved truth. For euen as wcl might they say that S. Iohn vvvas neuer at Ephesus, because S. Paul in his Epistle to the Ephesians doth not salute him, And plaine it is, that it is the Romane seate and faith of Peter, vvvhich they (as all Heretikes before them)

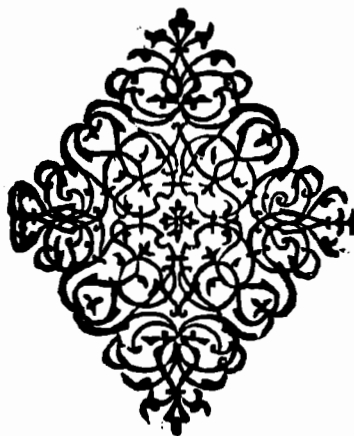
Epiph. ha
27.

them) do feare and hate, and vvhich Wil be their bane: and they knowv that there is no argument vvhich conuinceth in their conscience, that Peter vvas neuer at Rome. Therefore to conclude, vve say to them in S. Augustines vvordes, *Why call you the Apostolike chaire, the chaire of pestilence? What hath the Church of Rome done against you, in vvhich S. Peter did sit, and from vvhich by nefarious furie you haue separated your selues?* *16. Holy kisse.*] Hereof, and by the common vsage of the first Christians, vvho had special Killing the Pax, Orig. in regard of vnitie and peace among them selues, and for signe and protestation thereof, kissed one 16. ad Ro. an other, came our holy ceremonie of giuing the Pax, or killing one an other in the Sacrifice of the blessed Masse.

17. To marke them.] He carefully warneth them to take heede of seditious sowers of Seedes Against Sect. and dissension in religion, and this euer to be their marke, if they should teach or moue them maisters howv to any thing vvhich vvas not agreeable to that vvhich they had learned at their conuersion: not to examine our bidding them to examine the case by the Scriptures, but by their first forme of faith and religion faith, deliuered to them before they had or did read any booke of the newv Testament.

18. Bus their owne belly.] Howv neuer Heretikes pretend in vvordes and external shew of Heretikes giuen their sheepes cote, in deede they seeke but after their owne profite and pleasure, & by the Apostles to voluptuous. ovvne testimonie we be vvarranted so to iudge of them as of men that in deede haue no religion ncs, nor conscience.

19. Your obedience.] Against Heretikes and their illusions, there is no better way then in simplicitie to cleave vnto that vvhich hath bene taught before: for the vvhich the Romane obedience is much commended. See Annot. vpon the first chap. vers. 8.





THE ARGVMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

Act. 17, 21.

1 Cor. 16, 5.



O V V S. Paul planted the Church at Corinth, cōiuning there a yere and an halfe together, vve reade Act. 18. After that, vwhen he vvas at Ephesus Act. 19, about the end of the three yeres that he abode there, he vvrote this first Epistle to the Corinthians. For euen as S. Luke there vvrieth, vwhen these things vvcre ended, Paul purposed in the Spirit, when r Macedonia and Achaia, to goe to Hierusalem: so likewise doth S. Paul himselfe vvrite here: I vvill come to you in Achaia. when I shal haue gone ouer Macedonia, for I vvill go ouer Macedonia. but I vvill tarie at Ephesus vntil Pentecost,

The matter that he vvrieth of, is not one, as in the Epistle to the Romanes, but diuers. partly such faultes of theirs, as vvcre signified vnto him by them that vvcre of Chloë 1 Cor. 1, 11. partly such questions as them selues vvrote to him of, And concerning the things that you vvrote to me. 1 Cor. 7, 1. for so vve may (as it seemeth) deuide the Epistle into these two partes. Or, to put al together, he vvrieth of eight things: 1 Of certaine Schismes beginning among them, by occasion of certaine preachers, vvhom in the Second Epistle he toucheth more plainly as being False apostles. chap. 1. 2. 3. 4. 2 Of an incestuous fornicator, and some that vvrent to law before infidel iudges. chap. 5. 6. 3 Of Matrimonie and Continencie. chap. 7. 4 Of meates sacrificed to Idols. chap. 8. 9. 10. 5 Of his Traditions. chap. 11. 6 Of the Giftes of the Holy Ghost. chap. 12. 13. 14. 7 of the Resurrection. chap. 15. 8 of the Contributions that he gathered of the Gentiles, to succour the Christian vvcrres at Hierusalem. chap. 16.



THE



THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

After salutation, & having acknowledged the graces of their Church, so he dehorteth them from their Schismatical boasting against one another in their baptizers (telling them that they must boast only in Christ for their Baptisme) 17 and in their preachers, who had the wisdom of vvordes: telling them that it is the preaching of the Crosse, vvhereby God saueth the vvorld, and vvherein only Christians should boast: so seeing God of purpose chose the contemptible, that so him self might haue the glorie.

The 1. part,
Of Schismes
that vvere
about their
baptizers &
preachers.

- 1 **P**AVL called to be an Apostle of
2 I E S V S Christ, by the vvil of God,
3 and Sóstheneſ a brother, † to the
Church of God that is at Corinth, to
the sanctified in Christ I E S V S, called
to be ſaincts, vvith al that inuocate
the name of our Lord I E S V S Christ
in euery place of theirs and ours.
† Grace to you and peace from God
our father and our Lord I E S V S Christ.
- 4 † I giue thanks to my God alvvaiſes for you for the grace
5 of God that is giuen you in Christ I E S V S, † that in al things
6 you be made riche in him, in al vterance, and " in al knowv-
7 ledge, († as the testimonie of Christ is confirmed in you,) †
8 so that nothing is vvanting to you in any grace, expecting
the reuelation of our Lord I E S V S Christ, † vvho alſo
vvil confirme you vnto the end vvithout crime, in the day of
9 the comming of our Lord I E S V S Christ. † God is faithfull:
by vvhom you are called into the ſocietie of his ſonne I E-
s v s Christ our Lord.
- 10 † And I beſeeche you brethren by the name of our Lord
I E S V S Christ, that you al ſay one thing, and that there be no
ſchiſmes among you: but that you be perfect in one ſenſe, &
H h h in

∴ The begin-
ning of al
Schismes is
ouer much ad-
miring & ad-
dicting mens
seiuies to their
owne particu-
lar Masters.

in one knowledge. † For it is signified vnto me (my bre- 11
thren) of you, by them that are of Chloë, that there be con-
tentions among you. † And I meane this, for that euery one 12
of you saith, ∴ I certes am Paules, & I Apollos, but I Cephas,
and I Christs. † Is Christ deuided? Vvhy, vvas Paul crucified 13
for you? or in the name of Paul vvere you baptized? † I giue 14
God thanks, that I baptized none of you, but * Crispus and
Caius: † lest any man say that in my name you vvere bapti- 15
zed. † And I baptized also the house of Stéphanas. But I know 16
not if I haue baptized any other.

Mat. 23,
8.

† For Christ sent me not to baptize, but to euangelize: 17
not in vvisedom of speache, that the crosse of Christ be not
made void. † For the vvord of the crosse, to them in deede 18
that perish, is folishnes: but to them that are saued, that is, to
vs, it is the povver of God. † For it is vvritten, *I vvill destroy the* 19
vvisedom of the vvise: and the prudence of the prudent I vvill reiecte. † *Where is* 20
the vvise? where is the Scribe? where is the disputer of this vvorld? Hath
not God made the vvisedom of this vvorld folish? † For 21
because in the vvisedom of God the vvorld did not by vvise-
dom know God: it pleased God by the folishnes of the
preaching to saue them that beleue. † For both the Ievves 22
aske signes, and the Greekes seeke vvisedom: † but vve 23
preach Christ crucified, to the Ievves certes a scandal, and to
the Gentiles, folishnes: † but to the called Ievves & Greekes, 24
Christ the povver of God and the vvisedom of God. † For 25
that vvhich is the folish of God, is vviseer then men: and
that vvhich is the infirme of God, is stronger then men. † For 26
see your vocation brethren, that not many vvise according
to the flesh, not many mightie, not many noble: † but the fo- 27
lish things of the vvorld hath God chosen, that he may con-
found the vvise: and the vveake things of the vvorld hath
God chosen, that he may confound the strong: † and the 28
base things of the vvorld and the contemptible hath God
chosen, and those things vvhich are not, that he might de-
stroy those things vvhich are: † that no flesh may glorie in 29
his sight. † And of him you are in Christ I es vs, " vvho is 30
made vnto vs vvisedom from God, & iustice, & sanctificatiō,
and redemption: † that as it is vvritten, *He that doth glorie,* 31
may glorie in our Lord. †

Ef. 33, 18

The Epistle
for S. Agatha,
Febr. 5.

Ier. 9, 23

ANNO T.

A N N O T A T I O N S

CHAP. I.

s. In all knowledge.] Observe that the Apostles neuer vvrote their letters but to such as vvere conuerted to Christes faith before. for men can not lightly learne the Christian religion by reading Scriptures, but by hearing, and by the presence of their teachers, which may instruct them at large and particularly of euery Article, as clerely & breefely by letters they could not doe. Neither doth novv any man learne his faith first, but by hearing of his parents and Maisters. for if vve should vvhen vve come to yeres of discretion, let set to picke our faith out of the Scriptures, there vvould be a madde vvork and many faithes among vs.

so. Who is made.] He meaneth not, as our Aduersaries captiously take it, that vve haue no iustice, sapience, nor sanctity of our ovne, other then Christes imputed to vs: but the sense is, that he is made the author, giuer, and meritorious cause of al these vertues in vs. for so the Apostle interpreteth him self plainly in the 6 Chapter folowing, vvhen he vvriteth thus, *You be vvashed, you be iustified, you be sanctified in the name of our Lord I E S V S CHRIST and in the Spirit of our God.*

Faith cometh by hearing rather then reading.

Christ is made our iustice, because he is the author of the iustice in vs.

CHAP. II.

That his ovne preaching among them, vvvas in humble maner in the sight of man. I Hovvbeit it is most profound vvisedom (as they should and vvould perceiue, if they vvvere not carnal) vvwhich is taught in the Church of Christ.



1 ND I (brethren) vvhen I came to you, I
came not in loftinesse of speache or of
2 vvisedom, preaching to you the testimo-
nie of Christ. † For I iudged not my
self to knowv any thing among you but
3 I E S V S Christ, and him crucified. † And
* I vvvas vvith you in infirmities, and feare
4 and much trembling: † and my speache and my preaching
vvvas not in the persuable vvordes of humane vvisedom,
5 but in shewving of spirit and povver: † that your faith
might not be in the vvisedom of men, but in the povver
of God.

6 But vve speake vvisedom among the perfect. † but the
vvisedom not of this vvorld, neither of the princes of this
7 vvorld, that come to naught: † but vve speake the vvisedom
of God in a mysterie, which is hid, vvwhich God did predesti-
8 nate before the worlds, vnto our glorie: † which none of the
princes of this vvorld did knowv: for if they had knowven,
9 they vvould neuer haue crucified the Lord of glorie. † But
as it is vvritten, *That vvwhich eie hath not seen, nor eare hath heard, neither*
hath it ascended into the hart of man, vvhat things God hath prepared for them that
10 *loue him.* † But to vs God hath reuealed by his Spirit. For the

H hh ij Spirit

1. 13.

1. 6 4.

Spirit searcheth all things, yea the profoundities of God.

† For what man knoweth the things of a man, but ¹¹ the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

† And we have received not the spirit of this world, but ¹² the spirit that is of God: that we may know the things that of God are given to vs. † which also we speake not in ¹³ learned wordes of humane wisdom: but in the doctrine of the Spirit, comparing spiritual things to the spiritual. † But ¹⁴ the sensual man perceiveth not those things that are of the spirit of God, for it is foolishnes to him, and he can not understand: because he is spiritually examined. † But the spiritual man iudgeth all things: and him self is iudged of no man. † For ¹⁵ who hath known the sense of our Lord that ¹⁶ may instructe him? But we have the sense of Christ.

Esai. 40,
13.

ANNOTATIONS

CHAP. II.

How Angels and Saints & mortal men know our cogitations. ^{11.} *But the spirit of man.* One man can not know another's cogitations naturally: but God giueth to Prophets and other, euen in this world oftentimes, by extraordinary grace to know mens secretes. As he did to S. Peter, to know the fraude of Ananias and Sapphira: and to Eliseus, his seruants bribery in his absence, and what was done in the king of Syria his chamber. and as he giueth to all Angels and Saints (so far as is conuenient to our necessities and their heavenly glorie) to understand not onely our vocal prayers, but our inward repentance and desires. ^{Luc. 11, 7.}

The Heretikes allegation for their vaine securitie, answered. ^{11.} *That we may know.* The Protestants that chalenge a particular spirit reuealing to eche one his owne predestination, iustification, and saluation, would draw this text to that purpose. Which importeth nothing els (as is plaine by the Apostles discourse) but that the holy Ghost hath giuen to the Apostles, & by them to other Christian men, to know Gods ineffable gifts bestowed vpon the beleeuers in this time of grace: that is, Christes Incarnation, Passion, presence in the Sacrament, & the incomprehensible ioyes of heauen, which Pagans, Iewes, and Heretikes deride.

The sensual man. ^{14.} *The sensual man.* The sensual man is he specially, that measureth these heavenly mysteries by natural reason, humane prudence, external sense, and worldly affection, as the Iew, Pagan, and Heretike doe: and sometime both here and els vvhere, the more infirme and ignorant sort of Christian men be called sensual or carnal also, vvho being occupied in secular affaires, and giuen to sensual ioy and vvorldlines, haue no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful haue. Vvho trying these high pointes of religion, not by reason and sense, but by grace, faith, and Spirit, be therefore called spiritual. The spiritual then is he, that iudgeth and discerneth the truth of such things as the carnal can not attaine vnto: that doth by the spirit of the Church, vvhereof he is partaker in the vnitie of the same, not onely see the errorrs of the carnal, but condemneth them and iudgeth euery powver resisting Gods spirit and vvord: the carnal Iew, Heathen, or Heretike, hauing no meanes nor right to iudge of the said spiritual man. 1 or vvhen the spiritual is said to be iudged of none, the meaning is not that he should not be subject or obedient to his Pastors and Apinual Poyvers and to the vvhole Church, specially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church, should not be any vvhit subject to the iudgement of the Heathen or the Heretike, nor care vvhat of ignorance or infidelitie they say against him. for such carnal men haue no iudgement in such things, nor can attaine to the Churches vvifedom in any ceremonie, mysterie, or matter vvich they condemn.

The spiritual man.

How the spiritual man iudgeth al, & is iudged of none.

Therefore

Therefore S. Irenæus excellently declaring that the Church and every spiritual child thereof, iudgeth and condemneth all false Propheets and Heretikes of vvhhat sort so euer, at length he concludeth vvith these notable vvordes: *The spiritual shal iudge also all that make schymes, vvhiich be cruel, not hauing the loue of God, and respecting their oune priuate, more then the vnitie of the Church: mangle, deuide, and (as much as in them lieth) kill for smal causes the great and glorious body of Christ, speaking peace, and seeking battaile. He shal iudge also them that be out of the truth, that is to say, mans iudgement of the Church: vvhiich Church shal be vnder no mans iudgement, for to the Church are all things ment. kusuuen, in vvhiich is perfect faith of the Father, and of all the dispensation of Christ, and firm knowledge of the Holy Ghost that teacheth all truth.*

CHA. III.

If they vvil not be carnal still, they must boast in God only, & not in their preachers, vvhiich are but his ministers, 10. and neede to looke vvell how they preach: is because not al preaching, though it be Catholike, is meritorious: but rather it buildeth master so be purged by fire, vvhen it is vaine and vnfruitful (as also any other like vvorkes of other Catholikes.) marie if it be heretical, destroying the temple of God, then it vvorketh damnation. 18 The remedie is, to humble them selves and referre al to God.



N D I, brethren, could not speake to you as to spiritual, but as to carnal. As it vvere to litle ones in Christ, † I gaue you :: milke to drinke, not meate: for you could not as yet. but neither can you novv verely, for yet you are carnal.

† For vvhereas there is among you emulation and contention, are you not carnal, and vvalke according to man? † For vvhen one saith, I certes am Pauls, & an other, I Apollos: are you not men? Vvhat is Apollo then? and vvhat is Paul? † The ministers of him vvhom you haue beleeued, & to euery one as our Lord hath giuen. † I planted, Apollo vvatered: but God gaue the increase. † Therefore neither he that planteth is any thing, nor he that vvatereth: but he that giueth the increase, God. † And he that planteth and he that vvatereth are one. And euery one shal receiue his owne reward according to his ovne labour. † For vve are Gods coadiutors: you are Gods husbandrie, you are Gods building. † According to the grace that is giuen me, as a vvise vvorkemaster haue I laid the foundation: and an other buildeth therevpon. but let euery one looke how he buildeth thereon. † For other foundation no man can lay, beside that vvhiich is laid: vvhiich is Christ I es vs. † And if any man build vpon this foundation, gold, siluer, pretious stones, vvood, hay, stubble, † the vvorke of euery one shal be manifest: for the day of our Lord vvil declare, because it shal be reuealed in fire: and the vvorke of euery one of vvhat

The Church onely hath truth both in her milke and in her bread: that is, vvwhether she instruct the perfect, or the imperfect vvho are called carnal. Aug. li. 11. c. 1. cont. Faust.

A marvellous dignitie of spiritual pastors, that they be not onely the instruments or ministers of Christ, but also Gods coadiutors in the vvorke of our saluation.

Hhh iij kinde

kinde it is, the fire shal trie. † If any mans vvorke abide, 14
 vvhich he built therevpon: he shal receiue revvard. † If 15
 any mans vvorke burne, he shal suffer detriment: but him
 self shal be saued: yet so "as by fire. † Know you not that 16
 you are the temple of God: and the Spirit of God dwelleth
 in you? † But if any violate the temple of God, God vvill 17
 destroy him. For the temple of God is holy: vvhich you are.
 † Let no man seduce him self: if any man seeme to be vvise 18
 among you in this world, let him become a fooles that he may
 be vvile. † For the vvisedom of this vvord is solihnes 19
 vvith God. For it is vvritten, *I vvill compassse the vvise in their subtiltie.*
 † And againe, *Our Lord knoweth the cogitations of the vvise that they be* 20
vaine. † Let no man therefore glorie in men. For al things are 21
 yours: † vvwhether it be Paul, or Apollo, or Cephas, or the 22
 vvord, or life, or death, or things present, or things to come,
 for al are yours: † and you are Christs, and Christ is Gods. 23

Iob 5, 13.

Ps. 93, 11

A N N O T A T I O N S

CHAP. III.

Good vvorke
 meritorious,
 and the re-
 vvards in
 heauē are dif-
 ferent accord-
 ing to the
 same.

8. Every man shal receive according.] A most plaine text for prooffe that men by their labours, and by the diversities thereof, shal be diversly revwarded in heauen: and therefore that by their vvorke proceeding of grace, they do deserue or merite heauen, and the more or lesse ioy in the same. for though the holy Scripture comonly vse not this vvord merite, yet in places innumerable of the old and new Testament, the very true sence of merite is contained, and so often as the vvord, *merces*, and the like be vsed, they be euer vnderstood as correlatiues or correspondent vnto it. for if the ioy of heauen be retribution, repaiment, hire, vvages for vvorke (as in infinite places of holy Scripture,) then the vvorke can be none other but the valure, desert, price, vvorth, and merite of the same. And in deede this vvord, *revvard*, vvhich in our English tonge may signifie a voluntary or bountifull gift, doth not so vvell expresse the nature of the * Latin vvord, or the Greeke, vvhich are rather the very stipend that the hired vvorkeman or iournieman couenanteth to haue of him vvhoose vvorke he doth, and is a thing equally and iustly answering to the time and vvweight of his trauels and vvorke (in vvhich sence the Scripture saith, *Dignus est operarius mercede sua.* the vvorkeman is vvorthy of his hire) rather then a free gift. though, because faithfull men must acknow- ledge that their merites be the gifter and graces of God, they rather vse the vvord *revvard*, then hire, stipend, or repaiment. though in deede it be al one, as you may see by diuers places of holy vvrite. as, * *My merces* (revvard) *is vvith me to render to every one* * according to his vvorkes. And *Our Lord vvill render vnto me according to my iustice.* Ps. 119. And the very vvord it self merite (equivalent to the Greeke) is vsed thus, *Merite shal make a place to every one* * according to the merite of vvorkes. Ecceci 16, 15. And *if you doe your iustice before men, you shal not haue reVVard in heauen.* Mat. 6, 1. Vvhere you see that the revvard of heauen is recompense of iustice. And the euasion of the Heretikes is triuolous and euidently falsse, as the former and like vvordes do conuince, for they say heauen is our *Merces* or revvard, not because it is due to our vvorke, but to the promes of God: vvhere the vvordes be plaine, *According to every mans vvorkes or labours.* vpon vvhich vvorke, and for vvhich vvorke conditionally, the promes of he. Men vvvas made.

Merces

Mt. 25.

1. Tim. 5.

18.

Apo. 21.

12. Mat.

16, 27. Ro

22, 12.

καὶ τὰ ἔργα.

Building of
 gold, or stub-
 ble.

12. Upon this foundation.] The foundation is Christ, and faith in him vvorking by charitie. The vpper building may be either pure and perfect matter of gold, siluer, and pretious stone, vvhich (according to the most authentical and probable expolition) be good vvorke of charitie and al Christian iustice done by Gods grace: or els, vvood, hay, stubble, vvhich signifie the manifold actes of mans infirmite and his venial sinnes. Vvvhich more or lesse mixed and medled vvith the better matter aforesaid, require more or lesse punishmēt or purgation at the day of our death, At vvhich

day

day, if by penance or other meanes in the Church, the said venial sinnes be before hand cleansed, there shal neede no purging at al, but they shal straight receiue the reward due to them.

11. *Shal be manifest.*] Vvwhether our life and woikes be pure and neede no cleansing, novv in this vvorld is hard to iudge: but the day of our Lord, vvvhich is at our death, vvill make it plaine in vvhat termes euery mans life is tovvards God. for then Purgatorie fire shal sweale and proueit. for, vvvhosoever hath any impure matter of venial sinnes or such other dettes, to Gods iustice paieable and purgable, must into that fire, and after due paiement and cleansing, be faued through the same. Vvhere the vvorkes of the perfect men and such as died vvith al dettes paid, cleansed, or forgiven, are quitted from the fire, and neuer incurre damage, paine, or losse thereby. The places of fathers expounding this for Purgatorie, be very many most euident, vvvhich are cited in the last Annotation folloving.

12. *The day of our Lord shal declare.*] That this purgation rather signifeth the place of Gods iustice after our death, then any affliction in this life, the Apostles precise (specifying of fire declareth, and of reuealing and notifying the difference of mens vvorkes by the same: vvvhich is not done euidently euery in this life: and namely the vvord, *day of our Lord*: vvvhich commonly and properly signifeth in Scripture and namely in this Apostle (1 Cor. 5. 5. 2 Cor. 1. 14. Philip. 1. 10. 6. 1 Thes. 5. 2. 2 Thes. 2. 2.) either the particular, or the general iudgement: and therefore that the trial spoken of, is not properly nor literally meant any affliction or aduersitie of this life, as Calvin also cōfelleth,

Calu. in
kunc lo-
cum.

n. 4. 1. 2.

coynynge a foolish new construction of his owne. Vvhere you may note also in that mans Commentarie, that this vvord, *dies Domini*, vvvas to preiudicial againt him and al other expositions of the trial to be made in this vvorld, that he vvould gladly haue (*Domini*) our, reading thus, *A day shal come vvvhich shal open &c.* Vvhere vnderstand, that if it vvwere only *Dies* (as* in the Greeke) yet thereby also the Scripture is vvont to signifie the self same thing: as, 2 Tim. 1. 12. 20. and 2 Tim. 4. 8. and Heb. 10. 37, the day, as in this place, vvith the greeke article only, vvvhich is al one vvith *Dies illa*, or *Dies Domini*.

13. *As by fire.*] S. Augustine vpon these vvordes of the Psalme 37. *Lord rebuke me not in thine indignation, nor amend me in thy vv wrath.* For it shal come to passe (saith he) that some be amended in the vv wrath of God, and be rebuked in his indignation. And not al perhaps that are rebuked, shal be amended, but yet some there shal be saved by amending, as shal be so surely, because amending is named: yet so as by fire. but some there shal be that shal be rebuked, and not amended, to vvvhom he shal say, *Go ye into euervlasting fire.* Fearing therefore these more greuous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his vv wrath, that is to say, *Purge me in this life, and make me such an one as shal not neede the amending fire, being for them vvvhich shal be saved, yet so as by fire.* Wherfore but because here they build vpon the foundation, vvood, hay, stubble: for if they did build gold, silver, and pretious stones, they shal be secure from both fires, not onely from that eternal vvvhich shal torment the impious eternally: but also from that vvvhich shal amend them: that shal be saved by fire, for it is said, he shal be safe, yet so as by fire. And because it is said, he shal be safe, that fire is cotemned. Yea verely though safe by fire, yet that fire shal be more greuous, then vvvhatsouer a man can suffer in this life. And you know how great euils the wicked haue suffered, and may suffer: yet they haue suffered such as the good also might suffer. for vvhat hath any malefactor suffered by the lawres, that a Martyr hath not suffered in the confession of Christ? These euils therefore that are here, be much more easie, and yet see how men, not to suffer them, doe vvhatsoever thou commaundest. How much better doe they stand vvvhich God commaundeth: that they may not suffer these greater paines? Thus far, S. Augustine. See S. Ambr. vpon this place: 1 Cor. 5. & Ser. 20 in Psal. 118. Hiero. li. 2. c. 13 adu. Iovinianum. Greg. li. 4. Dialog. c. 39. & in Psal. 1. Psal. in principio. Origen. li. 6 in c. 15. Exod. and ho. 16 in c. 24. Levit.

Our vvorkes
shal be mani-
fested by fire.

Vvhat is si-
gnified by, the
day of our Lord.

Two fires
after this life:
one eternal,
the other tem-
poral, that is,
the purging
or amending
fire.

Purgatorie
fire passeth al
the paines of
this life.

CHAP. IIII.

He requireth to be esteemed for his office, but regardeth not to be praised of man for his virtue: considering that neither his owne conscience is a sufficient iudge thereof, but onely God vvho seeth al. & He toucheth them for contemning in their pride, the Apostles them selves as miserable: as threatening to come to those proude false teachers vvvhich were the authors of al these schismes.

10 vvith fornicatours. † I meane not the fornicatours of this vvorld,

Iii

So
fore, or some
other.

The Epistle
vpon the 4
Sunday of
Aduent.



O let a man esteeme vs as the ministers of 1
Christ, and the dispensers of the mysteries of
God. † Here novv is required among the 2
dispensers that a man be found faithful. † But 3
to me it is a thing of lest account, to be iud-
ged of you, or of mans day: but I iudge not
my self neither. † For I am not guilty in conscience of 4
any thing: but I am not iustified herein: but he that iudgeth
me, is our Lord. † Therefore iudge not before the time: vntil 5
our Lord do come, vvhich also will lighten the hiddē things of
darkenes, and vvil manifest the counsels of the hartes: & then
the praise shal be to euery man of God. -1

:: Loc vvhē
he named him
self, and Apo-
lo, & Cephas:
he meēt oīher
seditious and
factious prea-
chers vvhose
names he spa-
red.

a The Epistle
vpon S. Iames
day, Jul. 25.
b The Epistle
for a Confes-
sion that is not
a Bishop.

c So may S.
Augustine our
Apostle say to
vs English
men.

† But these things, brethren, :: I haue transfigured into 6
my self and Apollo, for you: that in vs you may learne, one
not to be puffed vp against an other, aboute that is vvritten.
† For vvhich discerneth thee? Or vvhich hast thou that thou 7
hast not receiued? And if thou hast receiued, what doest thou
glorie as though thou hast not receiued? † Now you are filled, 8
now are you become riche: without vs you reigne: & I would
to God you did reigne, that vve also might reigne vvith you.
† a For I thinke that God hath shewed vs Apostles the last, 9
as it vvēre depured to death: because^b vve are made a spe-
ctacle to the vvorld, and to Angels and men. † Vve are 10
fooles for Christ: but you vvise in Christ. vve vveake: but
you strong, you noble, but vve base. † Vntil this houre we 11
doe both hunger, and thirst, and are naked, and are beaten
vvith buffers, and are vvanderers, † and labour vvoking 12
vvith our ovvne handes. vve are cursed: and do blesse. vve
are persecuted: and susteine it. † vve are blasphemed: and vve 13
beseeche. vve are made the refuse of this vvorld, the drosse of
aleuen vntil novv. † Not to confound you, do I vvrite these 14
things: but as my dearest children I admonish you. -1 † For 15
c if you haue ten thousand pædagogues in Christ: yet not
many fathers. For in Christ I E S V S by the Gospel I begat
you. -1 † I beseeche you therefore be folovvers of me. 16
† Therefore haue I sent to you Timothee, vvho is my dearest 17
sonne and faithful in our Lord: vvho vvil put you in minde
of my vvayes that are in Christ I E S V S, as euery vvhere in
euery Church I teach. † As though I vvould not come to 18
you, so certaine are puffed vp. † But I vvil come to you 19

matter aforesaid, require more or lesse puniſhmēt or purgation at the day of our death. At vvhich

20 of them that be puffed vp, but the povver. † For the king-
 21 dom of God is not in vvordes, but in povver. † Vvhat vvil
 you? "in rodde that I come to you: or in charitie, and the
 spirit of mildnes?

AN NOT A T I O N S
 CHAP. IIIII.

4. *But not inflid.*] The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conscience, durst not assure him selfe that he vvvas iustified, neither could take vpon him to be rudge of his ovne hart and cogitations, vvwhether they vvvere pure or no: but the trial thereof he left onely to Gods iudging day.
 21. *In rodde.*] The Apostles haue povver of discipline and censures against offenders, and povver of gentlenes, meekenes, and indulgence also: to vse either punishing or pardoning, according to their wisdom, and according to the occasions of time and place.

No man sure of grace or iustification.

Spiritual pow-
 er to punish
 or pardon.

CHAP. V.

*Sharply rebuking their Clergies negligence, & him self absent excommunicateth that
 publike incestuous person: & commaunding that hereafter no Christian be so
 tolerated in any open crime, but excommunicated.*

The second
 part of the
 Epistle: of
 the incestu-
 ous fornica-
 tor: & lavy-
 ing before
 Infidels.

1 Cor. 18,
 8. 20, 11



1 **T** H E R E is plainly heard fornication
 2 among you, and such fornication, as
 3 the like is not among the heathen, so
 4 that one hath his * fathers vvife. † And
 5 you are puffed vp: and :: haue not
 6 mourned rather, that he might be taken
 7 avvay from amōg you, that hath done
 8 this deede. † "I in deede absent in bo-
 dy, but present in spirit, haue already iudged, as present, him
 9 that hath so done, † in the name of our Lord I E S V S Christ,
 10 "you being gathered together and my spirit, " vvith the ver-
 tue of our Lord I E S V S † to deliuer such an one" to Satan
 for the destruction of the flesh, that the spirit may be saued
 in the day of our Lord I E S V S Christ. † Your glorying is
 not good. Knowv you not that a litle leauen corrupteth the
 vvhole paste? † Purge the old leauen, that you may be a
 nevvpaste, as you are azymes For our Pasche, Christ, is im-
 molated. † Therefore "let vs feast, not in the old leauen, nor in
 the leauen of malice and vvickednes, but in the azymes of
 sinceritie and veritie. -†

:: Christian
 men should
 be sorrowful
 to see greuous
 offences borne
 vvithal, and
 ought zelous-
 ly to seeke the
 offenders pun-
 ishment by
 excomunica-
 tion.

The Epistle
 vpon Easter
 day.

c Either this
 Epistle in the
 vvordes be-
 fore, or some
 other.

9 † I vvrote to you in ^c an epistle, Not to keepe companie
 10 vvith fornicatours. † I meane not the fornicatours of this

Iii vvorld,

vworld, or the couetous, or the extortioners, or seruers of Idols: othervvise you should haue gone out of this vworld.
 † But novv I vvrote to you, not to keepe companie, if he †
 that is named a brother, be a fornicatour, or a couetous person, or a seruer of Idols, or a railer, or a drunkarde, or an extortioner: vvith such an oneⁿ not so much as to take meate.
 † For vvhat is it to me to iudge of them that are vvithout? 12
 Do not you iudge of them that are vvithin? † for them that 13
 are vvithout, God vvil iudge. Take awayⁿ the euil one from
 among your selues.

c A notorious
 Wilful corrup-
 tion in the bi-
 ble 1562: tran-
 slating in the
 verse before,
 Idolaters: and
 here, vvorship-
 per of images:
 the Apostles
 vvord being
 one, εἰδωλολά-
 τρις, Idolater.

ANNOTATIONS

CHAP. V.

3. *I absent.*] S. Paul here vseth his Apostolike powver, of binding this incestuous person, excommunicating him by his letters and *Mandamm*, though absent.

The authori-
 tie of Ecclesi-
 astical censures
 is in the Cler-
 gie only, and
 is executed in
 the name of
 Christ.

4. *You being gathered.*] Though he commaunded the acte should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authoritie of giuing sentence vvvas in him self, and not in the vvhole multitude, as the Protestants and the popular Se^daries affirme. for the powver of binding and loosing vvvas not giuen to the vvhole Church, but as in the persons of the Prelats, & to them for the benefite of the vvhole. Vvherevpon S. Chrysostome vpon those vvordes, *Die Ecclesia, Tel the Church*, Mat. 18: *Complaine to the Church, that is,* saith he, *to the Prelats and Presidents thereof.*

4. *With the versus.*] Al such great powver ouer sinners, is holden and exercised in the name and vertue of CHRIST IESVS. And vvhofoeuer setteth light by it, despiseth our Lordes name and powver.

The terrible
 sentence of
 excommunica-
 tion.

5. *To Satan.*] To assure vs that al excommunicate persons be in the powver and possession of the Diuel, and quite out of Christes protection as soone as they be separated by the Churches sentence, from her body and the Sacraments and felovvship of Christian Catholike men: it pleased God to giue powver to the Apostles and Prelates in the primitive Church, to cause the Diuel straight vpon their sentence of excommunication, to inuade the body of the excommunicate, and to torment him corporally. so Christ excommunicated Iudas, and the Diuel entered into him, and he vvvent forth of the happie felovvship of the Apostles. *Jo. 13, 27.* so this Apostle excommunicated Alexander and Hymeneus, and Satan straight tooke them: *Tim. 1.* Yea it is thought that S. Peter excommunicated Ananias and Sapphira, and for signe of his powver and terrout of the sentence, strooke them both starke dead. *De mirabil. S. Scriptura li. 1 c. 16 apud D. August.* Vvchich miraculous powver though it be not ioyned novv to that sentence, yet as far as concerneth the punishment spiritual, vvchich it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctours (*Cyp. ep. 62. nu. 3. Chrys. in 1 Tim. 1. ho. 1. Ambros. in 1 Tim. 1. Hiero. ep. ad Heliod. c. 7. August. de cor. & gra. c. 15.*) the terriblest and greatest punishment in the vworld, yea far passing al earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. Augustine. *And by this spiritual furord* (saith S. Cyprian) *al must leuie nide in their soules, that obey not the Priests of Christ in the new law, as they that vvvere disobedient to the iudges of the old law, vvvere slaine vvith the corporal furord.* Vvould God the vworld knew vvhat a marvellous punishment Christ hath appointed the Priests to execute vpon the offenders of his lawes, and specially vpon the disobedient, as Heretikes namely.

Ab. 5.

Puritie in re-
 ceiuing the E-
 sacrament.

6. *Let vs feast.*] The Paschal lanbe, vvchich vvvas the most expresse figure of Christ euery vvay, vvvas first sacrificed and aftervvard eaten vvith azymes or vnleavened bread. so Christ our Paschal, being then nevly sacrificed on the Crosse, is recommended to them as to be eaten vvith al puritie and sinceritie, in the holy Sacrament. Vvchich mysterie the holy Church in these vvordes commendeth to the faithful euery yere at the feast of Easter.

Exo. 12.

Vvve are boled
 to auoid, not
 al sinners, but

11. *Not to take meate.*] It is not meant that vve should separate our selues corporally from al sinners, or that vve might refuse to liue in one Church or felovvship of Sacraments vvith them, vvchich vvvas the error and occasion of the Donatistes great ichisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that vve

should

should auoid them vvhē the Church hath excommunicated them for such. though in minde, and condemnation of their faults, euery one ought to be alwaies far from them. As for the Heathen and Pagans, vvhich be not vnder the Churches discipline, and at that time in external vvorldly affaires dealt vvith Christians and liued amongst them vvliether they vvould or no, the Apostle did not forbid Christians their companie.

11. *The euil one.* He concludeth that though they can not, nor him self neither, cut of the Heathen that be publike offenders, yet the il person by him excommunicated being one of their ovvne body, they may cut of, as is aforesaid, and auoid his companie. Vpon vvch cominaundment of the Apostle, vve see that vve are bound by Gods vvord to auoid al companie and conuersation vvith the excommunicate, except in cases of necessitie, and the spirital profite of the person excommunicated.

the excommu-
nicate only, &
them, except
in certaine
cases.

CHAP. VI.

He rebuketh them for going to law before Iudges that vvvere not Christians; 9 telling that extortion (as many other offenses likewise) is a mortal sinne. 12 And vvith diuers reasons he inuigbeth against fornication, bidding also to flee al occasion thereof.

- 1 **D**ARE any of you hauing a matter against
2 an other, to be iudged before the vniust, and
3 not before the saincts? † Or knowv you not
4 that the saincts shal iudge of the vvorld? And
5 if the vvorld shal be iudged by you: are you
6 vnnvorthie to iudge of the lest things? † Knowv you not
7 that vve shal iudge Angels? hovv much more secular things?
8 † If therfore you haue secular iudgements: the contempti-
9 ble that are in the Church, set them to iudge. † I speake to
10 your shame. So is there not among you any vvise man, that
11 can iudge betvvene his brother? † but brother vvith brother
12 contendeth in iudgement: and that before infidels?
13 † Novv certes there is plainly "a fault in you, that you haue
14 iudgements amōg you. Vvhy do you not rather take vvrong?
15 vvhy do you not rather suffer fraude? † But your selues doe
16 vvrong and defraude: and that to the brethren. † Knowv
17 you not that the vniust shal not possesse the kingdom of
18 God? Do not eire, Neither fornicatours, nor seruers of Idols,
19 nor aduouterers, nor the effeminat, nor the liers vvith man-
20 kinde, † nor theewes, nor the couetous, nor drunkards, nor
21 railers, nor extortioners shal possesse the kingdom of God.
22 † And these things certes you vvvere: but you are vvashed,
23 but you are sanctified, but you are iustified in the name of
24 our Lord I es vs Christ, and in the Spirit of our God.
25 † Al things are lavvful for me, but al things are not
26 expedient. Al things are lavvful for me, but I vvil be brought
27 vnder the povver of none. † The meate to the belly, and

11 The faith-
ful iudge and
giue sentence
vvith God at
the later day,
specially the
Apostles and
the perfect
Christians that
haue forsaken
al for Christs
sake.

c For this, the
Englisch bible
1562 falsely
translateth,
vvorshippers of
image.

the belly to the meates: but God vvill destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. † But God both hath raised vp our 14 Lord, and vvill raise vp vs also by his povver. † Knowv you 15 not that your bodies are the members of Christ? Taking therefore the members of Christ, shal I make them the members of an harlot? God forbid. † Or knowv you not, that he 16 which cleaueth to an harlot, is made one body? *For they shal be,* saith he, *trvvo in one flesh.* † But he that cleaueth to our Lord, is one 17 spirit. † Flee fornication. Euery sinne vvhatsoever a man 18 doeth, is vvithout the body: but he that doth fornicate, sinneth :: against his ovvne body. † Or knowv you not that 19 your members are the temple of the holy Ghost vvich is in you, vvhom you haue of God, and you are not your ovvne? † For you are bought vvith a great price. Glorifie and beare 20 God in your body.

Gen. 2
24.

:: Fornication is not onely enemy to the soule, but wasteth, weakeneth, corrupteth and defileth the body, more properly and directly then any other sinnes doe.

ANNOTATIONS

CHAP. VI.

Going to law before heathen or heretical iudges.

a. Contendeth in iudgement.] To be given much to brabbling and litigiousnes for euery trifle, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to dravv an other to the iudgements seates and courtes of Heathen Princes (vvhich then onely reigned) and not to suffer their controuersies and quarels to be taken vp among them selues brotherly and peaceably, was a great fault: as, for one Catholike to draw an other for mere trifles, before secular or heretical Officers, is a very vnchristian part.

Going to lavv not forbidde: but to agree othervvise, better.

7. A fault.] He forbade not all iudgements of controuersies, but onely signified that it was a fault, and that it proceeded of some iniuries done one to an other, and imperfections, that they so molested one an other: and that it had been more agreeable to Christian perfection and charitie, rather to tolerate and suffer a smal iniurie, then to draw his fellow to iudgement seates.

CHAP. VII.

The 3. part.
Of Mariage and continencie.

That married folke may aske their debt, and must pay it, though it be better for them to contein, 8 as also for the unmarried and vvidowes to contein vv single, though they may marrie. 10 That the married may not depart from one an other (nor in any case marrie an other, during the life of the former) 12 vnles it be from one that is unbaptized, vv which yet he dissuadeth: 17 counseling also euery one to be content vvith his state vvherein he vv was Christened. 25 Virginie is not commaunded, but counseled as the better and more meritorious then Mariage, 39 as also vv idowved.

AND



- 1 ND concerning the things vwhereof you
 2 vvrote to me: It is good for a man not to
 3 touch a vvoman. † But because of forni-
 4 cation let euery man haue^h his ovvne vvife,
 5 and let euery vvoman haue her ovvne huf-
 6 band. † " Let the husband^e render his dette
 7 to the vvife: and the vvife also in like ma-
 8 ner to her husband. † The vvoman hath not povver of her
 9 ovvne body: but her husband. And in like maner the man
 10 also hath not povver of his ovvne body: but the vvoman.
 11 † Defraude not one an other, except perhaps by consent for a
 12 time, :: that you may^h giue your self^h to praier: and returne
 13 againe together, lest Satan tempt you for your incon-
 14 tinencie. † But I say this^h by indulgence, not by commaun-
 15 dement. † For I vvould al men to be as my self: but euery
 16 one hath^h a proper gift of God: one so, and an other so.
 17 † :: But I say to the vnmarried and to vviddovves: it is
 18 good for them if they so abide euen as I also. † But^h if they
 19 doe not conreine them selues, let them marie. For it is^h better
 20 to marie then^e to be burnt.
 21 † But to them that be ioyned in matrimonie, not I giue
 22 commaundement, but our Lord, * that the vvife depart not
 23 from her husband: † and if she depart, to remaine vnma-
 24 ried, or to be recõiled to her husband. And let not the huf-
 25 band put avvay his vvife.
 26 † For to the rest, I say, not our Lord. If any brother haue
 27 a vvife an infidel, and she consent to dvvel with him: let him
 28 not put her avvay. † And if any vvoman haue a husband
 29 an infidel, and he consent to dvvel vvith her: let her not put
 30 avvay her husband. † For the man an infidel is sanctified by
 31 the faithful vvoman: and the vvoman an infidel^h is sancti-
 32 fied by the faithful husband: otherwise your children should
 33 be vncleane: but novv they are holy. † But if the infidel
 34 depart, let him depart. for the brother or sister is not subiect
 35 to seruitude in such. but in peace hath god called vs. † For how
 36 knowest thou woman, if thou shalt saue thy hufbād? or how
 37 knowest thou man, if thou shalt saue the vvoman? † But to
 38 euery one as our Lord hath deuided, as God hath called euery
 39 one, so let him vvalke, and as in al Churches I teach. † Is any
 40 man called being circumcised? let him not procure prepuce.
 41 Is any man called in prepuce? let him not be circumcised.

¶ Circumcision

ic debitu
reddat

so fa-
sting &
prayer:

cyri-nu-
spūdu.

11 Mt. 5, 32

119, 9.

11 Mt. 10,

19. Lu,

16, 18.

11 If the lay
man can not
pray, vnles he
abstaine from
his vvife: the
Priest that al-
wayes must of-
fer sacrifices,
and alwayes
pray, must ther-
fore alwayes
be free from
matrimonic.
Hiero. li. 1 c 19
aduoc. lxxiii.

11 Before he
treated of the
continencie of
such as vvere
married, novv
he giueth les-
sons for the
vnmarried
also.

† Circumcision is nothing, and prepuce is nothing: but the 19
 obseruation of the commaundements of God. † Euery one 20
 in the vocation that he vvas called, in it let him abide. † Vvast 21
 thou called being a bondman? care not for it: but and if thou
 canst be made free, vse it rather. † For he that in our Lord is 22
 called, being a bondman, is the ^cfranchised of our Lord. like-
 wise he that is called, being free, is the bondman of Christ.

libertin

∴ You must
 not serue men
 so that you
 obey & please
 them more
 then God.

The Epistle
 for holy Vir-
 gins not Mar-
 tyrs.

† You vvere bought vvith price, be not made the ∴ bōdmen 23
 of men. † Euery brother vvherein he vvas called, in that 24
 let him abide before God.

one, bro
 thren.

† And as concerning virgins, a commaundement of our 25
 Lord I haue not: but ⁿcounsel I giue, as hauing obtained
 mercie of our Lord to be faithful. † I thinke therfore that 26
 this is good for the present necessitie, because it is good for a
 man so to be. † Art thou tied to a vvife? seeke not to be 27
 loosed. Art thou loose from a vvife? seeke not a vvife. † But 28

∴ Virginitie
 counseled as
 the better:
 Mariage not
 for bidden, be-
 cause it is no
 sinne.

if thou take a vvife, ∴ thou hast not sinned. And ⁿif a virgin
 marie, she hath not sinned. neuerthelesse ⁿtribulation of the
 flesh shal such haue. but I spare you. † This therfore I say 29
 brethren, the time is shorth, it remaineth, that they also which
 haue vvives, be ⁿas though they had not: † and they that 30
 vveepe, as though they vvept not: and they that reioyce, as
 though they reioyced not: and they that bye, as though they
 possessed not: † and they that vse this vvorld, as though
 they vsed it not. for the figure of this vvorld passeth avway. 31
 † But I vvould haue you to be vvithout carefulnes. He that is 32
 vvithout a vvife, is ⁿcareful for the things that pertaine to our
 Lord, how he may please God. † But he that is vvith a vvife, 33
 is careful for the things that pertaine to the vvorld, how he
 may please his vvife: and he is deuded. † And the vvoman 34
 vnmaried & the virgin, thinketh on the things that pertaine
 to our Lord: that she may be holy both in body and in spi-
 rit. † But she that is maried, thinketh on the things that per-
 taine to the vvorld, how she may please her husband. † And 35
 this I speake to your profit: not to cast a snare vpon you, but
 to that vvhich is honest, & that may giue you powver vvith-
 out impediment to attend vpon our Lord. † But if any 36
 man thinke that he seemeth dishonoured vpon his virgin,
 for that she is past age, and if it must so be, let him doe that
 he vvill. He sinneth not if she marie. † For he that hath de- 37
 termined in his hart being settled, not hauing necessitie, but
 hauing

without the breach of coniugal fidelitie, is a gift of God also, but men must not breake their faith of vvedlocke for vwant of it, but must know that God giueth that gift to such as humbly aske it of him. *August. de grat. & lib. arbitrio c. 4. De continen. c. 1.*

The Apostle **vow** or promises to God of chastitie, they are vvortherly damned, such being bound to continence, and so may contene if they list. *August. de bono viduit. c. 2. 9. & de adul. coniug. li. 1. c. 15. & de fide ad Petrum c. 3. in fine. Ambros. ad virg. lapsam c. 5.*

permitteth marriage to them that be free, not to vovved persons. *9. Better to marry.]* It is better to marry for the said persons that be free, then to be ouerthrowen and fall into fornication, for, *to burne*, or, *to be burnt*, is not to be tempted only (as the Protestants thinke that picke quarels easely to marry) but it signifieth * to yield to concupiscence either in minde or external worke. Vve say also, for such as be free, for concerning others lawfully made Priests, and such as otherwile haue made vow of chastitie, they can not marry at all, and therefore there is no comparision in them betwixt marriage and fornication or burning, for their marriage is but pretended, and is the worst sort of continence and fornication or burning.

Theodorete in hunc locum.

After diuorce *11. To remaine unmarried.]* Neither partie may dimisse the other and marry an other for any cause, for though they be separated for fornication, yet neither may marry againe. *August. de adul. coniug. li. 1. c. 8. 9. and li. 2. c. 5. 19. See Annotas. Mat. 19. and S. Augustine in his vvhole bookes, de adulter. coniug. 10. 6.*

The Apostles *12. I say, not our Lord.]* By this vve learne, that there vvere many matters ouer and aboute the precepts. *things that Christ taught or prescribed, left to the Apostles order and interpretation: vvherein they might, as the case required, either commaund or counsel, and vve bound to obey accordingly.*

Hovv the infidel, or infidels childe, are sanctified by the Christian. *13. Sanctified.]* Vvhen the infidel partie is said to be cleane or sanctified by the faithful, or the children of their marriage to be cleane, vve may not thinke that they be in grace or state of saluation thereby, but onely that the marriage is * an occasion of sanctification to the infidel partie and to the children. For S. Augustine (*li. 3 de pec. mer. & remis. c. 12.*) concludeth against the Pelagians, as vve may doe against the Calvinists, holding Christian mens children to be holy from their mothers wombe and not to neede Baptisme, that vvhath other sanctification sooner it be that is here meant, it can not be y enough to saluation without faith, Baptisme, &c.

Hiero. li. 1 c. 5 aduers. Iovin.

The difference *19. But the observation.]* Neither to be leu nor Gentil, bond or free, married or single, not the faith it self vvhich is proper to Christian men, vvil serue to saluation, without good vvorke and keeping the commaundements. S. Hierom *adu. Iovin. li. 1 c. 16.*

of counsels & precepts. *25. Counsel I giue.]* A counsell is one thing, a commaundement is an other. To doe that vvhich is counseled, is not necessarie, because one may be saued notwithstanding. but he that vvil doe that vvhich he is counseled vnto, shal haue a higher degree of glorie. He that fulfilleth not a commaundement, except he doe penance, can not escape punishment. *August. li. de virg. c. 13. & 14.*

A professed virgin may not marrie. *28. If a virgin marrie.]* He speaketh not of that virgin vvhich hath dedicated her self to God, (for if any such mary, she shal be damned for breaking her first vow) but onely of yong maides vnmarried in the world. *Hiero. adu. Iovin. li. 1 c. 7. Chrys. ho 20. Theodorete, Photius, and the other Greeke Doctours vpon this place apud Occum. Epiph. heres. 61.*

Virginie counseled as more meritorious. *28. Tribulation of the flesh.]* They are maruelously deceived (saith S. Augustine *li. de virg. c. 12.*) that thinke the Apostle counseleth virginie rather then marriage, onely for that marriage hath many miseries and molestations ioyned vnto it, which by virginie shal be auoided, & not in respect of the greater reward in heauen. for the Apostles prouident counseling to virginie, is for the next life, and he alleageath these troubles of marriage in that sense specially as they be a hinderance from the seruice of God here, and therefore an impediment to vs toward the next life and the more ample ioyes thereof.

The continencie of married folke. *29. As though they had not.]* He exhorteth that such as haue vviues, should not vvholy bestow them selues in the vaine transitorie pleasure and voluptuousnes of their flesh, but live in such moderation, that their marriage hinder them as little as may be, from spiritual cogitations, vvhich is best fulfilled of them that by mutual consent do vvholy contene, vvhether they haue had children or none, contemning carnal issue for the ioyes of heauen. And these marriages be more blessed then any other, saith S. Augustine *de Ser. Do. in monte li. 1 cap. 14.*

Virginie preferred, and vvhv. *32. Careful for the things of our Lord.]* The Protestants might here learne if they list, first that virginie is not onely preferred before marriage, for that it is a more quiet state of life in this world, but for that it is more conuenient for the seruice of God. Secondly that virginie hath a grateful puritie and sanctitie both of body & soule, vvhich marriage hath not. Thirdly, they may learne the cause why the Church of God requireth chastitie in the clergie, and forbiddeth not onely fornication, but al carnal copulation euen in lawfull vvedlocke: Vvhich is not onely to the end that Gods Priests be not diuided from him by the clogges of marriage; but also that they be cleane and pure from the fleshy actes of copulation.

CHAP. VIII.

He rebuketh the learned vwho in pride of their knowvledge did eate Idolothya, that is things offered to Idols, vsing (as they said) their libertie: but not considering that the ignorant tooke their doing as an example for them to frequent such meates so, as they did before in their Paganisme, vwith opinion that they did sanctifie the eaters.

The 4 part.
Of meates
sacrificed to
Idols.



ND concerning those things that are sacrificed to Idols, vve knowv that" vve al haue knowvledge. ¶ Knowvledge puffeth vp: but charitie edifieth. † And if any man thinke that he knoweth something, he hath not yet knowven, as he ought to knowv. † But if any man loue God, the same is knowven of him. † But as for the meates that are immolated to Idols, vve knowv that an Idol is nothing in the vworld, and that there is no God, but one. † For although there be that are called gods, either in heaven, or in earth (for there are many gods, and many lordes) † yet to vs there is one God, the Father, of vvhom al things, and vve vnto him: and one Lord, I E S V S Christ, by vvhom al things, and vve by him. † But there is not knowvledge in al. For "some vntil this present vwith a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being vveake, is polluted. † But meate doth not commend vs to God. For neither if vve eate, shal vve abound: nor if vve eate not, shal vve lacke. † But take heede lest perhaps this your libertie be an offense to the vveake. † For if a man see him that hath knowvledge, sit at table" in the Idols temple: shal not his conscience, being vveake, be edified, to eate things sacrificed to Idols? † And through thy knowvledge shal the* vveake brother perish, for whom Christ hath died? † But sinning thus against the brethren, and striking their vveake conscience: you sinne against Christ. † Vvherfore if* meate scandalize my brother: I vvil neuer eate flesh, lest I scandalize my brother.

¶ Knowledge
vvithout cha-
ritie puffeth
vp in pride,
and profiteth
nothing at al.
vvhe it is ioy-
ned vvith cha-
ritie, then it e-
difieth. *Aug. li
9 cin. Dei c. 20.*

Ro. 14, 15

Ro. 14,
21.

A N N O T A T I O N S

CHAP. VIII.

1. *Vve al haue knowvledge.* The spiritual and perfectly instructed Christians knew no meates, novv to be vncleane, neither for signification, as in the Law of Moyses: nor alwaies

No meates
vncleane:

Kkk by

Giuing of
scandal repre-
hended.

by nature and creation, as the Manichees thought: nor by any other pollution, as in that they were offered to Idols: and therefore they did eate boldly of such meates as were sacrificed, contemning and condemning their Idols as mere nothing, and the vvorship of them as the honour of things imaginarie. vvhich their facte, for their vwant of discretion and charitie, and for the vse of that their libertie to the offense and scandal of the vveake, the Apostle doth here reprehend.

7. *Some vwith a conscience.*] The perfecter mens fault was, that they gaue offense by their eating, to the vveaker Christians. Who seeing them whom they reputed vwise and learned, to eate the meates offered to Idols, conceived that there was some vertue and sanctification in those meates, from the Idol to which they were offered: and thought that such things were or might be eaten vwith the same conscience and deuotion as before their consecration.

The Here-
tiques ridicu-
lously apply
S. Pauls
wordes agaisht
the Churches
fastes and ab-
stinence.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meates being so as is declared (a thing so euident that it admitteth no other interpretation) if the Protestants apply any of this admonition agaisht our fastes in the Cath. Church, they be so to ridiculous.

Going to the
Communion,
vvhath sinne
in Catholikes.

10. *In the Idols temple.*] Like as novv, some Catholikes haue said, they know that Caluins communion is but as other bread and wine. But yet the ignorant seeing such goe to the Communion, thinke that it is a good act of Religion. Yea vvhathsoeuer they pretend, it must needs seeme an honour to Caluins Communion, When they are seen in the Idols temple solemnly sitting or communicating at the abominable table.

CHAP. IX.

To them that so vaunted their libertie about Idolothya, he bringeth his owne example, to vvit, that he also had libertie to liue by the Gospel, but yet that he vsed it not, so to auoid scandal of the infirme, and because it was more meritorious. 24 Declaiming agaisht their securitie, and shewing them by similitudes and examples, 24 both of him self, 1 And of the Israelites, that saluation is not so lightly come by: 14 and so concludeth againe agaisht eating of Idolothya, because it is also to commit idolatrie, 22 and not onely to giue il example to the infirme.



M I not free? Am I not an Apostle? Haue I not
seen Christ I es vs our Lord? Are not you
" my vvorke in our Lord? † And if to others 2
I be not an Apostle, but yet to you I am. for
you are the seale of my Apostleship in our
Lord. † my defense to them that examine me is this: † Haue 3
not vve povver to eate and drinke? † Haue vve not povver 4
to lead about " a vvoman a sister, as also the rest of the Apo- 5
stles, and our Lordes brethren, and " Cephas? † Or I only 6
and Barnabas haue not vve povver to doe this? † " Vvho 7
euer plaierh the souldiar at his owne charges? Vvho plan-
teth a vine, and eateth not of the fruite thereof? Vvho fee-
deth a flocke, and eateth not of the milke of the flocke?
† Speake I these things according to man? Or doth not the 8
Lauv also say these things? † For it is vvritten in the Lauv 9
of Moyfes, *Thou shalt not moosel the mouth of the oxe that treadeth out the*
corne. Vvhy, hath God care of oxen? † Or for vs certes doth 10
he say it? For they are vvritten for vs, because he that careth,
ought

" He nameth
Cephas (that
is Peter) to
proue his pur-
pose by the
example of
the cheefe and
Prince of the
Apostles. S.
Ambro. S. Chrys.
Oecum. vpon
this place.

": In that cou-
tric they did
tread out their
corne vwith
oxen, as vve
do threth it
out.

Deu. 25:
4.

- ought to care in hope: and he that treadeth, in hope to receive fruit. † If vve haue sown vnto you spiritual things, is it a great matter if vve reape your carnal things? † If other be partakers of your powver: vwhy not vve rather? Howbeit vve haue not vsed, this powver: but vve beare al things, lest vve should giue any offence to the Gospel of Christ.
- † Know you not *that they which worke in the holy place, eate the things that are of the holy place: and they that serue the altar, participat with the altar: † So also our Lord ordained for them that preach the Gospel, to liue of the Gospel.
- † But I haue vsed none of these. Neither haue I vwritten these things, that they should be so done in me: for it is good for me to die rather, then that any man should make my glorie void. † For and "if I euangelize, it is no glorie to me: for necessitie lieth vpon me: for vvoe is to me if I euangelize not. † For if I doe this vwillingly, I haue reuward: but if against my vvill, a charge is committed to me.
- † Vwhat is my reuward then? That preaching the Gospel, I yeld the Gospel vvithout cost, that I abuse not my powver in the Gospel. † For vvhereas I vvas free of al, I made my self the seruant of al: that I might gaine the moe. † And I became to the Ievves as a Ievv, that I might gaine the Ievves.
- † to them that are vnder the Lavv, as though I vv ere vnder the Lavv (vvhereas my self vvas not vnder the Lavv) that I might gaine them that vv ere vnder the Lavv. to them that vv ere vvithout the Lavv, as though I vv ere vvithout the Lavv (vvhereas I vvas not vvithout the lavv of God, but vv as in the lavv of Christ) that I might gaine them that vv ere vvithout the Lavv. † To the vv eake I became vv eake, that I might gaine the vv eake. To al men: I became al things, that I might saue al. † And I doe al things for the Gospel, "that I may be made partaker thereof.
- † Know you not that they that runne in the race, al rûne in deede, but one receiue the price? "So runne that you may obtaine. † And euery one that striueth for the maistrie, refraineth him self from al things: and they certes, that they may receiue a corruptible crowne: but vve an incorruptible.
- † I therefore so runne, not as it vv ere at an vncertaine thing: so I fight, not as it vv ere beating the aire: † but "I chastise my body, and bring it into seruitude, "lest perhaps vvhen I haue preached to others, my self become reprobate.

c The English bible (1662) here and in the next chapter, saith thrise for altar, temple: most falsely & heretically, against holy altars, which about the time of that translation were digged downe in England.

:: Not by fiction or simulation, but by compassion of the infirmities of al sortes. Aug. ep. 9.

The Epistle vpon the Sunday of Septuagesime.

Deu. 18,
1.

τῆ δυν-
στασις,

ANNOTATIONS CHAP. IX.

The Here-
sikes fond pre-
tense of Gods
honour.
Heretical tri-
station.

1. *My worke.*] As he called him self before Gods coadiutor, so here he boldly also chalenge the Corinthians conversion to be his handy worke in our Lord: nothing derogating thereby fro Christ, as the Protestants rudely charge the Fathers & Catholike men (vn Jer pretence of Gods honour) for vsing such phrases or speeches in the Apostles sense, of the Saints or Sacraments.

5. *A woman a sister.*] The Heretikes peruersely (as they do al other places for the aduantage of their Sect) expound this of the Apostles Wives, and for, *woman*, translate, *wife*, al belles founding vvedding to them. Vvhere the Apostle meaneth plainly the deuout vvomen that after the manner of Ieremie * did serue the preacher of necessaries, of vvvhich sort many folloved Christ, and sustained him and his of their substance. So doth S. Chrysostome, Theodorete, and al the Greekes (*Oecum. in collect super hunc loc.*) take it. So doth S. Augustine *De op. Monach. c. 4.* and S. Hierom li. i. adu. Iovinianum c. 14. both disputing and prouing it by the very vvordes of the text. S. Ambrose also vpon this place. And the thing is most plaine, for to vvharend I should he talke of burdening the Corinthias vvith finding his wife, vvhen him self (c. 7, 7. 8.) clerely faith that he vvvas single.

Pastors and
preachers due.

7. *Who plaith the souldier?*] He proueth by the Scriptures and natural reasons that Preachers and Pastors may challenge their finding of their flocke, though him self for causes had not, nor intended not to vie his right and libertie therein.

Vvorke of su-
pererogation.

16. *If I Euangelize.*] If I should preach either of compulsion and seruil feare, or mere necessitie, not hauing other vvise to liue and sustaine my self in this vvorld, I could not looke for reuward in heauen. but now doing it, not onely as enioyned me, but also as of loue and charitie, and freely vvithout putting any man to cost, and that voluntarily and of very desire to saue my hearers, I shal haue my reuward of God, yea and a reuward of Supererogation, vvvhich is giuen to them that of abundant charitie do more in the seruice of God then they be commaunded, as S. Augustine expoundeth it, *De op. Mon. c. 1.*

Doing vvell in
respect of
reward.

23. *That I may be partaker.*] A singular place to conuince the Protestants, that vvill not haue men vvorke vvell in respect of reuward at Gods hand: the Apostle confeling expressly, that al this that he doth either of duty or of Supererogation aboue duty (as to preach of freecost, and to vvorke vvith his owne hands to get his owne meate and his fellovves, and to abstaine from many lawfull things) al is, the rather to attaine the reuward of heauen.

Running for
the game.

34. *So runne.*] If such as runne for a price, to make them selues more swift, and to vvinnne the game, abstaine from many inecates and pleasures: vvhat I should not vve doe or suffer to vvinnne the crowne of glorie, proposed and promised to none but such as runne, trauel, and endeuour for it?

Penance me-
ritorious.

37. *I chastise.*] The goale of euerlasting glorie is not promised nor set forth for onely faith men, for such runne at randon: but it is the price of them that chastise and subdue their bodies and fleshly desires by fasting, vvarching, voluntary pouertie, and other afflictions. Lord, how farre is the carnal doctrine of the Sectaries and the manners of these daies from the Apostles spirit. Vvhercin euen we that be Catholikes, though vve do not condemne vvith the Protestants these voluntarie afflictions as superfluous (much lesse as superstitious or iniurious to Christs death,) but much comend them, yet vve vse nothing the zeale and diligence of our first Christian aunceters herein, and therefore are like to be more subiect to Gods temporal chastishments, at the least, in the next life, then they vvvere.

S. Paul had
not the Pro-
testants secu-
ritie of salua-
tion.

27. *I left perhaps.*] Here may vve lambe tremble (saith a holy father) vvhen the ramme, the guide of the flocke, must so labour and punish him self (besides al his other miseries adioyned to the preaching of the Gospel) lest perhaps he misse the marke. A man might thinke S. Paul I should in be as sure and as confident of Gods grace & saluation as vve poore vvretched caitiues: but the Heretikes vnhappy securitie, presumption, and faithles persuasion of their saluation is not *fidei Apostolorum* but *fidei demoniorum*, not the faith of the Apostles, but the faith of Devils.

CHA. X.

See the argument of the 9 Chapter, vvvhich comprehendeth the contents of this also.

FOR

Exo. 13,

21.

Nu. 8, 18

Exo. 14,

22.

Exo. 16,

15.

Exo. 17,

6. Nu.

20, 10.

Nu. 26,

63.

Nu. 11, 4

Exo. 32,

6.

Nu. 25, 1

Nu. 21, 5

Nu. 11,

23. 14,

37.

*Tenta-
tion hath
not ap-
prehen-
ded
Cōfessors*



- 1 OR I vvil not haue you ignorant bre-
thren, that our fathes vvere al * vnder
the cloude, & al * passed through the sea,
2 † and al in Moyfes vvere baptized in the
cloude and in the sea: † and * al did eate
3 " the same spiritual foode, † and al
4 * drunke the same spiritual drinke (and
they * drunke of the spiritual rocke that
5 folovved them, and the rocke vvas Christ,) † but in the
more part of them God vvas not vvell pleased. -† for they
6 * vvere ouerthrowen in the desert. † And these things
vvere done in a figure of vs, that vve be not coueting euil
7 things, as * they also coueted. † Neither become ye Idola-
ters, as certaine of them: as is vvritten: *The people sate downe to*
8 *eate and drinke, and rose vp to play.* † Neither let vs fornicate, * as
certaine of them did fornicate, and there sel in one day three
9 and twentie thousand. † Neither let vs tempt Christ: as
certaine of them tempted, and * perished by the serpents.
10 † Neither doe you murmur: as * certaine of them murmu-
red, and perished by the destroyer. † And al these things
11 chaunced to them in figure: but they are vvritten to our cor-
reption, vpon vvhom the endes of the vvorld are come.
12 † Therefore he that thinketh him self to stand, let him take
13 heede :: lest he fall. † Let not temptation apprehend you, but
humane. and God is faithful, vvho vvil not suffer you to be
tempted about that vvwhich you are able: but vvil make also
vvith temptation * issue, that you may be able to susteine. -†
14 † For the vvwhich cause, my dearest, flee from the seruing
15 of Idols. † I speake " as to vvise men: your selues iudge
16 vvhat I say. † The chalice of benediction" vvwhich vve
do blesse: is it not the cōmunication of the bloud of Christ
and the bread vvwhich vve breake, is it not " the participation
17 of the body of our Lord? † For being many, vve are " one
18 bread, one body, al that participate of one bread. † Behold
Israēl according to the flesh: " they that eate the hostes, are
19 they not partakers of the altar? † Vvhat then? do I say that
that vvwhich is immolated to Idols, is any thing? or that the
20 Idol is any thing? † But the things that the heathen do im-
molate, to deuils they do immolate, and not to God. And " I
21 vvil not haue you become fellovves of deuils. † " You can
vvil not drinke the chalice of our Lord, and the chalice of deuils:

The Epistle
vpon the 9
Sunday after
Pentecost.

:: It is proff-
table to al, or
in a maner to
al, for to keepe
them in humi-
litie, not to
know vvhat
they shal be:
saith S. Augu-
stine. Vvwhich
maketh agāst
the vaine secu-
ritie of the
protestants.

you can not be "partakers of the table of our Lord, and of the table of deuils. † Or do vve emulate our Lord? Vvhy, are we 22 stronger then he?

"Al things are lawfull for me, but al things are not expedient. † Al things are lawfull for me, but al things do not 23 edifice. † Let no man seeke his ovvne, but an other mans. 24 † Al that is sold in the shambles, eate: asking no question for 25 conscience. † *The earth is our Lordes, and the fulnes thereof.* † If any 26 inuite you of the infidels, and you vvill goe: eate of al that is 27 set before you, asking no question for conscience. † But if 28 any man say, This is immolated to Idols: do not eate for his sake that shevved it, and for conscience: † conscience I say 29 not thine but the others. For vvhy is my libertie iudged of an other mans conscience? † If I participate vvith thanks: 30 vvhy am I blasphemed for that vvich I giue thanks for? † Therefore vvwhether you eate, or drinke, or do any other 31 thing: doe al things vnto the glorie of God. † Be vvithout 32 offense to the Iewes and to the Gentiles, and to the Church of God: † as I also in al things doe please al men, not seeing that vvich is profitable to my self, but vvich is to many: that they may be sau'd.

Pf. 23, 1.

A N N O T A T I O N S

C H A P. X.

The old figures of our Sacraments.

Vve receiue greater benefites by our Sacraments the Iewes did by theirs.

The Apostles and auncient fathers speake couertly of the B. Sacrament.

The Apostles blessed the Chalice, & so consecrated.

1. *The same.*] The red sea and the cloud, a figure of our Baptisme: the Manna from heauen and vvater miraculously dravven out of the rocke, a figure of the holy Sacrament of Christes body and blood: our Sacraments containing the things and graces in truth, vvich theirs only signified. And it is an impudent forgerie of the Caluinists, to vvrite vpon this place, that the Iewes receiued no lesse the truth and substance of Christ and his benefites in their figures or Sacraments, then vve do in ours: and that they and vve al eate and drinke of the self same meate and drinke: the Apostle saying onely, that they among them selues did al feede of one bread, & drinke of one rocke: vvich vvvas a figure of Christ, therein especially, that out of Christes side pearced vpon the Crosse, gushed out blood and vvater for the matter of our Sacraments.

Calu. in hunc loc.

12. *As to vvise men.*] To cause them to leaue the sacrifices and meates or drinckes offered to Idols, he putteth them in minde of the onely true Sacrifice and meate and drinke of Christes body and blood: of vvich and the sacrifice of Idols also, they might not be in any case partakers. Vving this terme, *ut prudentibus loquor*, in the same sence (as it is thought) as the Fathers of the primitive Church did giue a vvatch vvord of keeping secrete from the Infidels and vn baptized, the mysterie of this diuine Sacrifice, by these vvordes, *Narrant fideles, narrant qui initiati sunt.* August. in Pf. 19. & 33. *Conc. 1. 2. & Pf. 109. Ho. 42. c. 4. in lib. 50 hom. Orig. in Leuit. ho. 9. Chrys. ho. 27 in Gen. in fine ho. 31 ad pop. Antioch. ho. 3. in 1. Tim.* S. Paul saith, I speake to you boldly of this mysterie as to the vviler and better instructed in the same.

13. *Which vve blesse.*] That is to say, the Chalice of Consecration vvich vve Apostles and Priests by Christes commision do consecrate, by vvich speach as vvell the Caluinists (that vse no consecration of the cuppe at al, blasphemously calling it magical murmuration, and peruerfely referring the benediction, to thanks giuing to God) as also the Lutherans be refuted, vvho affirme Christes body and blood to be made present by receiuing & in the receiuing onely. For the Apostle exprefly referreth the benediction to the chalice, and not to God; making the holy blood and the communicating thereof the effect of the benediction.

Calix ubi benedicitur.

16. The

16. *The participation of the body.*] The holy Sacrament and Sacrifice of Christs body and blood^d Our vnting to being receiued of vs, ioyneth vs in soul and body and engrafteth vs into Christ him self, making vs Christ by the partakers and as a peece of his body and blood. For not by loue or spirit onely (saith S. Chryloltom) B. Sacrament, but in very deepe vne are vnitied in his fleshe, made one body vwith him, members of his fleshe and boones. Chryl. ho. 45 in 10. lib finem. And S. Cyrill, *Such is the force of mysticall benediction that it maketh Christ corporally by communicating of his fleshe to dwell in vs.* Cyrill. li. 10. in 10. c. 13.

17. *One bread, one body.*] As vve be first made one vwith Christ by eating his body and drinking his blood, so secondly are vve conioyned by this one bread vvhich is his body, and cuppe vvhich is his blood, in the perfect vnion and felowship of al Catholike men, in one Church vvhich is his body Mystical. Vvhich name of Body mystical is specially attributed and appropriated to this one common wealthe and Societie of faithful men, by reason that al the true persons and true members of the same, be maruelously knit together by Chribles ovyne one body, and by the self same blood in this diuine Sacrament. See S. August. li. 21, c. 25 de ciu. Dei. Hilari. li. 2 de Trin. circa med.

18. *They that eate the hostes.*] It is plaine also by the example of the Iewes in their Sacrifices, that he that eateth any of the host immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of vvhose sacrifice he eateth.

20. *I will not haue you.*] I conclude then (saith the Apostle) thus: that as the Christian vvhich eateth and drinketh of the sacrifice or Sacrament of the altar, by his eating is participant of Chribles body, and is ioyned in felowship to al Christian people that eate and drinke of the same, being the host of the new Law: and as al that did eate of the hostes of the Sacrifices of Moyles Law, were belonging and associated to that state and to God to vvhom the Sacrifice vvas done: euen so vvhosoever eateth of the meates offered to Idols, he sheveth and professeth him self to be of the Communion and Societie of the same Idols.

21. *You can not drinke.*] Vpon the premisles he vvarneth them plainly, that they must either forsake the sacrifice and felowship of the Idols and Idolaters, or els refuse the Sacrifice of Christs body and blood in the Church. In al vvhich discourse vve may obserue that our bread and chalice, our table and altar, the participation of our host and oblation, be compared or resembled point by point, in al effects, conditions, and proprieties, to the altars, hostes, sacrifices and immolations of the Iewes and Gentils. Vvhich the Apostle would not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it onely had not bene a Sacrifice and the proper vvorship of God among the Christians, as the other vvere among the Iewes and Heathen. And so do al the Fathers acknowledge, calling it onely, &c continually almost, by such termes as they do not other Sacrament or ceremonie of Chribles religion: *The lambe of God laid vpon the table:* Conc. Nic. *the vnbloudy seruice of the sacrifice,* In Conc. Ephes. ep. ad Nestor. pag. 605. *the sacrifice of sacrifice:* Dionys. Ec. Hier. c. 3. *the quickening holy sacrifice: the vnbloudy host and vntime:* Cyrill. Alex. in Conc. Ephes. Anath. 11. *the propitiatorie sacrifice both for the liuing and the dead:* Tertul. de cor. Milit. Chryl. ho. 41 in 1 Cor. Ho. 3. ad Philip. Ho. 66 ad po. Antioch. Cypr. ep. 66. & de cor. Do. nu. 1. August. Ench. 109. Quæst. 2. ad Dulcit. to. 4. Ser. 34. de verb. Apolt. *the Sacrifice of our Mediator: the sacrifice of our price: the Sacrifice of the new Testament: the sacrifice of the Church:* August. li. 9. c. 13. & li. 3 de bapt. c. 19. *the one vniuersally unconsumptible vintime vwithoute vvhich there is no religion:* Cyprian. de cor. Do. nu. 2. Chryl. ho. 17 ad Hebr. *The pure oblation, the new offering of the new Law: the vital and impolluted host: the honorable and dreadful Sacrifice: the Sacrifice of thankes giving or Eucharistical: and the Sacrifice of Melchisedec.* Vvhich Melchisedec by his oblation in bread and vyne did properly and most singularly prefigure this office of Chribles eternal Priesthod and sacrificing himself vnder the formes of bread and vyne: vvhich chal continew in the Church through out al Christian Nations in steed of al the offerings of

* Cypr.
Iustin.
infra.

* Malac.
1, 11.

* Ambros.
ep. 12.

Aarons Priesthod, as the * Prophete Malachie did foretel, as S. Cyprian, S. Iustine, S. Irenæus and others the most auncient Doctors and Martyrs do testifie. Cypr. ep. 63. nu. 2. Iustin. Dial. cum Trypho. post med. Irena. li. 4. c. 12. And S. Augustine li. 17 c. 20 de ciu. Dei. & li. 1 cont. adu. leg. & proph. c. 18. & li. 3 de bapt. c. 19: S. Leo ser. 8 de Passione: and others do expressly auouch that this one Sacrifice hath succeded al other and fulfilled al other differences of sacrifices, that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the liuing and the dead, for sinnes and for thankes giuing, and for vvhath other necessitie so euer of body or soule. * Vvhich holy action of Sacrifice they also call the *M A S S E* in plaine vvordes. August. ser. 231. 91. Con. Carthag. 2. c. 3. 4. c. 24. *Mileusis. c. 12. Leo ep. 88. 81 c. 2. Grego. li. 2. ep. 9 91. & c. 6.* This is the Apostles and Fathers doctrine. God graunt the Adversaries may find mercie to see lo euident and inuincible a truth.

21. *Partakers of the table.*] Though the faithful people be many vvaies knowen to be Gods peculiar, and be ioyned both to him & among them Ielues, and also seuered and distinguished from of Christian al others that pertaine not to him, as vvel Iewes and Pagans, as Heretikes and Schismatiques, by Catholikes fro sundry other external signes of Sacraments, doctrine, and gouernement: yet the most proper and the rest, is by substantial vnion or difference consisteth in the Sacrifice and Altar: by vvhich God so specially not communicateth his Church vnto him, and him self vnto his Church, that he acknowledgeth none to be ting with chaf. his

Our vnion among our felues by the B. Sacrament.

Participation in Sacrament. or sacrifice, sheveth of vvhath societie vve are.

The sacrifice of the altar is proued, by the Apostles comparison with the sacrifices of Iewes and Gentils. It is proued to be a sacrifice, out of the fathers.

The fathers called this sacrifice, the *M A S S E*.

pecially in
their sacrific-
es, and at the
Communion
table.

The heretikes
Communiō is
the very table
and cup of
Diuels.

his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquit-
teth him self of al such as ioyne in selouvs hip vvith any of the Heathen at their Idolatrie,
or vvith the Iewes at their Sacrifices, or vvith Heretikes and Schismarikes at their pro-
phane and detestable table. Vvhich because it is the proper badge of their separation
from Christ and his Church, and an altar purposely erected against Christes Altar, Priest-
hod, and sacrifice, is in deede a very sacrifice, or (as the Apostle here speaketh) a table
and cuppe of Diuels, that is to say, wherein the Diuel is properly serued, and Christes
honour (no lesse then * by the altars of Ieroboam or any prophane superstitious rites of
Gentilitie) defiled. And therefore al Catholike men, if they looke to haue selouvs hip
vvith Christ and his members in his body and blood, must deeme of it as of Idolatrie or
sacrilegious superstition, and abstaine from it and from al societie of the same, as good
Tobie did from Ieroboams calnes and the altars in Dan and Bethel: and as the good
faichful did from the Excellses, and from the temple and sacrifices of Samaria. Nowv in the
Christian times vve haue no other Idols, but heresies, nor Idolothyes, but their false ser-
uices shifed into our Churches in steede of Gods true and onely vvorship. *Cyp. de vnit
Ec. nu. 2. Hiero. in 11 Osee. & 2. Amos. & in 2. Habac. Aug. in pf. 80. v. 10. De Civ. Dei li. 18. c. 31.*

Howv by par-
ticipatiō vvith
idolaters, ido-
latrie is com-
mitted.

vould auert them from the meate, offered to Idols, seeme plainly to cōdemne their fact
as Idololatrical, or as participant & accessory to Idolatrie, & not onely as of scādall giuen
to the weake brethren: and so no doubt it was in that they went into the very temple of
the Idols, and did vvith the rest that serued the Idols, eate and drinke of the flesh and
libaments directly offered to the Idol, yea and feasted together in the same bankets made
to the honour of the same Idols: vvich could not but defile them and enangle them vvith
Idolatrie: not for that the meate it self vvvas iustly belonging to any other but to God, or
could be defiled, made noisome or vnlawful to be eaten, but for and in respect of the abuse
of the same and detestable dedicating of that to the diuel, vvich belonged not to him, but
to God alone. Of vvich sacrilegious act they ought not to be partakers, as needs they
must, entering and eating vvith them in their solemnities to this end hath S. Paul hi herto
admonished the Corinthians. Nowv he declareth that othervvise in prophane feasts it is
lawful to eate vvithout curious doubting or al king vvheither this or that vvvere offered
meates, and in markettes to bye vvhatsoeuer is there sold, vvithout scruple and vvithout
taking knowledge vvwhether it be of the Idolothyes or no: vvith this exception, first, that
if one should inuite him to eate, or bye this or that as sacred and offered meates, that
then he should not eate it, lest he should seeme to approve the offering of it to the Idol,
or to like it the better for the same. Secondly, vvhe the vvake brother may take offence by
the same. For though it be lawful in it self to eate any of these meates vvithout care of
the Idol: yet al lawful things be not in euery time and place expedient to be done.

How to auoid
scandal in
things indiffe-
rent.

CHAP. XI.

*He commendeth them for keeping his Traditions generally. 1. and in particular for shewing
that a man praised and prophesied bareheaded, a woman veiled, he bringeth
many reasons. 17. About another, he reprehendeth the rich that at the Chari-
table supper supped vncharitably, 25. telling them that they receiued there-
fore vnvvorthely the B. Sacrament, and shewing them vvhat an heinous
sinne that is, seeing it is our Lordes body and the representation of his death, as
he by tradition had taught them.*

The .5. part.
Of his Tra-
ditions.



ε In the greeke,
Traditions,
παράδοσις.

E ye folowers of me, as I also of
Christ. † And I praise you brethren, 2
that in al things you be mindeful of
me: and as I haue deliuered vnto
you, you keepe^c my^c precepts.

† And I vvil haue you knowv, 3
that the head of euery man, is Christ:
and the head of the vvoman, is the
man: and the head of Christ, is God.

† Euery

Gen. 2,
21.* chur-
chesMat. 26,
26.
Mr. 14,
22.
Luc. 22,
19.

4 † Euery man praying or prophecyng vvith his head coue-
 5 red: dishonesteth his head. † But " euery vvoman praying
 6 or prophecyng vvith her head not couered: dishonesteth
 her head: for it is al one as if she vvere made balde. † For if
 a vvoman be not couered, let her be polled. but if it be a
 foule thing for a vvoman to be polled or made balde: let her
 7 couer her head. † The man truly ought not to couer his
 head, because he is the image and glorie of God, but the vvom-
 8 an is the glorie of the man. † For the man is not of the
 9 vvoman, but the vvoman of the man. † For* the man vvas
 not created for the vvoman, but the vvoman for the man.
 10 († Therefore ought the vvoman to haue povver vpon her
 11 head for the Angels.) † But yet neither the man vvithout
 the vvoman: nor the vvoman vvithout the man, in our Lord.
 12 † For as the vvoman is of the man, so also the man by the
 13 vvoman: but al things of God. † Your selues iudge: doth
 14 it become a vvoman not couered to pray vnto God? † Nei-
 ther doth nature it self teache you, that a man in deede if he
 15 nourish his heare, it is an ignominie for him: † but if a vvo-
 man nourish her heare, it is a glorie for her, because heare is
 16 giuen her for a veile? † But if any man seeme to be conten-
 tious, vve haue no such " custome, nor the " CHVRCH of
 God.

17 † And this I commaund: not praising it that you come
 18 together not to better, but to vvorse. † First in deede vvhen
 you come together into the Church, I heare that there are
 19 schismes among you, and in part I beleue it. † For " there
 must be heresies also: that they also vvwhich are approued;
 20 may be made manifest among you. † Vvhen you come ther-
 fore together in one, is it not novv to eate " our Lordes sup-
 21 per. † For euery one taketh his ovvne supper before to eate.
 22 And one certes is an hungred, and an other is drunke. † Vvhy,
 haue you not houses to eate and drinke in? or contemne
 ye the Church of God: and confound them that haue not?
 Vvhat shal I say to you? praise I you in this? I do not praise
 you.

23 † " For I receiued of our Lord that vvwhich also " I haue de-
 livered vnto you, :: that our Lord I E S V S " in the nighr that
 24 he vvas betraied, " tooke " bread: † and giuing thankes brake,
 and said: " Take ye & eate, " THIS IS " MY BODY VVHICH
 SHAL BE DELIVERED FOR YOV: " this doe ye for

The Epistle
vpon Maundy
Thursday.a The Epistle
vpon CORPV^s
Christi day.b The Apostles
drift in al that
he saith here
of the Sacra-
ment, is against
vvvorthy recei-
ving (as S.
Augustine also
noteth Ep. 114.
c. 3.) and not
to set out the
vvhole order
of ministratio,
as the here-
tiques do igno-
rantly imagine.

LII the

the commemoration of me. † In like maner also the chalice 25
after he had supped, saying, THIS CHALICE IS THE
NEW TESTAMENT IN MY BLOOD. this doe ye, as
often as you shal drinke, for the cōmemoration of me. † For 26
as often as you shal eate this bread, and drinke the chalice,
"you shal shew the death of our Lord, vntil he come. † Ther- 27
fore vvhosoever shal eate this bread, or drinke the chalice
of our Lord vnworthily, he shal be "guilty of the body and
of the blood of our Lord. † But let a man proue him self: 28
and so, let him eate of that bread, and drinke of the chalice.
† For he that eateth and drinketh vnworthily: eateth and 29
drinketh iudgement to him self, "not discerning the body of
our Lord. -† † Therefore are there amonglyou many weake 30
and feble, and "many sleepe. † But if vve did "iudge our 31
selues: vve should not be iudged. † But vvhiles vve are 32
iudged, of our Lord vve are chastised: that vwith this world
vve be not damned. -† † Therefore my brethren, vwhen you 33
come together to eate, "expect one an other. † If any man 34
be an hungred, let him eate at home: that you come not to-
gether vnto iudgement. And the rest "I vvill dispose, vwhen
I come.

AN NOTATIONS

CHA P. XI.

2. *My precepts.*] Our Pastors and Prelates haue authoritie to commaund, and vve are bound to obey. And the Gouerners of the Church may take order and prescribe that vvich is comely in euery state, as time and place require, though the things be not of the substance of our religion.

5. *Every woman.*] Vvhat gilts of God so euer vvomen haue, though supernatural, as some had in the Primitive Church, yet they may not forget their vvomanly shamefastnes, but shew them selues subiect and modest, and couer their heads vwith a veile.

The Custome of the Church, is a good answer against vvraglers.
16. *Custome.*] If vvomen or other, to defend their disorder & malipertnes, dispute or alleage Scriptures and reasons, or require causes of their preachers vvhy & by vvhat authoritie they should be thus restrained in things indifferent, make them no other aniver but this, This is the custome of the Church, this is our custome. Vvwhich is a goodly rule to repress the saucinesse of contentious ianglers, vvch being out of al modestie and reason, neuer vvant vvordes and replies against the Church. Vvch Church if it could then by prescription of twenty or thirty yeres, and by the authority of one or two of their first preachers, stoppe the mouthes of the seditious: vvhat should not the custome of fiftene hundred yeres, & the decrees of many hundred Pastors, gaine of reasonable, modest, and humble men?

That heresies shal come, and vvherfore.
19. *There must be heresies*] Vvhen the Apostle saith, *Heresies must be*: He sheweth the euent, and not that God hath directly so appointed it as necessitie. for, that they be, it commeth of mans malice and free vvil: but that they be conuered to the manifestation of the good and constant in faith & the Churches vnitie, that is Gods special vvorke of prouidence that vvorketh good of euil. And for that there should fall Heresies and Schismes, specially concerning the Article and vife of the B. Sacrament of the Altar, vvhereof he nowv beginneth to treat, it may make vs maruel the lesse, to see so great dissensions, Heresies, and Schismes of the vvicked and vvake in faith concerning the same. Such things then vvill be, but vvot to him by vvhom scandals or Sectes do come.
Let vs vse Heretikes, saith S. Augustine, *not to that end to approue their errors, but that by defending the*

Catholike

Catholicke doctrine against their deceit, vve may be more vvaschful and vuary: because it is most truly written, There may be heresies that the tried and approued may be manifested or discovered from the holow hartes among you. Let vs vse this benefite of Gods providence, for Heretikes be made of such as vould erre or be naught, though they vvere in the Church: but being out, they profite vs exceedingly, not by teaching the truth which they know not, but by stirring vp the carnal in the Church to seeke truth, and the spiritual Catholikes, to cleere the truth, for there be innumerable holy approued men in the Church, but they be not discerned from other among vs, nor manifest, so long as vve had rather sleepe in darknes of ignorance, then behold the light of truth, therefore many are raised out of their sleepe by Heretikes to see the day of God, and are glad thereof. Augult. c. 8. de vera relig.

30. *Our Lordes supper.* The Christians at or about the time of the Churches onely Sacrifice and their communicating thereof, kept great feastes: vvhich continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitie and vnitie of al forties vvere

Agape or suppers of charitie.

Cōg. Gang.
can. 11.

Cont. Lond.
dis. can.
27. 28.

much preferred thereby, for vvhich cause they vvere called *ἀγάπαι*, that is, *Charities*, of the ancient Fathers, and vvere kept commonly in Church houses or porches adioyning, or in the body of the Church (vvhetherof see Tettullian *Apolog.* c. 19. Clemens Alexand. S. Iustine. S. Augustine *conf.* *Haust.* li. 20. c. 20.) after their Sacrifice and Communion was ended, as S. Chrysostom bo. 27. in 1. Cor. in initio iudgeth. Those feastes S. Paul here calleth *Cenae Dominicæ*, because they vvere made in the Churches vvhich then vvere called *Dominica*, that is, *Our Lordes houses*. The disorder therefore kept among the Corinthians in these Church-feastes of Charitie, the Apostle seeketh here to redresse, from the foule abuses exprest here in the text. And as S. Ambrose in *hunc locum*, and most good authors now thinke, this vvhich he calleth *Dominicam cenam*, is not meant of the B. Sacrament, as the circumstances also of the text do giue, namely, the reliefe of the poore, the rich mens priuate deuouring of all, not expecting one another, gluttony and drunkenness in the same, vvhich can not agree to the holy Sacrament. And therefore the Heretikes haue small reason, vpon this place, to name the said holy Sacrament, rather, *the Supper of the Lord*, then after the manner of the primitive Church, the *Eucharist*, *Messa*, or *Liturgie*. But by like they vould bring it to the supper againe or Euening seruice, vvhem men be not fasting, the rather to take away the old estimation of the holines thereof.

31. *I haue deliuered.* As al other partes of religion vvere first deliuered by preaching and vword of mouth to euery Nation conuerted, so this holy order and vie of the B. Sacrament vvas by S. Paul first giuen vnto the Corinthians by tradition. Vnto vvhich as receiued of our Lord he reuoketh them by this Epistle, not putting in vvvriting particularly al things pertaining to the order, vie, and institution, as he afterwarde saith: but repeating the summe and substince thereof, and leaving the residue to his returne. But his vvordes and narration here vvvritten vve vvil particularly prosecute, because the Heretikes make profession to solovv the same in their pretended reformation of the *MASSE*.

32. *In the night.* First the Aduersaries may be here conuincd that al the circumstances of time, person, & place vvhich in Christs action are noted, needs not to be imitated. As, that the Sacrament should be ministred at night, to men onely, to onely vvvellue, after or at supper, & such like: because (as S. Cyprian ep. 63. nu. 7. & S. Augustine ep. 118. c. 6. note) there vvere causes of those accidents in Christ that are not now to be alleged for vs. He instituted then this holy act: vve do not, he made his Apostles Priests, that is to say, giue them commillion to do and minister the same: vve do not. he vould haue this the last act of his life & vvvithin the bounds of his Passion: it is not so vvvith vs. he vould care and make an end of the Paschal to accomplish the old Law: that he be not in our action, therefore he must needs doe it after supper and at night: vve may not do so. he excluded al vvomen, al the rest of his Disciples, al lay men: vve inuite al faithfull men & vvomen. In many circumstances then, neither vve in any imitate Christs first action, nor the Heretikes as yet do: though they seeme to encline by abandoning other names sauing this (calling it Supper) to haue it at night and after meate. though (as is before noted) they haue no iust cause to call it so vpon Christs fact, seeing the Euangelists do plainly (hevv * that the Sacrament vvas instituted after Supper, as the Apostle him self here recordeth of the later part in expresse speech. And most men thinke, a long sermon and the vvashing of the Apostles feete came betvvene, yea and that the Supper vvas quite finished, & grace said. But in al these and such like things, the Catholike Church onely, by Christs Spirit can tel, vvhich things are imitable, vvhich not, in al his actions.

Jo. 13. 2.

Luk. 9. 16.

33. *Tooke.* Christ tooke bread into his hands, applying this ceremonie, action, and benediction to it, and did blesse the vvelement, vved povver and active vword vpon it, as he did ouer the bread and fishes vvhich he multiplied: and so doth the Church of God: and so do not the Protestants, if they solovv their ovvne booke and doctrine, but they let the bread & cuppe stand a loofe, and occupie Christs vvordes by vvay of report and narration, applying them not at al to the matter proposed to be occupied: and therefore howsoever the simple people be deluded by the rehearsal of the same vvordes vvhich Christ vved, yet consecration, benediction, or sanctification of bread and vvine they profess: they make none at al. At the first alteration of religion, there vvas a figure of the Crosse at this vword, *He blessed*: and at the vvordes, *He tooke*, there vvas a glosse or

Traditio vvvithout vvvriting.

Whether the catholikes or Protestants doe more imitate Christs institution of the B. Sacrament.

Al circumstances in our Sauours action about the B. Sacrament, needs not be imitated.

The Protestants imitate not Christ in blessing the bread, and vvine.

rubricke that appointed the Minister to imitate Christs action, and to take the bread into his hands; afterward that was reformed and Christs action abolished, and his blessing of bread turned to thanks giuing to God.

21. Bread.] Christ made the holy Sacrament of vneleuened bread, and al the Latin Church imitatech him in the same, as a thing much more agreeable to the signification both in it self and in our liues, then the leauen. Yet our Aduerfaries neither folow Christ, S. Paul, nor the vvest Church, in the same: but rather purposely make choise of that kind that is in it self more vnefeemly, and to the first institution lesse agreeable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnablely. For Christ and al the Apostles and al Catholike Churches in the world haue euer mixed their wine vvith water, for great mysterie and signification, specially for that water gushed together vvith blood out of our Lordes side. *Thú our Lord did* (saith S. Cyprian *Ep. 63 ad Cecilium. nu. 4. 7.*) *and none rightly offereth, that followeth not him therein.* Thus Irenæus (*li. 5. c. 1.*) Iustine (*Apolog. 2. in fine.*) and al the Fathers telliue the Primitive Church did, and in this sort it is done in al the Masses of the Greekes, S. Iames, S. Baills, S. Chriostoms: and yet our Protestants pretending to reduce al to Christ, vvill not doe as he did, and al the Apostles and Churches that euer vvere.

22. Thú u.] These vvordes being set dovne, not in the person of the Euangelistes or Apostles, but expressed as in Christes owne person, to be said ouer the bread, and the like ouer the wine, are the formes of the Sacrament and vvordes of consecration: neither is it a Sacrament but (as S. Angustine saith) vvhen the vvordes come, that is to say, action: *tra. 80 in 10.* and presently be applied to the elements of the same. Therefore the Protestants neuer applying these vvordes more then the vvhole narration of the institution, nor reciting the vvhole (as is said) othervvise then in historical maner, (as if one vvould minister Baptisme & neuer apply the Wordes of the Sacramēt to the childe, but only read Christes speeches of the same) make no Sacrament at al. And that thei proper vvordes be the onely forme of this Sacramēt, and so to be spoken ouer or vpon the bread and wine, S. Ambrose plainly and precisely writeth, recording how far the Euangelists narratiue vvordes doe goe, and vvhere Christes owne peculiar mystical vvordes of consecration begin: and so the rest of the fathers. *Ambro. li. 4. de Sacr. 2. 4. c. 9. de init. Myster. Iust. Apolog. 2. in fine. Cyp. de Can. Do. nu. 1. 2. Aug. Ser. 28. de verb. Do. Ius. Mat. Terent. li. 4. cont. Marc. Chry. ho. 2. in 2. ad Tim. in fine. Cyr. ho. de prodit. Iuda 10. 1. Grego. Nyss. in orat. Catech. Dama. li. 4. c. 14.*

23. My body.] Vvhen the vvordes of Consecration be by the said impietie of the Protestants, thus remoued from the elements: no maruel if Christes holy Body and blood be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vniuſly charge the Cath. Church vvith defrauding the people of one peece of the Sacramēt, haue in very deepe left no part nor spice of Sacrament, neither folowing Christ, as they pretend, nor S. Paul, nor any Euangelist, but their owne detestable Secte, hauing boldly defaced the vvhole institution, not in any accidental indifferent circumstances, but in the very substance and al. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone: and consequently the body and blood, the Sacrament and the sacrifice.

24. Thú doe.] By these vvordes, authoritie and pover is giuen to the Apostles, and by the like, in the Sacrament of Orders, to al lawfull Priests onely. No maruel then that the new heretical Ministers being lay men, giue the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and al grace. See the Annotation vpon S. Luke chap. 22. 19.

25. Take and eate.] This pertaineth to the receiuing of those things vvich by consecration are present and sacrificed before: as vvhen the people or Priests in the old Law did eate the hostes offered or part thereof, they vvere made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or sacrifice of Christes body and blood: but it is the vse and application to the receiuer, of the things vvich vvere made and offered to God before. There is a difference betvvixt the making of a medecine or the substance and ingredience of it, and the taking of it. Now the receiuing being but a consequence or one of the endes vvhy the Sacrament vvvas made, & the meane to apply it vnto vs: the Aduerfaries vniuerſally make it al and some, ad therefore improperly name the vvhole Sacrament and ministratiue thereof, by calling it the Communion. Vvich name they giue also rather then any other, to make the ignorant beleue that many must communicate together: as though it vvere so called for that it is common to many. By vvich collusion they take away the receiuing of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the vvhole Sacrament. Against vvich deceit, know that this part of the Masse is not called Communion, for that many should concurre together alvvayes in the external Sacrament: but for that vve do commu-

26. Thú drinke.] This pertaineth to the receiuing of those things vvich by consecration are present and sacrificed before: as vvhen the people or Priests in the old Law did eate the hostes offered or part thereof, they vvere made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or sacrifice of Christes body and blood: but it is the vse and application to the receiuer, of the things vvich vvere made and offered to God before. There is a difference betvvixt the making of a medecine or the substance and ingredience of it, and the taking of it. Now the receiuing being but a consequence or one of the endes vvhy the Sacrament vvvas made, & the meane to apply it vnto vs: the Aduerfaries vniuerſally make it al and some, ad therefore improperly name the vvhole Sacrament and ministratiue thereof, by calling it the Communion. Vvich name they giue also rather then any other, to make the ignorant beleue that many must communicate together: as though it vvere so called for that it is common to many. By vvich collusion they take away the receiuing of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the vvhole Sacrament. Against vvich deceit, know that this part of the Masse is not called Communion, for that many should concurre together alvvayes in the external Sacrament: but for that vve do commu-

27. Thú drinke.] This pertaineth to the receiuing of those things vvich by consecration are present and sacrificed before: as vvhen the people or Priests in the old Law did eate the hostes offered or part thereof, they vvere made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or sacrifice of Christes body and blood: but it is the vse and application to the receiuer, of the things vvich vvere made and offered to God before. There is a difference betvvixt the making of a medecine or the substance and ingredience of it, and the taking of it. Now the receiuing being but a consequence or one of the endes vvhy the Sacrament vvvas made, & the meane to apply it vnto vs: the Aduerfaries vniuerſally make it al and some, ad therefore improperly name the vvhole Sacrament and ministratiue thereof, by calling it the Communion. Vvich name they giue also rather then any other, to make the ignorant beleue that many must communicate together: as though it vvere so called for that it is common to many. By vvich collusion they take away the receiuing of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the vvhole Sacrament. Against vvich deceit, know that this part of the Masse is not called Communion, for that many should concurre together alvvayes in the external Sacrament: but for that vve do commu-

nicate or ioyne in vnitie and perfect felovvship of one body, with al Christian men in the vvorlde, with al (we say) that eate it through the vvhole Church, and not with them onely vvvhich eate with vs at one time. And this felovvship riseth of that, that vve be, every time we receiue either alone or vvith companie, partakers of that one body vvvhich is receiued through out al the vvorlde. It is called communion [saith S. Damascene] & so in deede it is, for that by it we communicate vvith Christ, & be partakers of his fleshe & diuinitie, & by it doe communicate and are vnitid one vvith an other. onely let vs take heede that we doe not participate vvith heretikes. And vvhen the Apostle saith, that al be one bread and one body that are partakers of one Bread, he meaneth not of them onely that communicate at one time and place: but that al be so, that communicate in vnitie through the whole Church. The name Communion is as ignorantly vsed of them, as the name of supper.

h. 4. c. 16.
de orthod.
fide.

26. *Tou [hail] heere.*] Vpon this vvord the Heretikes fondly ground their false supposition, that this Sacrament can not rightly be ministred or made vvithout a sermon of the death of Christ: and that this and other Sacraments in the Church, be not profitable, vvhen they be ministred in a strange language. As though the grace, force, operation, & adiuuie, together vvith the instruction and representation of the things vvvhich they signify, vvwere not in the very substance, matter, forme, vse, and vvork it self of euery of the Sacraments: and as though preaching vvwere not one vvay to heauy Christs Passion, and the Sacraments another vvay: namely this Sacrament, containing in the very kindes of the elements and the action, a most liuely representation of Christs death. As vviseely might they say that neither Abels sacrifice nor the Paschal lambe could signify Christs death vvithout a Sermon.

27. *Guilty of the body.*] First herevpon marke vvell, that il men receiue the body and bloud of Christ, be they infidels or il liuers. For in this case they could not be guilty of that vvvhich they receiue not. Secondly, that it could not be so heinous an offense for any man to receiue a peece of bread or a cuppe of vvine, though they vvwere a true Sacrament. For it is a deadly sinne to receiue any Sacrament vvith vvill & intentiō to cōtinue in sinne, sence is pro or vvithout repentance of former sinnes: but yet by the vvunworthy receiuing of no other vved by the Sacrament is man guilty of Christs body and bloud, but here, vvwhere the vvunworthy (as heinous offense S. bryostom saith) doth vilany to Christs ovvne person, as the Iewes or Gentiles did, of vvunworthy that crucified it. Chrys. ho. de non contemn. Ec. &c. Ho. 40 & 61 ad p. Antioch. Vvvhich inuincibly proueth againt the Heretikes that Christ is really present.

28. *Let him proue.*] A man must examine his life diligently vvwhether he be in any mortal sinne, and must confesse him self of euery offense vvvhich he knoweth or feareth to be deadly, before he presume to come to the holy Sacrament. Ior so the Apostles doctrine here, vvith the continual custom of the Cath. Church and the Fathers example, binde him to doe. Cyr. de laps. nu. 7. Aug. Ecl. dog. c. 15.

29. *Not disforming the body.*] That is, because he putterh no difference nor distinction betvvixt this high meate and others, and therefore S. Augustine saith ep. 118. c. 3. that it is he that the Apostle saith shal be damned, that doth not by singular veneration or adoration make a difference betvvene this meate and al others. And againe in Psal. 98. No man eateth it before he adore it. And S. Ambrose li. 3. c. 12 de Sp. San. We adore the fleshe of Christ in the Mysteries. S. Chrysostome ho. 2. in 1 Cor. We adore him on the altar, as the Sages did in the manger. S. Nazianzen in Epistaph. Gorgonia. My sister called on him vvvhich vvwas shipped vpon the altar. Theodoret Dial. 1 Inconf. The Mystical token be adored. S. Denys, this Apostles scholer, made solemne inuocation of the Sacrament after Consecration. Eusebius, Hier. c. 3 pars. in princip. and before the receiuing, the vvhole Church of God crieth vpon it. Domine non sum dignus, Deus propitiuss esto mihi peccatori. Lambe of God that takest away the

Masses, what it signifieth.

How Christs death is shewed by the B. Sacrament it self, vvithout sermon or other vvise.

The vvicked receiue the body & bloud. The real presence is pro or vvithout repentance of former sinnes. As heinous offense of vvunworthy receiuing.

Confessio before receiuing the B. Sacrament.

Adoration of the B. Sacrament.

* See the Annot. Mat. 23.

from common profane houes to Gods Church: for this, vve are forbidden to make it in vulgar apparel, and are appointed sacred solemne vestiments. Hiero. in Epistaph. Nepos. & li. 2 adu. Pelag. c. 9. Paulinus ep. 12 ad Sever. lo. Diacon. in vit. D. Greg. li. 3. c. 19. For this, is the halovving of Corporals and Chalice. Ambro. 2 Off. 1. 28. Nazianz. Orat. ad Arianos. Optatus li. 6 in initio. for this, profane tables are removed and altars consecrated. August. Ser. de temp. 255. for this, the very Priests them selues are honourable, chaste, sacred, Hiero. ep. 1 ad Heliodorum c. 7. Li 1 adu. Iovin. c. 19. Ambros. in 1 Tim. 3. for this, the people is forbidden to touch it vvith cōmon hands. Nazianz. orat. ad Arianos in initio. for this, great care and solicitude is taken that no part of either kinde fall to the ground. Cyril. Hieros. mystag. 5 in fine. Orig. ho. 13 in c. 13 Exod. for this, sacred prouision is made that if any houls or parts of the Sacrament do remaine vvunreceiued, they be most religiously rescued vvith al honour and diligence possible, and for this, examination of consciences, confession, continencie, & (as S. Augustine saith) receiuing it fasting. Thus do vve Catholikes and the Church of God discern the holy Body and bloud by S. Pauls rule, not onely from your profane bread and vvine (vvvhich not by any secrete abuse of your Curats or Clerkes, but by the very order of your booke, the Minister, if any remaine after your Communion, may take home vvith him to his ovvne vse, Protestants.

The manifold honour, and discerning of Christs body in the Cath. Church.

The Profane bread of the Protestants.

Holy bread.

and therefore is no more holy by your owne iudgement then the rest of his mates) but from al^{* Aug. de} other either vulgar or sanctified mates, as^{pec. merit.} the Catechumens bread, and our vsual holy bread. If al^{li. 2. c. 24.} this be plaine and true; and you haue nothing agreeable to the Apostles nor Christs institution, but al^{Ep. iude.} cleane contrarie: then *imperet vobis Deus* and confound you for not discerning his holy Body, and for conculcating the blood of the new Testament.

Vnworthie receiving.

30. Many sleepe. Vve see here by this, it is a fearful case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament. seeing God strooke many to death for it in the Primitive Church, and punished others by greuous sickness: No maruel that so many strange diseases and deaths fall vpon vs now in the vvorld.

Penance and satisfaction.

31. Iudge your selues. Vve may note here that it is not ynough, onely to sinne no more, or to repent lightly of that vvwhich is past: but that vve should punish our selues according to the vvweight of the fautes past and forgiven: and also that God vvill punish vs by temporal scourges in this life or the next, if vve do not make our selues very cleane before vve come to receiue his holy Sacrament. vvwhose heauy hands vve may escape by punishing our selues by fasting and other penance.

32. Expell one another. Returning now to their former fault and disorder for the vvwhich he tooke this occasion to talke of the holy Sacrament, and how great a fault it is to come vnnorthely to it: he exhorteth them to keepe their said suppers or feastes in vaicie, peace, and sobriety, the riche expecting the poore &c.

The Masse is agreeable to the Apostles vse and tradition: the Communion is not.

32. I vvill dispose. Many particular orders & decrees, moe then be here or in any other booke of the new Testament expressly vvritten, did the Apostles, as we see here, and namely S. Paul to the Corinthians, set downe by tradition, vvwhich our vvhole ministration of the M A S S E is agreeable vnto, as the substance of the Sacrifice and Sacrament is by the premises proued to be most consonant: Caluins supper and Communion in al points vvholly repugnant to the same. And that it agreeth not to these other not vvritten traditions, they easily confesse. The* Apostles deliuered vvnto the Church to take it onely fasting: they care not for it. The Apostles taught the Church to create by the vvordes and the signe of the Crosse, vvithout vvwhich (saith S. Augustine: *tract. in 10. 118.* *Aug. ep. 118 c. 6.*) no Sacrament is rightly perfected: the Protestants haue takē it avay. The Apostles taught the Church to keepe* a Memorie or inuocatiō of Saints in this Sacrifice: the Caluinists haue none. The Apostles decreed that in this Sacrifice there should be special praiers for the dead, *Chrys. ho. 3 in ep. ad Philip. Aug. de cur. pro mort. c. 11* they haue none. Like vvise that water should be mixed vvith the vvine, and so forth. See *Annot. in e. 11. v. 21. Bread.* Therefore if Caluia had made his new administration according to all the Apostles vvritten vvordes, yet not knowing how many things beside, the Apostle had to prescribe in these vvordes, *Cetera cum venero disponam* (the rest I vvill dispose, vvhen I come) he could not haue satisfied any vvise man in his new change. But now seeing they are fallen to so palpable blindness, that their doing is directly opposite to the very Scripture also, vvwhich they pretend to folow onely, and haue quite destroyed: both the name, substance, and al good accidents of Christs principal Sacrament, vvwe trust al the vvorld vvill see their folly and impudence.

CHAP. XII.

The 6. parte.
As touching
the Giftes of
the Holy
Ghoſt.

The Epistle
vpon the 10
Sunday after
Pentecost.



They must not make their diuersitie of Giftes an occasion of Schisme, considering that al are of one Holy Ghoſt, and for the profits of the one body of Chriſt vvwhich is the Church: 12. Vvwhich also vvould not be a body, vvithout ſuch variety of members. 12. Therefore neither they that haue the inferiour giftes, muſt be diſcontent, ſeing it is Gods diſtribution: nor they that haue the greater, concerning the other, conſidering they are no leſſe neceſſarie: 23. but al in al ioyne together, 28. and euery one know vvhis owne place.

And concerning ſpiritual things, I vvill not 1
haue you ignorant, brethren. † You know 2
that vvhen you vvvere heathen, you vvvent
to dumme Idols according as you vvvere
ledde. † Therefore I doe you to vvnderſtand 3
that no mā ſpeaking in the Spirit of God,
ſaith anāthemā to I E S V S. And no man
can ſay, Our Lord I E S V S: but in the holy Ghoſt.

† And

- 4 † And there are diuisions of graces, but one Spirit. † And
 5 there are diuisions of ministrations: but one Lord. † And
 6 there are diuisions of operations, but one God, vvhich vvor-
 7 keth al in al. † And the manifestation of the Spirit is giuen
 8 vnto euery one to profit. † To one certes by the Spirit is gi-
 9 uen :: the vvord of vvifedom: and to another, the vvord of
 10 knowvledge according to the same Spirit: † to an other,
 11 " faith in the same Spirit: to an other, the grace of doing cu-
 12 res in one Spirit: † to an other, the vvorking of miracles: to
 13 an other, prophecie: to an other, discerning of spirites: to an
 14 other, kindes of tonges: to an other, interpretation of lan-
 15 guages. † And al thesethings vvorketh one and the same
 16 Spirit, diuiding to euery one according as he vvill. ¶
 17 † For * as the body is one, and hath many members, and
 18 al the members of the body vvhereas they be many, yet are
 19 one body: so also Christ. † For in one Spirit vvere vve
 20 al baptized into 'one', vvether Ievves, or Gentiles, or bond-
 21 men, or free: and in one Spirit vve vvere al made to drinke.
 22 † For the body also is not one member, but many. † " If
 23 the foote should say, because I am not the hand, I am not of
 24 the body: is it therefore not of the body? † And if the eare
 25 should say, because I am not the eie, I am not of the body:
 26 is he therefore not of the body? † If the vvhole body vvere
 27 the eie: vvhere is the hearing? If the vvhole vvere the hea-
 28 ring: vvhere is the smelling? † But novv God hath set
 29 the members, euery one of them in the body as he vvould.
 30 † And if al vvere one member, vvhere vvere the body? † But
 31 novv there are many members in deede, yet one body. † And
 32 the eie can not say to the hand: I neede not thy helpe. or
 33 againe the head to the feete, You are not necessarie for me.
 34 † But much more those that seeme to be the more vveake
 35 members of the body, are more necessatie: † and such as
 36 vve thinke to be the baser members of the body, vpon them
 37 vve put more abundant honour: and those that are our vn-
 38 honest partes, haue more abundant honestie. † And our
 39 honest partes neede nothing: but God hath tempered the
 40 body, giuing to it that vvanted, the more abundant honour,
 41 † that there might be no "schisme in the body, but the mem-
 42 bers together might be careful one for an other. † And if
 43 one member suffer any thing, al the members suffer vvith it.
 44 or if one member do glorie, al the members reioyce vvith it.
 45 † And

¶ Al these Gi-
 ftes be those
 vvich the lear-
 n ecall *Gratias*
gratis datas:
 vvich be be-
 stowed often
 euen vpon il-
 liuers, vvich
 haue not the
 other graces
 of God vvhere-
 by their per-
 sons should be
 grateful, iust
 & holy in his
 sight.

¶ Amarues
 lous vniõ be-
 twixt christ &
 his Church &
 a great cõfort
 to al Catho-
 likes being
 members ther-
 of, that the
 church and ho-
 the head & the
 body, make &
 be called one
 Christ. *Aug. de*
vniõ. Ec.

Ro. 12, 4
 Eph. 4,
 7.

one bo-
 dy,

8. S. Augustine
 op. 137 giueth
 the same rea-
 son, vvhy mi-
 racles & cures
 be done at the
 memories or
 bodies of some
 Saincts more
 then at others:
 & by the same
 Saincts in one
 place of their
 memories ra-
 ther then at
 other places.

† And you are the body of Christ, and members of mem- 16
 ber.

† And * some verily God hath set in the Church first A- 27
 postles, secondly prophets, thirdly doctors, next miracles, the
 the graces of doing cures, helps, gouernements, kindes of
 tongues. † Are al Apostles? are al prophets? are al doctors? 28
 † :: are al miracles? haue al the grace of doing cures? do al 29
 speake vvith tongues? do al interpret? † But pursue the better 30
 giftes. And yet I shew you a more excellent vvay.

Eph. 4.
 11.

AN NOT A T I O N S.

CHAP. XII.

Zealous faith. 9. *Faith in the same.* This faith is not an other in substance then the common faith in
 Christ, but is of an other accidental qualitie onely, that is, of more seruor, deuotiō, zeale,
 and confident trust, specially for doing of miracles.

Vnitie. 13. *If the foote.* The Church is of exceeding great distinctiō of members, giftes, orders,
 and offices: yet of great concord, concurrence, mutual communion and participation
 in al actions of her members among them selues, and vvith Christ the head of the Body.

Schisme. 25. *Schisme in the body.* As Charitie and vnitie of spirit, is the proper bond and vveale
 of the common Body: so is diuision or Schisme, vvich is the interruption of peace and
 mutual Societie betwene the partes of the same, the special plague of the Church, and as
 odious to God as rebellion to the temporal Soueraine.

CHAP. XIII.

*That aboue al other Giftes they should seeke after Charitie: as that vvithout vvulch
 nothing profiteth, & and vvithin doeth al as it to be done, and remaineth also
 in heauen.*

The Epistle
 vpon the Sun-
 day of Quin-
 quagesme, cal-
 led Shroue-
 Sunday.

:: This pro-
 ueth that faith
 is nothing
 vvorth to sal-
 uatiō vvithout
 vvorkes, and
 that there may
 be true faith
 vvithout Cha-
 ritie.



I I speake vvith the tongues of men and 1
 of Angels, and haue" not charitie: I am
 become as sounding brasse, or a tinkling
 cymbal. † And if I should haue prophe- 2
 cie, and knevv al mysteries, and al knowv-
 ledge, and if I should :: haue al faith
 so that I could remoue mountaines, and
 haue not charitie, I am nothing. † And if I should distribute 3
 al my goods to be meate for the poore, and if I should" deli-
 uer my body so that I burne, and haue not charitie, it doth
 profit me nothing.

† Charitie is patient, is benigne: Charitie enuieth not, 4
 dealeth not peruersly: is not puffed vp, † is not ambitious, 5
 seeketh not her ovvne, is not prouoked to anger, thinketh
 not euil: † reioyceth not vpon iniquitie, but reioyceth 6
 vvith

- 7 vvith the truth: † suffereth al things, beleeueth al things, ho-
 8 pereth al things, beareth al things. † Charitie neuer falleth
 avvay: vvwhether prophecies shal be made voide, or tonges
 9 shal cease, or knowvledge shal be destroyed. † For in part
 10 vve knovv, and in part vve prophecie. † But :: vvhen that
 shal come that is perfect, that shal be made voide that is in
 11 part. † Vvhen I vvas a litle one, I spake as a litle one, I vnder-
 stood as a litle one, I thought as a litle one. But vvhen I vvas
 made a man, I did avvay the things that belôged to a litle one.
 12 † Vve see novv by a glasse in a darke sort: but then face to
 face. Novv I knovv in part: but then I shal knovv as also I
 13 am knovven. † And novv there remaine, faith, hope, charitie,
 "these three. but the :: greater of these is charitie.

:: By this text
 S. Augustine
 li. 22. Civ. c. 29
 proueth that
 the Saines in
 heauen haue
 more perfect
 knowvledge of
 our affaires
 here, then they
 had vvhen
 they liued
 here.
 :: Charitie is
 of al the three
 the greatest.
 How then
 doth onely
 faith, being in-
 ferior to it,
 saue & iustifie,
 and not Cha-
 ritie?

A N N O T A T I O N S

CHA P. XIII.

1. *Not Charitie.*] Vvithout Charitie, both toward euery particular person, and specially toward the common body of the Church, none of al the gifes and graces of God be profitable.

Charitie,

2. *Deliver my body.*] Beleeue (saith S. Augustine) assuredly and hold for certaine, that no Heretike and Schismaticke that vnitheth not him self to the Catholike Church againe, howv great almes so euer he giue, yea or shede his blood for Christes name, can possibly be saued. For, many Heretikes by the cloke of Christes cause, deceiuing the simple, suffer much. But vvhere true faith is not, there is no iustice, because the iust liueth by faith. So it is also of Schismatickes, because vvhere charitie is not, iustice can there be none: vvhich if they had, they vvould neuer plucke in peeces the body of Christ vvhich is the Church. Aug. seu Iulig. de fid. ad Pet. c. 39. So saith S. Augustine in diuers places, not onely of Heretikes that died directly for defense of their heresie, as the Anabaptistes and Caluinists novv a daies do (for that is more damnable:) but of some Heretikes and Schismatickes that may die among the Heathen or Turkes for defense of truth or some Article of Christes religion. Aug. de verb. Do. ser. 10 c. 2. & in Ps. 34. conc. 2. prope finem. Cypr. de unit. Es. nu. 8.

False Mar-
tyrs.

3. *These three.*] These are the three vertues Theological, eche one by nature and definition distinct from another. and faith is by nature the first, and may be and often is before, and vvithout Charitie: and truly remaineth in diuers after they haue by deadly sinne lost Charitie. Beware therefore of the Heretikes opinion, which is, that by euery mortal sinne faith is lost no lesse then charitie.

The 3 vertues
theological.
Charitie is lost
by mortal
sinne, not
faith.

CHA P. XIII.

Against their vaine childiflines, that thought it a goodly matter to be able to speake (by miracle) strange languages in the Church, preferring their languages before prophecying, that is opening of Mysteries: he declareth that this Gift of languages is inferior to the Gift of prophecie. 26. Giving order also howv both gifes are to be used, to vvite, the Prophet to submit him self to other Prophets: and the Speaker of languages not to publish his inspiration, vnles there be an interpreter. 27. Promitteth al vvomen, that vvomen speake not at al in the Church.

" Much like
to some fond
Linguists of
our time, who
thinke them-
selues better
then a doctor
of Diuinitie
that is not a
Linguist.

Mmm FOLOVV



ELOVV Charitie, earnestly pursue 1
spiritual things: but " rather that you
may prophecie. † For he that speaketh 2
vvith tongue, speaketh " not to men, but
to God: for no man heareth. But in spi-
rit he speaketh mysteries. † For he that 3
prophecieth, speaketh to men vnto edi-
fication, and exhortation, and consolati-

tion. † He that speaketh vvith tongues, edifieth him self: but 4
he that prophecieth, edifieth the Church. † And I would haue 5
you al to speake vvith tongues, but rather to prophecie. For
greater is he that prophecieth, then he that speaketh vvith
tongues: vnlesse perhaps he interpret, that the Church may
take edification. † But novv brethren " if I come to you spea- 6
king vvith tongues: vvhathal I profit you, vnlesse I speake
to you either in reuelation, or in knowvledge, or in prophe-
cie, or in doctrine? † Yet the things vvithout life that giue a 7
sound, be it pipe or harpe, vnlesse they giue a distinction of
soudes, howvshal that be knowven which is piped, or which
is harped? † For " if the trumpeter giue an vncertaine voice, vvho 8
shal prepare him self to battel? † So you also by a tōgue vnlesse 9
you vtter manifest speech, howvshal that be knowven that is
said? for you shal be speaking into the aire. † There are (for
example) so many kindes of tongues in this vvorld, & none
is vvithout voice. † If then I knowv not the vertue of the 11
voice, I shal be to him to vvhom I speake, barbarous: and he
that speaketh, barbarous to me. † So you also, because you 12
be emulators of spirites: seeke to abound vnto the edifying
of the Church. † And therfore he that speaketh vvith the 13
tongue, " let him pray that he may interpret. † For if I pray 14
vvith the tongue, " my spirit praieth, but my vnderstanding
is vvithout fruite.

c By this word
are meant al
rude vnlear-
ned men, but
specially the
simple which
were yet vn-
christened, as
the Catechu-
mens, which
came in to
those spiritual
exercises, as
also infidels
did at their
1 lectures.

† Vvhat is it then? I vvil pray in the spirit, I vvil pray also 15
in the vnderstanding: I vvil sing in the spirit, I vvil sing also
in the vnderstanding. † But if thou blesse in the spirit: he 16
that supplieth the place ° of the vulgar howvshal he say,
Amen, vpon thy blessing? because he knowveth not vvhat
thou saiest. † For thou in deede giuest thanks vvell: but the 17
other is not edified. † I giue my God thanks, that I 18
speake vvith the tongue of you al. † But in the Church I vvil 19
speake fve vvordes vvith my vnderstanding that I may in-
struēt

c idioſe

° vvith
tongues
more the
you all

Ls. 28, 11

struct others also : rather then ten thousand vvordes in a
 20 tongue. † Brethren, be not made children in sence, but in
 21 malice be children : and in sence be perfect. † In the Law it
 is vvritten, *That in oiber tongues and oiber lippes I vvil speake to this peo-*
 22 *ple : and nerther so vvil they heare me, saith our Lord.* † Therefore lan-
 guages are for " a signe not to the faithfull, but to infidels : but
 23 prophecies, not to infidels, but to the faithfull. † If therfore
 the vvhole Church come together in one, and all speake with
 tongues, and there enter in vulgar persons or " infidels, vvil
 24 they not say that you be madde? † But if al prophecie, and
 there enter in any infidel or vulgar person, he is conuincied
 25 of al, he is iudged of al. † the secrets of his hart are made
 manifest, and so falling on his face he vvil adore God, pro-
 nouncing that God is in you in deede.

26 † Vvhat is it then brethren? vvhen you come together,
 euery one of you hath " a psalme, hath a doctrine, hath a re-
 uelation, hath a tongue, hath an interpretation : let al things
 27 be done to edification. † Vvwhether a man speake with tōgue,
 by tvvo, or at the most by three, and " in course, and let
 28 one interpret. † But if there be not an interpreter, let him
 hold his peace in the Church, and speake to him self and to
 29 God. † And let prophets speake tvvo or three, and let the
 30 rest iudge. † But if it be reuealed to an other sitting, let the
 31 first hold his peace. † For you may al prophecie one by one:
 32 that al may learne, and al may be exhorted, † and the spiritēs
 33 of prophets are subiect to prophets. † For God is not the
 God of dissension, but of peace : as also in all the Churches
 of the saincts I teache.

1. Tim.

2, 12.

Eph. 3,

16.

34 † " Let * vvomen hold their peace in the Churches : for
 it is not permitted them to speake, but to be subiect, as also
 35 * the Law saith. † But if they learne any thing, let them aske
 their ovvne husbands at home. For it is a foule thing for a
 36 vvoman to speake in the Church. † Or did the vvord of
 37 God proceede from you? came it vnto you onely? † If any
 man seeme to be a prophet, or spiritual, let him knowv the
 things that I vvrite to you, that they are the cōmaundements
 38 of our Lord. † But if any man knowv not, he shal not be
 39 knowven. † Therefore, brethren, be earnest to prophecies and
 40 to speake vvith tongues prohibit not. † But let al things be
 done honestly and according to order among you.

A N N O T A T I O N S C H A P. XIII.

A paraphra-
tical exposi-
tion of this
Chapter con-
cerning vn-
known ton-
gues.

1. *Rather prophetic.*] The gift of prophesying, that is, of expounding the hard points of our religion, is better then the gift of strange tongues, though both be good.

2. *Not to men.*] To talke in a strange language, vnknown also to him self, profiteth not the hearers, though in respect of God vvhvho vnderstandeth al tongues and things, and for the mysteries vvhich he vttereth in his spirit, and for his ovvne edification in spirit and affection, there be no difference: but the Prophet or Expolitor treating of the same matters to the vnderstanding of the vvhole assemblie, edifieth not him self alone but al his hearers.

3. *If I come.*] That is, If I your Apostle and Doctōr should preach to you in an vnknown tongue, and neuer vse any kinde of exposition, interpretation, or explication of my strange vvordes, vvhat profite could you take thereby?

4. *If he trumpet.*] As the Trumpeter can not giue vvarning to or from the fight, vnles he vse a distinct & intelligible sound or stroke known to the souldiars: euen so the preacher that exhorteth to good life, or dehorteth from sinne, except he doe it in a speech vvvhich his hearers vnderstand, can not attaine to his purpose, nor doe the people any good.

5. *Let him pray that.*] He that hath onely the gift of strange tongues, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. for, to exhort or preach in a strange tongue vvas not vnlawfull nor vnprofitable, but glorious to God, so that the speech had bene either by him self, or by another, aftervvard expounded.

6. *My spirit praith.*] Also vvhen a man praith in a strange tongue vvvhich him self vnderstandeth not, it is not so fruitful for instruction to him, as if he knew particularly vvhat he praied. Neuertheles the Apostle forbiddeth not such praying neither, confessing that his spirit, hart, and affection praith vvel towardes God, though his minde and vnderstanding be not profited to instruction, as othervvise it might haue bene if he vnderstood the vvordes. Neither yet doth he appoint such an one to get his strange praier translated into his vulgar tongue, to obtaine thereby the foresaid instruction. See the Declaration folloving of this Chapter.

7. *A signe.*] The extraordinary gift of tongues vvas a miraculous signe in the primitive Church, to be vied specially in the Nations of the Heathen for their conuersion.

8. *Infidels.*] In the primitive Church, vvhen Infidels dvvelt neere or among Christians, and often times came vnto their publike preaching & exercises of exhortation and exposition of Scriptures and the like: it vvas both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes & the like, one in this language, & an other in that, al at once like a blacke-saunte, and one often not vnderstood of an other, sometime not to them selues, and to strangers or the simple standers by, not at al. Vvhvhere othervvise if they had spoken either in known tongues, or had done it in order, hauing an expolitor or interpreter vvithal, the Infidels might haue bene conuincid.

Of vvhat spi-
ritual exercise
the Apostle
speakerh.

9. *A Psalme.*] Vve see here that those spiritual exercises consisted specially, first, in singing or giuing forth new Psalmes or praiers and laudes: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelation of secrete things either present or to come: fourthly, in speaking Tongues of strange Nations: lastly, in translating or Interpreting that vvvhich vvas said, into some common known language, as into Greeke, Latin, &c. Al vvvhich gifts they had among them by miracle from the holy Ghost.

The disorders
in the same.

10. *In course.*] Al these things they did vvithout order, of pride and contention they preached, they prophesied, they praied, they blessed, vvithout any seemly respect one of an other, or obseruing of turnes and intercourse of vttering their Gifts. Yea vvomen vvithout couer or veile, and vvithout regard of their sexe or the Angels or Priests or their ovvne husbands, malepartly spake tongues, taught, or prophesied vvith the rest. This vvas then the disorder among the Corinthians, vvvhich the Apostle in this vvhole chapter reprehendeth and sought to redresse, by forbidding vvomen vtterly that publike exercise, and teaching men, in vvhat order and course as vvvel for speaking in tongues, as interpreting and prophecying, it should be kept.

A MORE AMPLE DECLARATION OF THE sense of this 14. Chapter.

That S. Pauls
place maketh
nothing against
the seruice in
the latin tōge.

This then being the scope and direct drift of the Apostle, as is most cleere by his vvhole discourse, and by the record of al antiquitie: let the godly, graue, and discrete Reader take a tast in this one point, of the Protestants decent dealing, abuting the simplicitie of the popular, by peruerse application of Gods holy vvord, vpon some smal similitude and equiuocation of certaine termes,

against

against the approved godly use and truth of the vniuersal Church, for the seruice in the Latin or Greeke tongue: which they ignorantly, or rather villfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that here is no word Written or meant of any other tongues but such as men spake in the Primitive Church by miracle. And that nothing is meant of those tongues which were the common languages of the world or of the Faithful, By vnderstood of the learned and ciuill people in euery great citie. and in which the Scriptures of the Old or new Testament were Written, as, the Hebrew, Greeke, and Latin, for though these also, Apostles might be giuen by miracle & without study, yet being knowen to the Iewes, Romans, or Greekes neither in euery place, they be not counted among the differences of barbarous and strange tongues here Latin, Greeke, or Hebrew. which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Euangelists also and others did their bookes) wrote his Epistles in Greeke to the Romans and to al other Churches. Vvhich when he wrote, though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, whereof he speaketh here: but in a notable knowen and learned speech interpretable of thousands in euery countie. No more did S. Augustine our Apostle, speaking in Latin, & bringing in the Scriptures and Seruice in Latin, preach and pray in Tonges according to the Apostles meaning here. for the Latin was not, nor is not, in any part of the West, either miraculous or strange, though it be not the National tongue of any one countie this day. And therefore S. Bede saith, (*lib. i. hist. Angl. c. 1.*) that being then foure diuers vulgar languages in our countie, the Latin was made common to them al. And in deede of the two (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of euery feuerall province in respect of the vvhole Church of Christ, are rather the strange Tonges here spoken of, then the common Latin tongue, which is vniuersally of al the West Church more or lesse learned, and pertaineth much more to vnitie and orderly coniunction of al Nations in one faith, Seruice, and worship of God, then if it were in the sundry barbarous speeches of euery Province. Vvherein al Christians that trauele about this part of the world or the Indies either, where so euer they come, shal finde the self same Masse, Matins, and Seruice, as they had at home. Vvhence now, if we goe to Germania, or the Germans or Geniuans come to vs, eche others Seruice shal be thought strange and barbarous. Yea and the Seruice of our owne language within a few hundred yeres (or rather euery age) shal wholly become barbarous and vnknowen to our selues, our tongue (as al vulgar) doth so often change.

And for edification, that is, for increas of faith, true knowledge, and good life, the experience of a few yeres hath giuen al the world a full demonstration vvhether our forefathers were not as vvhile, as faithfull, as deuout, as fearful to breake Gods lawes, and as likely to be fauld, as we are in al our tongues, translations, and English praiers. Much vanitie, curiositie contempt of Superstitions, disputes, emulations, contentions, schismes, horrible errors, profanation and diuulgation of the secret Mysteries of the dreadfull Sacraments, * vvhich of purpose were hidden from the vulgar (as S. Denys Ecd. Hier. c. 1. and S. Basil de Sp. Sanct. c. 2.) tellen) are fallen by the same, but verue of sound knowledge none at al.

Vvherein this also is a grosse illusion and vntuith, that the force and efficacie of the Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderstanding, hearing, or knowledge: the principal efficacie of such things and of the vvhole ministerie of the Church, consisting specially of the very vertue of the worke, and the publike office of the Priests, who be appointed in Christs behalfe to dispose these Mysteries to our most good: the infant, innocent, Idiote and vnlearned, taking no lesse fruite of Baptisme and al other diuine offices, meete for euery ones condition, then the learned Clerk in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing lesse of these qualities and more learning.

Vvhich we say not, as though it were inconuenient for the people to be well instructed in the meaning of the Sacraments and holy ceremonies and Seruice of the Church (for, that to their comfort and necessarie knowledge, both by preaching, Catechizing, and reading of good Catholike hookes, Christian people do learne in al Nations much more in those countie where the Seruice is in Latin, then in our Nation, God knoweth:.) But we say that there be other waies to instruct them, and the same lesse subiect to danger and disorder, then to turne it into vulgar tongues. We say, the simple people and many one that thinke them selues some body, in al Catholike vnderstand as little of the sense of diuers Psalmes, Iessons, and Oraisons in the vulgar tongue, as if they were in Latin: yea and often take them in a vvrong, peruerse, and pernicious sense, vvhich lightly they could not haue done in Latin. We say, that such as would learne in deuotion and humilitie, may and must rather with diligence learne the tongue that such diuine things be vvritten in, or vse other diligence in hearing sermons and instructions: then for a few mens not necessarie knowledge, the holy vniuersal order of Gods Church should be altered. For if in the kingdom of England only, it be not conuenient, necessarie, nor almost possible, to accommodate their Seruice booke to euery province and people of diuers tongues: how much lesse should the vvhole Church fo do, consisting of so many differences? Neither doth the Apostle in al this Chapter appoint any such

S. Augustine our Apostle brought in the Seruice in the Latin tongue.

The Latin seruice one and the same in al countries and strange to none.

The seruice in vulgar tongue strange and barbarous to euery stranger.

Vvhether the seruice in vulgar tongues do more edifie.

The vertue of the Sacraments and Seruice consisteth not in the peoples vnderstanding.

The people is to be taught the meaning of Sacraments and ceremonies, and are taught like countries.

thing to be done, but admonisheth them to pray and labour for the grace of vnderstanding and interpretation, or to get others to interpret or expound vnto them. And that much more may vve doe concerning the Seruice in Latin, vvvhich is no strange nor miraculously gotten or vnderstood tongue, but common to the most and cheefe churches of the vvorld, and hath bene, since the Apostles time, daily vvith al diligence throughout al these partes of Christendom, expounded in euery house, scholl, church, and pulpit: and is so well knowen for euery necessarie part of the diuine Seruice, that by the diligence of parents, Maisters, and Curates, euery Catholike of age almost, can tel the sence of euery ceremonie of the Masse, vvhat to ansvver, vvhen to say *Amen* at the Priestles benediction, vvhen to confesse, vvhen to adore, vvhen to stand, vvhen to kneele, vvhen to receiue, vvhat to receiue, vvhen to come, and vvhen to depart, and al other duties of praying and seruing, sufficient to saluation. And thus it is euident that S. Paul speaketh not of the common tonges of the Churches Seruice.

Catholike people in euery countrey vnderstandeth euery ceremonie, and can behaue them selues accordingly.

Secondly, it is as certaine, that he meaneth not nor writteth any vvord in this place of the Churches publike Seruice, praier, or ministration of the holy Sacrament, vvherein the Office of the Church specially consisteth: but onely of a certaine exercise of mutual conference, vvherein one did open to an other and to the assemblie, miraculous giftes and graces of the Holy Ghost, and such Canticles, Psalmes, secrete Mysteries, sorts of Languages, and other Reuelations, as it pleased God to giue vnto certaine both men and women in that first beginning of his Church. In doing of this, the Corinthians comitted many disorders, turning Gods gifts to pride and vanitie, and namely that gift of tongues: vvvhich being in deede the least of al giftes, yet most puffed vp the hauers, and now also doth commonly puffed vp the professors of such knowledg, according as S. Augustine writteth thereof. This exercise and the disorder thereof vvvas not in the Church (for any thing we can read in antiquitie) these foure hundredth yeres: and therefore neither the vice nor abuse, nor S. Pauls reprehension or redressing thereof, can concerne any vvhit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greeke at this same time, and it vvvas not done in these miraculous tonges. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exercise they spake in many tonges. In the publike Seruice euery man had not his owne special tongue, his special Interpretation, special Reuelation, proper Psalmes but in this they had. Againe, the publike Seruice had in it the ministration of the holy Sacrament principally: vvvhich vvvas not done in this time of conference. For into this exercise vvvere admitted Catherhumens and Infidels and vvhosoeuer vvould: in this women, before S. Pauls order, did speake and prophetic: so did they neuer in the Ministration of the Sacrament. vvith many other plaine differences, that by no means the Apostles vvordes can be rightly and truly applied to the Corinthians Seruice then, or ours now. Therefore it is either great ignorance of the Protestants, or great guilfulness, so vvtruelly and peruersly to apply them.

Aug. doct
Chr. li.
6. 11.

The Apostle speaketh not of the peoples priuate praiers in latin, as vpon primars, beades, or otherwise.

Neither is here any thing meant of the priuate praiers vvvhich deuout persons of al sortes and sexes haue euer vsed, specially in Latin, as vvell vpon their Primars as Beades. For, the priuate praiers here spoken of, vvvere psalmes or hymnes and sonnets nevvly inspired to them by God, and in this conference or prophesying, vvtered to one an others comfort, or to them selues and God onely. But the praiers, psalmes, and holy vvordes of the Christian people vsed priuately, are not composed by them, nor diuersely inspired to them selues, nor now to be approued or examined in the assemblies: but they are such as vvvere giuen and vvritten by the Holy Ghost, and prescribed by Christ and his Church for the faithful to vse, namely the *Pater noster*, the *Aue Marie*, and the *Credo*, our *Ladins Mattins*, the *Litanies*, and the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at al. But the deuout people in their auncient right may and ought stil vse their Latin primars, beades, and praiers, as euer before. Vvvhich the vv wisdom of the Church for greate causes hath better liked and allowed of, then that they should be in vulgar tonges, though she wholly forbiddeth not, but sometimes graunteth to haue them translated, and vvould gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praiers: and hath commanded also in some Councils, that such as can not learne distinctly in Latin (specially the *Pater noster* & the *Credo*) should be taught them in the vulgar togue. And therefore as we doubt not but it is acceptable to God, & available in al necessities, & more agreeable to the vse of al Christian people euer since their conuersion, to pray in Latin, then in the vulgar, though euery one in particular vnderstand not vvhat he saith: so it is plaine that such pray vvith as great consolation of spirit, vvith as little tediousnes, vvith as great deuotion and affection, and oftentimes more, then the other: and alvvayes more then any Schismatike or Heretike in his knowen language. Such holy Oraisons be in manner consecrated

Latin praiers translated, or the people taught the contents thereof.

The peoples deuotion nothing the lesse, for praying in Latin.

secrated and sanctified in and by the Holy Ghost that first inspired them. and there is a reverence and Maiestie in the Churches tongue dedicated in our Sauours Crosse, and giueh more force and value to them said in the Churches obedience, then to others. The children cried * *Hosanna* to our Sauour, and were allowed, though they knew not vvhath they said. It is vvel neete a thousand yeres that * our people vvhich could nothing els but *barbarum fremere*, did sing *Aleluia*, and not, *Praise ye the Lord*. and longer agoe since the poore husband men sang the same at the plough in other Countries. *Hiero. 10. 1 ep. 18.* And *Sursum corda*, and *Kyrie eleison*, and the Psalmes of Dauid sung in Latin in the Service of the Primitiue Church, haue the ancient and flat testimonies of S. Cyprian, S. Augustine, S. Hierom and other Fathers. *Grego. li. 7 ep. 81. Cypr. exp. orat. Domu. 12. August. c. 13 de dono persueuer. & de bono vid. c. 16. and ep. 178. Hiero. prefat. in Psal. ad Sophron. Aug. de Catechiz. rud. c. 9. de Doct. Chr. li. 2 c. 15. See ep. 10. August. of S. Hieroms latin translation readde in the Churches of Africa. Prayers are not made to teache, make learned, or increase knowledge, though by occasion they sometimes instruct vs. but their special vse is, to offer our hartes, desires, and vvwants to God, and to shew that vve hang of him in al things: and this euery Catholike doth for his condition, vvhether he vnderstand the wordes of his prayer or not. The simple sort can not vnderstand al Psalmes, nor scarce the learned, no though they be translated or read in knownen tonges: men must not cease to vie them for al that, vvhien they are knownen to containe Gods holy praises. The simple people vvhien they desire any thing specially at Gods hand, are not bound to know, neither can they tel, to vvhath petition or part of the *Pater noster* their demaund pertaineth, though it be in English neuer so much. they can not tel no more vvhath is, *Thy kingdom come*, then *Adueniat regnum tuum*. nor vvhether their petition for their licke children or any other necessitie, pertaine to this part, or to *Fiat voluntas tua*, or *Nam inducas*, or to vvhath other part els. It is ynough that they can tel, this holy Oraison to be appointed to vs, to call vpon God in al our desires. more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and inuerience in the vulgar (as to thinke God is author of sinne, vvhien they read, *Leade vs not into temptation*) and seldom any edification at al. For, though vvhien the prayers be turned and read in English, the people knowveth the wordes, yet they are not edified to the instruction of their minde and vnderstanding, except they knew the sense of the wordes also and meaning of the holy Ghost. For if any man thinke that S. Paul speaking of edification of mans minde or vnderstanding, meaneth the vnderstanding of the wordes onely, he is souly deceived. for, vvhath is a childe of five or sixe yeres old edified or increased in knowlege by his *Pater noster* in English? It is the sense therefore, vvhich euery man can not haue, neither in English nor Latin, the knowlege vvhich properly and rightly edifieth to instruction. and the knowlege of the wordes onely, often edifieth neuer a vvhit, and sometimes buildeth to error and destruction: as it is plaine in al Heretikes and many curious persons besides. finally both the one and the other vvithout charity and humilitie maketh the Heretikes and Schismatikes vvith al their English and vvhath other tonges and intelligence so euer, to be *as sonans & cymbalum tinniens*, sounding brasse and a tinkling cymbal.*

To conclude, for praying either publicly or priuately in Latin vvhich is the common sacred togue of the greatest part of the Christia world, this is thought by the vviseit & godliest to be most expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet vvil be contentious in the matter, vve must answer them vvith this same Apostle, *The Church of God hath no such custome*. and vvith this notable saying of S. Augustine, *ep. 116. c. 5. Any thing that the vvhole Church doth practise and observe through out the vvorld, to dispute thereof as though it were not to be done, is most insensible madnessse*

24. *Let vvomen hold their peace.* There be, or were, certaine Heretikes in our Countrie (for such euer take the Scriptures diuersely for the aduantage of time) that denied vvomen to hold lawfully any kingdom or temporal Souerainty: but that is false and against both reason & the Scriptures. This onely in that sexe is true, that it is not capable of holy orders, spiritual Regiment or Cure of soules: and therefore can not doe any function proper to Priests and Bishoppes: not speake in the Church, and so not preach, nor dispute, nor haue or giue voice either deliberatiue or definitiue in Councils and publike Assemblies, concerning matters of Religio, nor make Ecclesiastical lawes concerning the same, nor binde, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolve, nor minister Sacraments, other then Baptisme in the case of mere necessitie, when neither Priest nor other man can be had: much lesse prescribe any thing to the Clergie, how to minister them, or giue any man right to rule, preach, or execute any spiritual function as vnder her and by her authoritie: no creature being able to impart that vvhereof it self is incapable both by nature and Scriptures. This Regiment is expressly giuen to the Apostles, Bishoppes, and Prelates: they onely haue authoritie to bind and loose, *Mar. 18.* they onely are set by the Holy Ghost to gouerne the Church, *Act. 20.* they onely haue cure of our soules directly, and must make account to God for the same, *Hebr. 13.*

The seruice alvvayes in Latin through our the vest Church.

It is not necessarie to vnderstand our prayers.

How far is sufficient for the people to vnderstand.

How the mind or vnderstanding is edified.

A notable rule of S. Augustine.

Vvomen may haue any temporal Soueraintie, but no Ecclesiastical function.

CHAP. XV.

The 7 part.
Of the resur-
rection of
the dead.

He proueth the Resurrection of the dead by the Resurrection of Christ, and vvvith many other arguments: and 31 answereth also objections made against it. 49 And then exhorteth in respect of it, vnto good life.

The Epistle
vpō the 11 Sū-
day after Pen-
tecost.



c This deliue-
rie in the latin
& greeke im-
porteth traditi-
on. so by tra-
dition did the
Apostles plant
the Church in
al truth, before
they wrote a-
ny thing.

31 In him Gods
grace is not
void, that wor-
keth by his
free vvill ac-
cording to the
motion and di-
rection of the
same grace.

31 So may we
say, If the
Cath. faith in
al pointes be
not true, then
our first Apo-
stles were
f lse witnesses
then hath our
Countrie be-
leeued in vaine
al this while,
then are al our
forefathers

ND I do you to vnderstand, brethren, 1
the Gospel vvhich I preached to you,
which also you receiued, in the vvhich also
you stand, † by the vvhich also you are 2
saued, after vvhich maner I preached vnto
you if you keepe it, vnlesse you haue belee-
ued in vaine. † For *c* I deliuered vnto you first of al vvhich 3
I also receiued: that Christ died for our sinnes * according
to the Scriptures: † and that he vvas buried, and that he rose 4
againē the third day, * according to the scriptures: † and 5
that he vvas * seen of Cephas: and after that of the eleuen.
† Then vvas he seen of moe the fīue hundred brethren to- 6
gether: of vvhich many remaine vntil this present, & some
are a sleepe. † Moreouer he vvas seen of Iames, then of al 7
the Apostles. † And last of al, as it vvrote of *c* an abortiue * he 8
vvas seen also of me. † For I am the least of the Apostles, 9
vvho am not worthy to be called an Apostle, because I per-
secuted the Church of God. † But by the grace of God I am 10
that vvhich I am: & his grace in me hath not been *31* void, †
but I haue laboured more abundantly then al they: yet not
I, but the grace of God *31* vvith me. † For vvwhether I, or 11
they, so vve preach, and so you haue beleueed.
† But if Christ be preached that he is risen againe from 12
the dead: hovv doe certaine among you say, that there is no
resurrection of the dead? † And if there be no resurrection 13
of the dead, neither is Christ risen againe. † And if Christ 14
be not risen againe, then vaine is our preaching, vaine also is
your faith. † and vve are found also *31* false witnesses of God: 15
because vve haue giuen testimonie against God, that he hath
raised vp Christ, vvhom he hath not raised vp, if the dead rise
not againe. † For if the dead rise not againe, neither is 16
Christ risen againe. † And if Christ be not risen againe, 17
vaine is your faith, for yet you are in your sinnes. † Then 18
they also that are a sleepe in Christ, are perished. † If in this 19
life onely vve be hoping in Christ, vve are more miserable
then al men.

† But

c traditi-
on 23.
dona
Ef. 53, 8.
Dan. 9,
26.
Pf. 15, 10
lon. 1, 2,
Lk. 24.

31 9, 3
Cone borne
out of
time

- Col. 1, 18*
Ap. 1, 5.
Ro. 5, 12.
1. Thes. 4, 15.
 20 † But now Christ is risen againe from the dead, the dead in their
 21 *first fruites of them that sleepe: † for* by a man death: and sinnes and pe-
 22 by a man the resurrection of the dead. † And as in Adam al rished, which
 23 die, so also in Christ al shal be made aliue. † But* euery one (presupposing
 24 of Christ, that beleueed in his comming. † Then the ende, Christ to be
 vwhen he shal haue deliuered the kingdom to God and the greatest absur-
 the Father, vwhen he shal haue abolished al principallitie and dicie in the
 25 thoritie and povver. † And he must reigne, *Until he put al his* world.
 26 *enemies vnder his feete.* † And the enemy death shal be destroyed
 last. *For he hath subdued al things vnder his feete.* And vwhereas he
 27 saith, † *Al things are subdued to him:* Vndoubtedly, except him
 28 that subdued al things vnto him. † And vwhen al things
 shal be subdued to him: then the Sonne also him self shal
 be subiect to him that subdued al things vnto him, that God
 may be al in al.
 29 † Otherwise what shal they do that are baptized for the dead,
 30 if the dead rise not againe at al? † vwhy also are they baptized
 31 for them? vwhy also are vve in danger euery houre? † I die
 daily by your glorie brethren, vwhich I haue in Christ Iesus
 32 our Lord. † If (according to man) I fought vwith beastes at
 Ephesus, vwhat doth it profit me, if the dead rise not againe?
 33 *Let vs eate and drinke, for to morrow we shal die.* † Be not seduced,
 34 *Evil communications corrupt good manners.* † Awake ye iust, and sinne
 not. for some haue not the knowlledge of God, I speake to
 your shame.
 35 † But some man saith, Howv doe the dead rise againe? and
 36 vwith vwhat maner of body shal they come? † Foole, that
 vwhich thou sovest is not quickened, vnlesse it die first.
 37 † And that vwhich thou sovest, not the body that shal be,
 doest thou sovv: but bare graine, to vvith, of vvheat, or of
 38 some of the rest. † And God giueth it a body as he vvill: and
 39 to euery seede his proper body. † Not al flesh, is the same
 flesh: but one of men, an other of beastes, an other of birdes,
 40 an other of fishes. † And bodies celestial, and bo-
 dies terrestrial: but one glorie of the celestial, and an-
 41 other of the terrestrial. † One glorie of the sunne, an other
 glorie of the moone, and an other glorie of the starres. For
 42 *starre differeth from starre in glorie: † so also the resurre-
 ction of the dead. It is sovv in corruption, it shal rise in
 43 corruptiō. † It is sovvē in dishonour, it shal rise in glorie. It is

21 The glorie
 of the bodies
 of Saints shal
 not be al alike,
 but differēt in
 heaven accord-
 ing to mens
 meritis.

N n n sovvē

As to become
spiritual doth
not take away
the substance
of the body
glorified: no
more vvhhen
Christes body
is said to be in
spiritual sort
in the Sacra-
ment, doth it
import the ab-
sence of his
true body and
substance.
Flesh and
blood signifie
not here the
substance of
those things,
but the corrupt
qualitie inci-
dent to them
in this life by
the fall of
Adam.

The Epistle
vpō Al-soules
day.

so vven in infirmities, it shal rise in power. † It is so vven a 44
natural body: it shal rise a spiritual body. If there be a na-
tural body, there is also a spiritual, † as it is vvvritten, *The first* 45
man Adam was made into a lining soul: the last Adam into a quicke-
ning spirit. † Yet that is not first vvhich is spiritual, but that 46
vvhich is natural: after vvard that vvhich is spiritual. † The 47
first man of earth, earthly: the second man from heauen,
heauenly. † Such as is the earthly, such also are the earthly. 48
and such as the heauenly, such also are the heauenly. † Ther- 49
fore as vve haue borne the image of the earthly, let vs beare
also the image of the heauenly. † This I say brethren, that 50
flesh and blood can not possesse the kingdom of God: nei-
ther shal corruption possesse incorruption.

† Behold I tel you a mysterie. Vve shal al in deede rise a- 51
gain: but vve shal not al be changed. † In a moment, in 52
the twinkling of an eie, at the * last trompet (for * the trom-
pet shal sound) and the dead shal rise againe incorruptible:
and vve shal be changed. † For this corruptible must doe 53
on incorruption: & this mortal doe on immortalitie. † And 54
vvhhen this mortal hath done on immortalitie, then shal
come to passe the saying that is vvvritten, *Death is swallowed vp in*
victorie. † *Death vvhether is thy victorie? Death vvhether is thy sting?* † And 55
the sting of death, is sinne: and the power of sinne is the 56
Law. † But thanks be to God that hath giuen vs the vi- 57
ctorie by our Lord Iesus Christ. † Therefore my beloued 58
brethren, be stable & vnmoueable: abounding in the worke
of our Lord alwayes, knowing that your labour is not
vaine in our Lord.

Gen. 2, 7

Ap. 8, 2.
11, 15.

Of. 13,
14.

ANNOTATIONS

CHAP. XV.

Free vvill
vvith grace.

Heret. trans-
lation.

Fasting is me-
ritorious.

11 *Vvith me.* God vsfeth not man as a brute beast or a blocke: but so vvorketh in him
and by him that free vvill may concurre in euery action vvith his grace, vvich is alwayes,
the principal. The heretikes to auoid this concurrence in vvorking & labouring, translate,
vvhich is vvith me: vvhere the Apostle rather saith, *vvhich laboureth vvith me.*

31 *Let vs eate and drinke.* J. S. Ambrose applieth these vvordes to our Christian Epicu-
rians that taks avvay fasting, and deny the merite thereof: *How can vve be saved* (saith he) *if*
vve vvash not avvay our sinnes by fasting, seeing the scriptures say, fasting and almes deliuer from sinne?
Vvhat are these new maisters then that exclude al merite of fasting? is not this the very voice of the
heathen saying, Let vs eate and drinke, so morovv vve shal die? li. 10. epist. ep. 22.

CHAP. XVI.

He prescribeth an order for their contributing to the Christians at Hierusalem, 3 promising to come vnto them. 10 Of Timothee, and of Apollos comming thither. 12 and so vvith exhortation, and diuers commendations, he endeth.

The 8 part.
Of the contributions.



- 1 ND concerning the collections that are made
2 for the saincts, as I haue ordeined to the Churches of Galatia, so doe ye also. † In :: the first
3 of the Sabbath let euery one of you put a part vvith him self, laying vp vvhat shal vvel
4 like him: that not vvhen I come, then collections be made.
5 † And vvhen I shal be present: vvhom you shal approue by letters, them vvil I send to carie your grace into Hierusalem.
6 † And if it be vvorthie that I also goe, they shal goe vvith me.
7 † And I vvil come to you, vvhen I shal haue passed through Macedonia. for I vvil passe through Macedonia.
8 † And vvith you perhaps I vvil abide, or vvil vvinter also: that you may bring me on my vvay vvither soeuer I goe.
9 † For I vvil not novv see you by the vvay, for I hope that I shal abide vvith you some litle time, if our Lord wil permit.
10 † But I vvil tarie at Ephesus vntil :: Pentecost. † For a great doore and eident is opened vnto me: and many aduerfaries.
11 † And if Timothee come, see that he be vvithout feare vvith you, for he vvorketh the vvorke of our Lord, as also I.
12 † Let no mā therfore despise him, but cōduct ye him in peace: that he may come to me. for I expect him vvith the brethren.
13 † And of brother Apollo I doe you to vnderstand, that I much intreated him, to come vnto you vvith the brethren: &
14 at all it vvas not his minde to come novv. but he vvil come vvhen he shal haue leifure.
15 † Vvatch ye, stand in the faith, doe manfully, & be strengthened. † Let al your things be done in charitie. † And I beseeche you brethren, you knovv the house of Stéphanas, and of Fortunátus, that they are the first fruites of Achaia, & haue ordeined them selues to the ministerie of the saincts:
16 † that you also be subiect to such, and to euery one that helppeth and laboureth vvith vs. † And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because c that vvhich you vvanted, they haue supplied. † For they haue refreshed both my spirit and yours. Knovv them therfore that are such,

That is Sunday. Hiero. q. 4. Hedibia. So quickly did the Christians keepe Sunday, holiday, and assembled to Diuine Seruice on the same.

The Heretikes & other newv fangled striue among them selues, vvether Pentecost signifie here the terme of fiftie daies, or els the Ie-vves holy day so called. But it cōmeth not to their mindes that it is most like to be the feast of whitson tide kept & instituted euē thé by the Apostles, as appeareth by the Fathers See S. Aug. ep. 119 c. 15 & 16. Ambr. in c. 12. Lucā.

Nnn ij † The

† The churches of Asia salute you. Aquila and Priscilla 19
with their domestical church salute you much in our Lord.

† Al the brethren salute you. Salute one an other in a^c holy 20
kisse. † The salutation with mine ovyne hand Paulus. † If 21

^c That is, our Lord is come. Hiero. ep. 173. *vanatha.* † The grace of our Lord I E S V S Christ be with 23
you. † My charitie be with you al in Christ I E S V S. 24
Amen.

^c That is, our Lord is come. Hiero. ep. 173. *vanatha.* Therefore *anathema* to al that love him not, or beleue not. Theophyla. upon this place.

^c See Ro. 16, 16.

נכון
אתה

THE ARGVMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.



2. Cor. II. 2.
Gal. 2. 1.

OR the time when this Epistle was written, looke
the Argument of the epistle to the Romanes: to wit, about
the eighteenth yere after his conuersion. & our Lordes pas-
sion. because in the 11 chapter he maketh mention of 14
yeres, not only after his Conuersion, as to the Galatians,
but also after his rapte, which seemeth to haue bene when
he was at Hierusalem Act. 9, 26. foure yeres after his
Conuersion (Gal. 1, 18) in a trance or excesse of minde,
17. It was written at Troas (it is thought) and sent by

Titus, as yve reade chap. 8.

It is for the most part against those false Apostles whom in the first part of the
first to the Corinthians, he nosed, or rather spared, but now is constrained to deale
openly against them, & to defend both his ovyne person which they sought to bring
into contempt, making way thereby to the corruption of the Corinthians, and with-
all to mainteine the excellencie of the Ministerie and Ministers of the new Testa-
ment, about which they did magnifie the Ministerie of the old Testament: bearing
themselves very high because they were Levites.

Against these therefore S. Paule auoucheth the preeminent power of his Mi-
nisterie, by which power also he giueth a pardon to the incestuous fornicator
whom he excommunicated in the last Epistle, seeing now his penance, and againe
threateneth to come & excommunicate those that had greuously sinned and remained
impenitent. Two chapters also he interposeth of the contributions to the church
of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to
haue all in a readines against his coming.

THE



THE SECOND

EPISTLE OF PAVL TO THE

CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them, and (against his Adversaries the false apostles of the Ievves) alleageth to them the testimonie of his owne and also of their conscience, 17 answering them that obiected lightnes against him, for not coming to Corinth according to his promise.



PAVL an Apostle of IESVS Christ by the vvil of God, and Timothee our brother: to the Church of God that is at Corinth, vvith al the saincts that are in al Achaia. † Grace vnto you and peace from God our father, and from our Lord IESVS Christ.

† Blessed be the God and father of our Lord IESVS Christ, the fa-

The Epistle
for a Martyr
that is a Bis-
hop.

ther of mercies, and God of al comfort, † vvho comforteth vs in al our tribulation: that vve also may be able to comfort them that are in all distresse, by the exhortation vvherevvith vve also are exhorted of God. † For as the "passions of Christ abound in vs: so also by Christ doth our "comfort abound. † And vvwhether vve be in tribulation, for your exhortation and saluation: vvwhether vve be exhorted, for your exhortation and saluation, vvwhich vvorketh the toleration of the same passions vvwhich vve also doe suffer: † and our hope is firme for you: knovving that as you are partakers of the passions, so shal you be of the consolation also. ¶

† For vve vvil not haue you ignorant brethren: concerning our tribulation, vvwhich happened in Asia, that vve vvre pressed aboue measure aboue our povver, so that it vvvas tedious vnto vs euen to liue. † But vve in our selues had the answer of death, that vve be not trusting in our selues, but in

Nnn iij God

διὰ τῶν
πα-
λίστων
παρ-
αλλο-
υμένων

God vvho raifeth vp the dead, † vvho hath deliuered and 10
doth deliuer vs out of fo great dangers: in vvhom vve hope
that he vvil yet alfo deliuer vs, † you" helping vvithal in 11
praier for vs, that" by many mens persons, thanks for that
gift vvwhich is in vs, may be giuen by many in our behalfe.
† For our glorie is this, the testimonie of our confciencie, that 12
in fimplicity and fincerity of God, and not in carnal vvifedō,
but in the grace of God vve haue conuerfed in this vvorld:
and more abundantly tovvards you. † For vve vvrite no 13
other things to you, then that you haue read and knowv. And
I hope that you fhall knowv vnto the ende: † as alfo you 14
haue knowven vs in part, that vve are" your glorie, as you
alfo ours in the day of our Lord I E S V S Chrift. † And in 15
this confidence I vvould firft haue come to you, that you
might haue a fecond grace: † and by you paffe into Mace- 16
donia, and againe from Macedonia come to you, and of you
be brought on my vvay into Ievvrie.

† Vvhereas then I vvvas thus minded, did I vfe lightenes? 17
Or the things that I minde, do I minde according to the flefh,
that there be vvith me, *It is* and *It is not*? † But God is faithful, 18
becaufe our preaching vvwhich vvvas to you, there is not in it,
• *It is*, and, *It is not*. † For the Sonne of God I E S V S Chrift, 19
vvho by vs vvvas preached among you, by me and Syluanus
and Timothee, vvvas not, *It is*, and, *It is not*, but, *It is*, vvvas in him.
† For al the promifes of God that are, in him *It is*: therefore 20
alfo by him, Amen to God, vnto our glorie. † And he that 21
confirmeth vs vvith you in Chrift, and that hath anointed
vs, God: † vvho alfo" hath sealed vs, and giuen the pledge 22
of the Spirit in our hartes. † And I call God to vvitneffe vpon 23
my foul, that fparing you, I came not any more to Corinth,
† "not becaufe vve ouertrule your faith: but, vve are helpers 24
of your ioy. for in the faith you ftand.

AN NOT A T I O N S

CHAP. I.

At our affli-
ctions, be
Christs affli-
ctions, for the
coniunction
betwene the
head & body.

[*Passions of Christ.*] Al the afflictions of the faithful be called Christs ovvne passions, not
onely becaufe they be fuffered for him, but for that there is fo ftraite coniunction and communion
betvvixt him being the head, and euery of the liuing members of his body, vvwhich is the Church,
that vvhatfoeuer is fuffered by any one of the fame, is counted as a peece of his ovvne Passion. As
likewife vvhatfoeuer good vvorkes be done to any of them or by any of them, be accepted as
done to or by Chrift him felf. Vvwhich thing if the Protestants vvell vvieghed, they vvould not
maruel

maruel that the Catholike Church attributeth such force of merite and satisfaction to the worke of holy men.

Merite and satisfaction.

5. *The comfort abound.*] Vvorldly men that see onely the exterior miseries and afflictions that Catholikes do suffer being persecuted by the Heathen or Heretikes, deeme them exceeding miserable. But if they felt or could conceiue the abundance of consolation vvhich Christ euer giueth according to the measure of their afflictions, they vvould neuer vvonder at the voluntary toleration of vvhat torments so euer for Christes sake, but vvould vvish rather them selues to be in any dungeon In England vvith the comfort that such haue from God, then to liue out of the Church in all the vvealth of the vvorld.

Vvorldly men feeble not the comfort of afflicted Catholikes.

11. *You helping in prayer.*] S. Paul knevve that the helpe of other mens praies vvvas nothing derogatorie to the office of Chrilles mediation or intercession for him, nor to the hope that he had in God: and therefore he craueth the Corinthians aide herein as a support and succours for him self in the light of God. Vvith vvhat reason or Scripture then, can the Protestants say that the praies of Sainctes be iniurious to Christ, or not to stand vvith the confidence vve haue in him? As though it were more dishonour to God that vve should vse the aide of Sainctes in heauen, then of sinners in earth: or * that the intercession of these our fellowes beneath, vvwere more available then the praies of those that be in the glorious light of God aboue.

Intercessio of Sainctes or holy men for vs, no derogation to Christ.

Hiero. cōt. Vigil.

11. *By many men.*] He meaneth, that as the praies of many loyned together for him, shal be rather heard, then of any alone: so their common thankes giuing to God for granting their request, shal be more acceptable and glorious to God, then any one mans thankes alone. Vvch thing doth much commend the holy Churches publike praies, processions, stations, and pilgrimages, vvhere so many meete and vniformely ioine their pralers and laudes together vnto God.

Publike praies & fastes.

14. *Your glorie.*] The Apostles, teachers, and preachers, that conuert countries or particular persons to Christ, and the peoples or parties by them conuerted, shal in the day of iudgement haue much mutual ioy and glorie of and for eche other, one giuing to the other great matter of merite in this life, and of reuward in the next. See 1 *Thess. 2. v. 19.*

Their glorie in heauen that conuert other.

18. *It is not us nos.*] As he dischargeth him self of al other leuitie touching his promis or purpose of comming to them, so much more of al inconstancie in preaching Chrilles doctrine and faith. Vvherein, one day to affirme, an other day to deny, to dissent from his fellowes or from him self, to change euery yere or in euery epistle the forme of his former teaching, to come daily vvith new deuises repugnant to his ovvne rules, vvwere not agreeable to an Apostle and true teacher of Christ, but proper to false prophets and Heretikes. Vvhereof vve haue notorious examples in the Protestants: vvho being deliuite of the spirit of peace, concord, constancie, vniuite, and veritie, as they please, varie from their ovvne vvritings vvchich they retract, reforme or deforme continually, so both in their preachings, & forme of Seruice, they are so restless, changeable, and repugnant to them selues, that if they vvwere not kept in a vve vvith much a do, by temporal lawes or by the shame and rebuke of the vvorld, they vvould coine vs euery yere or euery Parliament, new Communions, new faithes, and new Christes, as you see by the manifold endeuours of the Puritans. And this to be the proper note of false Apostles and Heretikes, (see in *S. Irenaeus li. 1. c. 18.* and *Tertul. de praescript. 5. Bassi. ep. 12.*)

The Protestants inconsistent in changing their writings, translations, seruice booke, &c.

22. *Hash sealed.*] The learned Diuines proue by this place and by the like in the fourth to the Eph. 4. 10. Ephesians, that the Sacrament of Baptisme doth not onely giue grace, but imprinteth and sealeth the soule of the baptized, vvith a spiritual signe, marke, badge, or token, vvchich can neuer be blotted out, neither by sinne, heresie, apostasie, nor other vvaies, but remaineth for euer in man for the cognicance of his Christendom, and for distinction from others vvchich vvwere neuer of Christes fold. by vvchich also he is as it vvwere consecrated and deputed to God, made capable and partaker of the rightes of the Church, and subiect to her lawes and discipline. See S. Hierom in 4. *Ephes. 5. Ambrosi li. 1. de Sp. sancto cap. 8. S. Cyril Hierosol. Catechesi 17. at the end, and S. Dionysius Areopag. c. 2. Eccl. Hierarch. The vvchich fathers expresse that spiritual signe by diuers agreeable names, vvchich the Church and most Diuines, after S. Augustine, call the character of Baptisme, by the truth and force of vvchich spiritual note or marke of the soule, he specially conuinceth the Donatistes, that the said Sacrament though giuen and ministred by Heretikes or Schismatikes or vvwho els so euer, can neuer be reiterated. See ep. 17. & li. 6 cont. Donatist. cap. 1. & li. 2 cont. Parmenianum c. 11. As the like indeleble characters giuen also by the Sacraments of Confirmation and Orders, do make those also irreiterable and neuer to be receiued but once. Vvhereas al other Sacraments suing these three, may be often receiued of the self same person. And that holy Orders can not be iterated, (see S. Augustine li. 2 cont. Parmen. c. 13. li. de bono coniug. c. 24. and S. Gregorie li. 2 Regist. ep. 22. The like of Confirmation is decreed in the most auncient Council Tarracon. cap. 6. Finally that this character is giuen onely by these said three Sacraments, and is the cause that none of them can be in any man repeated or reiterated, (see the decrees of the Councils Florentine and Trent. Vvchich yet is no new deuie of them, as the Heretikes falsely affirme, but agreeable (as you see) both to the Scriptures and also to the auncient fathers and Councils.*

The indeleble character of Baptisme, Confirmation, Holy Orders.

See Conc. ep. 22. The like of Confirmation is decreed in the most auncient Council Tarracon. cap. 6. Finally that this character is giuen onely by these said three Sacraments, and is the cause that none of them can be in any man repeated or reiterated, (see the decrees of the Councils Florentine and Trent. Vvchich yet is no new deuie of them, as the Heretikes falsely affirme, but agreeable (as you see) both to the Scriptures and also to the auncient fathers and Councils.

See Conc. 10. 2. Council.

24. *Not because vvwe were made.*] Caluin and his seditious Sectaries vvith other like vvchich despire dominion

The Caluinistes
vill be subiect
to no tribunal
in earth, for trial
of their religio.

dominion, as S. Iude describeth such, vould by this place deliuer them selues from al yoke of spiritual Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his vvord onely. And no maruel that the malefactors and rebelles of the Church vould come to no tribunal but Gods, that so they may remaine unpunished at least during this life, for though the Scriptures plainly condemne their heresies, yet they could vvrithe them selues out by false gloses, constructions, corruptions, and denials of the bookes to be Canonical, if there vv ere no lawes or iudicial sentence of men to rule and repress them.

Tyrannical do-
minio is forbid
in Prelates, nor
Ecclesiastical
Souveraintie for
examination of
faith or maners.

Notvvithstanding then these vvordes of S. Paul, vvhereby onely tyrannical, insolent, and proud behauiour and indiscrete rigor of Prelates or Apostles towards their flockes is noted, as also in the first of S. Peter *cap. 5.* (the Greeke vvord in these places, and in the Gospel *Mat. 20. 21. Mat. 10. 22. Mat. 23. 10.* signifying lordly and insolent dominion:) yet he had and exercised iust rule, preeminence, and prelacie ouer them, not onely for their life, but also and principally touching their faith, for he might & did call them to account for the same, and excommunicated heretikes for forsaking their faith. *1 Cor. 4. 5. 2 Cor. 10. 4. 13. 10. 1 Tim. 1. 20. Tit. 1. 11.* And al Christian men are bound to obey their lawfull Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying Gods vvord onely (vvhich is the shifte of al other Heretikes, as Anabaptistes, Arians, and the like, as vvell as the Protestants) disobey Gods Church, Councils, and their owne Pastors and Bishops, vvho by the Scriptures haue the regiment of their soules, and may examine and punish as vvell Iohn Caluin as Simon Magus, for falling from the Catholike faith, for though God alone be the Lord, author and giuer of faith, yet they are his * cooperators and coadiutors by vvhom the faithful do beleue and be preferred in the true faith, and be defended from vvulues, vvhich be Heretikes seeking to corrupt them in the same. And this same Apostle * chalengeeth to be *1 Cor. 4. 15* their father as he that begat and formed them by his preaching in Christ.

CHAP. II.

Prosecuting the true cause vvhich in the last chapter he gaue of his not coming, 6. he pardoneth nowv after some part of penance, him that for incest be excommunicated in the last epistle, requiring them obediently to consent thereunto. 12. Then, of his going from Thess into Macedonia, God euery vvhere giuing him the triumph.



ND I haue determined vvith my self
this same thing, not to come to you a-
gaine in sorowv. † For if I make you so-
rie: and who is it that can make me glad,
but he that is made sorie by me? † And 3
this same I vvrote to you: that I may not,
vvhen I come, haue sorowv vpon sorowv,
of the vvhich I ought to reioyce: trusting in you al, that my
ioy is the ioy of you al. † For of much tribulation and an- 4
guish of hart I vvrote to you by many reares: not that you
should be made sorie: but that you may knovv vvhat cha-
ritie I haue more abundantly toward you. † And if any 5
man hath made sorowvful, not me hath he made sorowvful,
but in part, that I burden not al you. † To him that is such a 6
one, "this rebuke sufficeth that is giuen of many: † so that 7
cōtrariwise you should rather pardon and comfort him, lest
perhaps such an one be svalloved vp vvith ouer great so-
rowv. † For the vvhich cause "I beseeche you that you con- 8
firme

- 9 firme charitie tovvard him. † For therefore also haue I written
 10 that I may knowv the experiment of you, vvwhether in al
 11 things you be "obedient. † And vvhom you haue pardoned
 any thing, "I also. For, my self also that vvwhich "I pardoned, if
 I pardoned any thing, "for you" in the person of Christ,
 11 † that vve be not "circumuented of Satan. for vve are not
 ignorant of his cogitations.
 12 † And vvhen I vvvas come to Troas for the Gospel of
 13 Christ, and a doore vvvas opened vnto me in our Lord, † I
 had no rest in my spirit, forthat I found not Titus my bro-
 14 ther, but bidding them fare vvvel, I vvvent forth into Macedo-
 15 nia. † And thanks be to God, vvwho alvvvaies triumpheth vs
 in Christ I E s v s, and manifesteth the odour of his knowv-
 16 ledge by vs in euery place. † For vve are the good odour of
 Christ vnto God in them that are sau'd, and in them that per-
 17 rish. † To some in deede the odour of death vnto death:
 but to others the odour of life vnto life. And to these things
 vvwho is so sufficient? † For vve are not as very many, "adul-
 terating the vvword of God, but of sinceritie, and as of God,
 before God, in Christ vve speake.

εὐχαρίσται.
 Though he did
 great Penance
 (saith Theodo-
 re) yet he cal-
 leth this pardo-
 ning. *χάρις*,
agrace, because
 his sinne vvvas
 greater then his
 penance.

A N N O T A T I O N S

CHAP. II.

a. This rebuke sufficeth. This Corinthian for incest vvvas excommunicated and put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is giuen for his absolution and pardoning. Vvherein first vve haue a plaine example and prooffe of the Apostolike povver, there of binding, and here of loosing: there of punishing, here of pardoning: there of retaining sinnes, here of remission. Secondly vve may hereby proue that not onely amendment, ceasing to sinne, or repentance in hart and before God alone, is alvvvaies ynough to obtaine full reconciliation, vvwhereas vve see here his separation also from the faithfull, and the Sacraments, and from al companie or dealing vvith other Christian men, besides other bodily affliction: al vvwhich called of the Apostle before *interius carnis*, the destruction of the flesh, and named here, *Rebuke*, or (as the * Greeke word also importeth) mulct, penaltie, correction, chastisement, vvwere enioyned him by the Apostles commaundement in the face of the Church, and by the offender patiently sustained so long. Thirdly we see that it lieth in the handes of the Apostles, Bishops, and spiritual Magistrates, to measure the time of such penance or discipline, not onely according to the weight of the offence committed, but also according to the weaknes of the persons punished, and other respectes of time and place, as to their wisdom shal be thought most agreeable to the parties good, and the Churches edification. Lastly by this vvhole hard-
 ling of the offenders case, we may refuse the vvicked heresie of the Protestants, that vvould make the simple Leleue, no punishment of a mans ovne person for sinnes com-
 mitted, nor penance enioyned by the Church, nor any paines temporal or satisfackion for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied ynough for all. Vvwhich Eiecurian doctrine is refuted, not onely hereby, but also by the I prophets, Iohn the Baptistes, Christes, and the Apostles preaching of penance and condigne vvorkes or fruites of repentance, to every man in his ovne person, and not in Christes person onely: and by the vvhole life and most plaine speeches and penitential

The Apostle
 excommunica-
 teth, enioyneth
 penance: and
 afterward par-
 doneth & ab-
 soluteth.

1. Cor. 5. 11.
in similia.

Pardon or re-
 mission of pe-
 nance enioyn-
 ned.

Roel 2. 12.
Act. 1. 11.
Act. 2. 19
26.

Penance and
 satisfaction
 evidently pro-
 ceeded against the
 Protestants.

canons of the holy doctors and Councils prescribing times of penance, commending penance, enjoying penance, and continually vsing the Word satisfaction in this case through out al their vvorke, as our Aduersaries them selues can not but confesse.

2. I beseech you.] They vvich at the beginning did beare to much vvith the offender, and seemed loth to haue him excommunicated in so austere maner: yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the malefactor after he vvvas excommunicated, that the Apostle novv meaning to absolve him, vvvas glad to intreate and commaund them also to accept him to their companie and grace againe.

9. Obeyent.] Though in the last chapter he discharged him self of tyrannical domination ouer them, yet he challengeth their obedience in al things as their Pastor and Superior, and consequently in this point of receiuing to mercie the penitent Corinthian. Vvhereby vve see, that as the power and authoritie of excommunicating, so of absolving also vvvas in S. Pauls person, though both vvvere to be done in the face of the Church: els he vvould not haue commaunded or required their obedience.

10. I also.] The Hereikes and others not vvell founded in the Scriptures and antiquitie, maruel at the Popes pardons, counting them either fruitles or vnlawfull or no elder then S. Gregorie. But in deede the authoritie, power, and right of them is of Christes ovvne vvord and commission, principally giuen to Peter, and so afterward to al the Apostles, and in their persons to al the cheefe Pastors of the Church, vvhen it vvvas said, *Whosoever you loose in earth, shall be loosed in heauen.* By vvch commission the holy Bishops of old did cut of large peces of penance enioyned to offenders, and gaue peace, grace, or indulgence,* before they had accomplished the measure of their appointed or deserved punishment. and that is to giue pardon. And so S. Paul here did tovvards the Corinthian, vvhom he absolved of mere grace and mercie, as the vvord *donare* or *condonare* doth signifie, When he might longer haue kept him in penance and temporall affliction for his offence. Vvherof though he had already before God invvardly repented, yet vvvas he iustly holden vnder this correction for some satisfaction of his fault past, during the Apostles pleasure. To remit then the temporal punishment or chastisement due to sinners after the offence it self and the guilt thereof be forgiven of God, is an Indulgence or pardon. vvchich the principal Magistrates of Gods Church by Christes vvvarrant and the Apostles example, haue euer done, being no lesse authorisid to pardon then to punish, and by imitation of our Maister (who forgave * the aduocatesse and euers other offenders, not only their sinnes, but also often the temporal punishments due for the same) are as much giuen to mercie as to iustice.

10. For you.] Theodorete vpon this place saith that the Apostle gaue this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in sundrie places, of S. Cyprian namely, that Indulgences or remissions vvvere giuen in the primitive Church by the mediation of holy Confessors or Martyrs, and by communicating the satisfactorie vvorkes of one to another, to vvchich end they gaue their letters to Bishops in the behalfe of diuers their Christiā breth^r, a thing most agreeable to the mutual entercourse that is betvvene the members of Christes mysticall body, and very ansvverable to Gods iustice, * vvchich by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In vvchich kinde the Apostle confesseth that him self by his suffering and tribulations, supplieth the vvantes of such passions as Christ hath to suffer, not in his ovvne person, but in his body, vvchich is his Church. Vvherevpon vve inferre most assuredly, that the satisfactorie and penal vvorkes of holy Sainctes suffered in this life, be communicable and applicable to the vse of other faithful men their fellow-members in our Lord, and to be dispensed according to euery ones necessities and deseruing, by them vvhom Christ hath constituted ouer his familie, and hath made the dispensers of his treasures.

10. In the person of Christ.] For that many might of ignorance or pride reprove the practise of Gods Church and her Officers, or deny the Apostles authoritie to be so great ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and precisely tell them that he doth giue pardon as Christes Vicar, or as bearing his person in this case: and therefore that no man may maruel of his pover herein, except he thinke that Christes pover, authoritie, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these vvordes, *In the person of Christ*, and not as the Protestants vvould haue it (the better to auoid the former conclusion of the Apostles giuing indulgence) *In the face or sight of Christ*, you may easily vnderstand by the Apostles like insinuation of Christes pover, vvhen he committed this offender to Satan, affirming that he gaue that sentence in the name and vvith the *virtute* or *power* of our Lord Iesus Christ. In al vvch cases the Protestants binde as exceeding great,

Al pardon and remission is in the vertue and name of Christ.

Heretical tradition.

Mat. 18, 18. Cyprian. ep. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

vwho can not see that this is not the way to extol Christes powver, to deny it to his Priests, seing the Apostle challengeth it by that that Christ hath such powver, & that him self doth it in his name, vertue, and person. So now in this, and in no other name, giue Popes and Bishops their pardons. Vvhich pertaining properly to releasing onely of temporal punishment due after the sinne and the eternal punishment be forgiven, is not so great a matter as the remission of the sinne it self.

Jo. 20. 23. vvhich yet the Priests by expresse commission do also remitte.

11. *Circumvented of Satan.* Vve may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the power and handes of Gods ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter while, as shal be thought best to their wisdom. for the end of al such correction or pardoning must be the saluation of the parties soul, as the Apostle noted 1 Cor. 13. 3. Vvhich to some, and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie and humane dealing (so pardoning of penance is called in old Councils) rather then by ouermuch chastisement.

Conc. Nic.

can. 12.

Angust.

can. 6.

for consideration vvhereof, in some ages of the Church, much discipline, great penance and satisfaction vvas both enioyned and also vwillingly sustained, and then vvas the lesse pardoning and severer indulgences, because in that voluntary use and acceptation of punishment, and great zeale and feruor of spirit, euery man fulfilled his penance, and sevv asked pardon. Now in the fall of deuotion and loshounes that men commonly haue to do great penance, though the sinnes be far greater then euer before, yet our holy mother the Church knowing vwith the Apostle the cogitations of Satan, howe he vwould in this delicate time, driue men either to desperation, or to forsake Christ and his Church and al hope of saluation, rather then they vwould enter into the course of canonical discipline, enioyneth small penance, and seldom vwith extremitie vwith offenders as the holy Bishops of the primitive Church did, but condescending to the vweaknes of her children, pardoneth exceding often and much, not onely al enioyned penance, but also al or great partes of vwhat punishment temporal to cuer due or deserued, either in this vworld or in the next. As for the Heretikes vvhich neither like the Churches lenitie and pardoning in these daies, nor the old rigor of the primitive Church, they be like to the leues that condemned Iohn the Baptist of austeritie, and Christ of to much freedom and libertie: not knowing nor liking in deede either Christes ordinance and commission in binding or loosing, or his prouidence in the gouernement of the Church.

Mat. 11.

11.

17. *Adulterating.* The Greeke vvord signifieth to make commoditie of the vvord of God, as vulgar Vintners do of their vine. Vvheryby is expressed the peculiar trade of al Heretikes, and exceding proper to the Protestants, that so corrupt Scriptures by mixture of their owne phantasies, by false translations, glosses, colorable and pleasant commentaries, to deceiue the tast of the simple, as tauerneiers and tapsters do, to make their vvines salable by manifold artificial deceites. The Apostles contrarievvise, as all Catholikes, deliuer the Scriptures and vuter the vvord of God sincerely and entirely, in the same sence and sort as the fathers left them to the Church, interpreting them by the same Spirit by vvhich they vvore vvritten or spoken.

Al binding & loosing must be vsed to the parties saluation.

The great penance of the primitive Church.

Vvhy more pardons and Indulgences: now then in old time.

The Heretikes corrupting of the Scripture.

CHAP. III.

Left the Iudaical false Apostles should object againe that he praiseth him self, he saith that the Corinthians are his commendation: and they in their hartes being iustified by his ministerie, he thereof inferreth that the ministers of the new Testament are farre more glorious then they of the old, 12. and our people more lightened then theirs.



1 **B**EGIN we againe to commend our
2 selues? or do vve neede (as certaine)
3 epistles of commendation to you, or
from you? † Our epistle you are,
vvritten in our hartes, vvhich is
knovven and read of al men: † being
manifested that you are "the epistle
of Christ, ministred by vs, & vvritten
not vwith inke, but vwith the Spirit

O o o ij of

The Epistle
vpon the 12
Sunday after
Pentecost.

of the liuing God: nor in tables of stone, but in the tables
carnall of the hart. † And such confidence vve haue by 4
Christ to God: † not that vve be sufficient to thinke any 5
thing of our selues, as of our selues: but our sufficiencie is
of God. † Vvho also hath made vs meete ministers of the 6
new testament: not in the letter, but in the Spirit. For the
letter killeth: but the Spirit quickeneth. † And if the mini- 7
stration of death with letters figured in stones, vvas in glorie,
so that the children of Israël could not behold the face of
Moyſes, for the glorie of his countenance, that is made voide: 8
† how ſhal not the ministration of the Spirit be more in glo- 9
rie? † For if the ministration of damnation be in glorie: much
more the ministerie of iustice aboundeth in glorie. † For 10
neither vvas it glorified, vvvhich in this part vvas glorious, by
reason of the excellling glorie. † For if that which is made void, 11
is by glorie: much more that vvvhich abideth, is in glorie.

† Having therfore such hope, vve vse much confidence: 12
† and not as Moyſes put a vele vpon his face, that the chil- 13
dren of Israël might not behold his face, vvvhich is made
voide, † but their senses vvvere dulled. For vntil this present 14
day, the self same vele in the lecture of the old testament re-
maineth unreuealed (because in Christ it is made voide) † but 15
vntil this present day, vvhen Moyſes is read, a vele is put vpo
their hart. † But vvhen he ſhal be conuerted to our Lord, 16
the vele ſhal betaken away. † And our Lord is a Spirit. And 17
vvhere the Spirit of our Lord is, there is libertie. † But vve 18
al, beholding the glorie of our Lord vvith face reuealed, are
transformed into the same image from glorie vnto glorie, as
of our Lordes Spirit.

Exo. 34,
33.

Jo. 4, 24

AN NOT A T I O N S C H A P. III.

The Apostles
vvrote the
Gospel in
mens hartes
much more
then in paper.

Scripture writ-
ten, and Tra-
dition vvrit-
ten.

[*s. The Epistle of Christ.*] S. Paul and other holy vvriters of Scriptures did set downe
many thinges in vvriting, by penne, inke, and paper, al vvvhich be of the Holy Ghost: but
the special and proper booke of Christes truth and Gospel, is not the external vvriting in
those dead creatures, but in the hartes of the faithful, being the proper subiecte of these
truthes and graces preached in the new Testament, and the habitacle of the Holy Ghost.
In the vvvhich booke of faithful mens hartes S. Paul vvrote diuers thinges not vvtered in
any Epistle: as sundrie of the Apostles vvrote the Christian religion in the hartes of their
hearers onely, and in other material bookes not at all. Vvhereof S. Irenæus li. 3. c. 4. saith,
What and if the Apostles also had left no Scriptures, ought we not to follow the order of the tradition,
vvvhich they deliuered vnto them to vvhom they committed the Churches? so the vvvhich ordinance many
nations of those barbarous people that haue beleued in Christ, do consent, vvithout letter or inke, hauing
saluation vvritten in their hartes, and keeping diligently the tradition of the elders. And S. Hierom,
(cont. Iq. Hiero. l. 6. g. ad Rom.) In the Creede of our faith and hope, vvvhich being deliuered by tradition from
the

the Apostles is not written in paper and inke, but in the tables carnal of the hart. And this is the Churches booke also, vvh whereby and vvherein she keepeth faithfully al truth vvritten in the hartes of those to vvhom the Apostles did preach, vvith the like diligence as she keepeth and preserveth the other booke vvwhich is of holy Scriptures, from al corruption of Heretikes and other iniuries.

5. *Of our felues.*] This maketh first against the Heretikes called Pelagians, that hold Gods grace & our meritorious actions or cogitations to be of free vvill onely, and not of Gods special free vvill both grace. Secondly against the Protestantes, vvho on the contrarie side referre al to God, and take avvay mans freedom and proper motion in his thoughtes and doings: the Apostle confessing our good cogitations to be our ovvne, but not as comming of our felues, but of God.

6. *The letter killeth.*] As the letter of the old Law not truly vvnderstood, nor referred to Christ, commanding and not giuing grace and spirit to fulfil that vvwhich vvvas commanded, did by occasiō kill the carnal Jew: so the letter of the new Testament not truly taken nor expounded by the Spirit of Christ (vvwhich is onely in his Church) killeth the Heretike: vvho also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same. See S. Augustine 10. 10. Ser. 70 & 100 de tempore. & li. de Sp. & lit. c. 5. 6. & seq.

7. *Much more.*] The preeminence of the new Testament and of the priesthod or Ministerie thereof before the old, is, that the new, by al her Sacraments and Priests as ministers of the immediate of grace and remission of sinnes, doth so *ex opere operato* giue the spirit of life and charitie into the hartes of the faithful, as the old did giue the letter or external act of Sacraments, the Law. & c.

10. *The self same vele.*] As the Iewes reading the old Testament, by reason of their blindness (vvwhich God for the punishment of their incredulitie suffereth to remaine as a more blinde imouer vvpon their eies and hartes) can not see Christ in the Scriptures vvwhich they daily not seeing the hear read in their Synagogs, but shal, vvhen they beleue in him and haue the couer removed, perceiue al to be most plainly done and spoken of him in their law & Scriptures: the Iewes in euensō Heretikes hauing (as S. Augustine noteth) a farre greater couer of blindness and not seeing incredulitie ouer their hartes in respect of the Catholike Church vvwhich they impugne, then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the marvellous euidence of the Catholike Church and truth in al pointes: but vvhen they shal returne againe to the obedience of the same Church, they shal finde the Scriptures most cleere for her and her doctrine, and shal vvonder at their former blindness.

11. *Libertie.*] The Spirit and grace of God in the new Testament dischargeeth vs of the bondage of the Law and sinne, but is not a vvarrant to vs of fleshly licence, as S. libertie. Peter vvriteth: nor dischargeth Christians of their obedience to order, Law, and power of Magistrates spiritual or temporal, as some Heretikes of these daies do seditiously teach.

CHAP. IIII.

That according as so glorious a ministerie requireth, he liueth and preacheth sincerely. 9 the vvwhich glorie his Adversaries can not count vaine, considering his persecutions, because persecution is to Gods glorie, and to our humilitie and hope, and meritorious of increase of grace in this life, and of most glorious bodies and soules after vvard.



HERFORE hauing this ministratiō: according as vve haue obtained mercie, vve faile not, † but vve renounce the secrete things of dishonestie, not walking in craftines, nor adulterating the vvord of God, but in manifestation of the truth commending our felues to euery conscience of men

Ooo iij before

The Epistle
for S. Athana-
sius. *2^a Mai. 2.*

before God. † And if our Gospel be also hidde, in them 3
that perish it is hidde, † in vvhom the God of this vvorld 4
hath blinded the mindes of the infidels, that the illumination
of the Gospel of the glorie of Christ vvho is the image of
God, might not shine to them. † For vve preache not our sel- 5
ues, but I E S V S Christ our Lord: and vs, your seruants by
I E S V S, † because God that commaunded light to shine 6
of darkenes, he hath shined in our hattes to the illumination
of the knowledg of the glorie of God, in the face of
Christ I E S V S. † But vve haue this treasure in earthen 7
vessels, that the excellencie may be of the povver of God,
and not of vs. † In al things vve suffer tribulation, but are 8
not in distresse: vve vvant, but are not destitute: † vve 9
suffer persecution, but are not forsaken: vve are cast dovvne,
but vve perish not: † alvvayes bearing about in our body 10
the mortification of I E S V S, that the life also of I E S V S may
be manifested in our bodies. † For vve that liue, are alvvayes 11
deliuered vnto death for I E S V S: that the life also of I E S V S
may be manifested in our mortal flesh. † Death then vvor- 12
keth in vs, but life in you. † And hauing the same spirit of 13
faith, as it is vvritten, *I beleue, for the vvhich cause I haue spoken*, vve
also beleue, for the vvhich cause vve speake also: † knowving 14
that he vvhich raised vp I E S V S, vvill raise vp vs also vvith
I E S V S and set vs vvith you. † I † For al things are for you: 15
that the grace abounding by many in giuing of thankes, may
abound vnto the glorie of God. † For vvhich cause vve 16
faile not: but although that our man vvhich is vvithout, ^bcor-
rupte: yet that vvhich is vvithin, is renevved from day to
day. † For that our tribulation vvhich presently is momen- 17
tanie & light, ^a vvorketh aboue measure exceedingly an eter-
nal vveight of glorie in vs, † we not cōsidering the things that 18
are seen, but that are not seen. For the things that be seen, are
temporal: but those that be not seen, are eternal.

^aThe English
Bible 1577,
doth falsely
translate, *pre-
pareth*.

c aporia-
mur. See
S. Ambro.
Theoph.

Pf. 118,
10.

b corruptum
pietur.

c neglig-
rāst.

ANNOTATIONS.

CHAP. III.

Heretikes cor-
rupters of
Gods word:
Catholike Do-
ctors, right
handlers ther-
of.

^a *Adultrating*.] He giueth often vvarning of false teachers, vvhoose special and proper
studie is to falsifie and adulterate by deceitful constructions, interpretations, and appli-
cations, the word of God: hauing no other end but to make their aduantage of the Scrip-
tures, and to gaine glorie and estimation among the sinful and simple, by new deuised ex-
positions. Vvherein the Protestants do excel the auncient Heretikes, none euer more
impurely handling the vvord of God then they do. Origen calleth such *Scripturarum fures* in 2 ad
adulteros Rom.

See Irm.
li. 1. c. 1.

by adulterers, theemes and adulterers of the Scriptures. S. Cyprian (de unit. Ec. nu. 7.) calleth them, corrupters of the Gospel, false interpreters, artificers and craftsmasters in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing in those matters, the fathers and al Catholike preachers or Expositors vvere of old called

*2. Tim. 2. according to S. Pauls vvordes to Timothee, *Reſto tradantur verbum Dei*, right handlers of the vword of God.*

12. Werkeſh.] The temporal and ſhort tribulations vvhich vve patiently and willing- ly ſuffer for Chriſt, do winne vs euerlaſting ioy and glorie. And it is here to be noted againſt the Heretikes, that tribulations do vvorke or cauſe the ſaid ſaluation, which they deny to be giuen for ſuch thinges, but for or by faith onely. S. Auguſtine maketh ſuch

Tribulations meritorious of glorie.

*Aug. in
pſ. 91. Pro-
peſum.*

tribulations for Chriſt ſo much the meritorious cauſe of euerlaſting life and reſt, that he ſaith it is ſalable and bought thereby. And it is written, Sap. 10. God rewardeth or repaieth to iuſt men the hire of their labours.

CHAP. V.

That after death of the body the ſoule may to heauen: therefore, although naturally vve abhorre death, by grace he deſireth it rather: 9. in conſideration of Chriſtes iuſt iudgement, living as in the ſight of God, yea and of their conſciences. 12. Which he ſpeaketh not to praiſe him ſelf, but becauſe of his Aduerſaries who did glorie in carnal reſpectes: but he and the other Apoſtles regard nothing but their reconciliation vnto God by Chriſt, and to reconcile others alſo, as being his legates for that purpoſe.

1 **F**OR vve know that if our earthly
2 houſe of this habitation be diſſolued,
3 that vve haue a building of God, a
4 houſe not made vvith hand, eternal in
5 heauen. † For in this alſo do vve grone,
6 deſirous to be ouerclodhed with our ha-
7 bitation that is from heauen: † yet ſo, if
8 vve be found clothed, not naked. † For
9 vve alſo that are in this tabernacle, grone being burdened:
10 becauſe vve would not be ſpoiled, but ouerclodhed, that that
11 vvhich is mortal, might be ſvvalloved vp of life. † And he
12 that maketh vs to this ſame, is God, vvho hath giuen vs the
pledge of the Spirit. † Being bold therefore alvvayes, and
knowing that vvhile vve are in the body, vve are pilgrimes
from God, († for vve vvalke by faith and not by light)
† but vve are bold, and haue a good vvill to be pilgrimes ra-
ther from the body, & :: to be preſent vvith our Lord. † And
therefore vve endeavour, vvwhether abſent or preſent, to pleaſe
him. † For * vve muſt al be maniſteſted before the iudgemēt
ſeate of Chriſt, that euery one may receiue the proper things
of the body, according as he hath done, either good or euil.
† Knowing therefore the feare of our Lord vve vſe per-
ſuaſion to men: but to God vve are maniſteſt. † And I hope
alſo that in your conſciences vve are maniſteſt. † Vve com-
mend

:: This place proueth that the Saints departed now ſince Chriſt, ſleepe not til the day of iudgement, and that they be not holden in any ſeuerall place of reſt from the fruition of God til the reſurrection of their bodies, but that they be preſent vvith God in their ſoules.

mend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. † for vvhether vve excede in minde, to 13 God: or vvhether vve be sober, to you. † For the charitie 14 of Christ vrgeth vs: iudging this, that if one died for al, then al vvere dead. † and Christ died for al: that they also vvhich 15 liue, may not novv liue to them selues, but to him that died for them and rose againe. † Therefore vve from hence forth 16 knovv no man according to the fles h. And if vve haue knovven Christ according to the fles h: but novv vve know him no more.

† If then any be in Christ a new creature: the old are 17 passed, behold * al things are made new. † but al of God, 18 yvho hath reconciled vs to him self by Christ: and hath giuen " vs the ministerie of reconciliation. † For God in 19 deede vvas in Christ reconciling the vvorlde to him self, not imputing to them their sinnes, and hath put in vs the vvord of reconciliation. † For Christ therefore vve are legates, God 20 as it vvere exhorting by vs. For Christ vve beseeche you, be reconciled to God. † Him that knevv no sinne, for vs he 21 made " sinne: that vve might be made " the iustice of God in him

Esā. 4
19. 41
21. 5.

ε That is to say, a sacrifice and an host for sinne. See the last annot. of this chapter.

AN NOT A T I O N S

CHAP. V.

The obiection against praier for the dead, answered by S. Augustine.

10. *The proper things of his body.*] S. Augustine (*Enchirid. c. 110.*) obiectioneth this speech of the Apostle, as in the person of such as deny the praier, almes, and sacrifices of the liuing to be available for the dead, and he answereth as folovveth. *This practise* (saith he) *of Gods Church in the commendation of the dead, is nothing repugnant to the sentence of the Apostle, vvhere he saith, that vve shal al stand before the iudgement seate of Christ, that every one may receive according to his deserts in the body, either good or evil. For, in his life and before death he deserved this, that these vvorkes after his death might be profitable unto him. for in deede they be not profitable for al men. and vvhy so? but because of the difference and diversitie of mens liues vvholes they vvore in fles h.* The like he hath in diuers other places, August. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2. And so hath S. Denys c. 7. Ec. Hierarch.

Vvorkes meritorious and demeritorious.

10. *Either good or evil.*] Heauen is as vvell the revvard of good vvorkes, as Hel is the stipend of ill vvorkes. Neither is faith alone sufficient to procure saluation, nor lacke of faith the onely cause of damnation: by good deedes men merite the one, and by ill deedes they deserue the other. This is the Apostles doctrine here and in other places, hovv so euer the Aduersaries of good life and vvorkes teach otherwise.

Bishops and Priests vnder Christ ministers of our reconciliation.

11. *The ministerie of reconciliation.*] Christ is the cheefe Minister, according to his manhod, of al our reconciliation to God: and for him, as his ministers, the Apostles and their successors the Bishops and Priests of his Church, in vvhom the vvord of reconciliation, as vvell by ministering of the Sacrifice and Sacraments for remission of sinnes, as by preaching and gouernement of the vvord to saluation, is placed. And therefore their preaching must be to vs, as if Christ him self did preach: their absolution and remission of sinnes, as Christes ovvne pardon: their vvhole office being nothing els (as vve see by this passage) but the Vicariship of Christ.

21. *The iustice of God.*] Euen as (saith S. Augustine) *vvhen vve read, Saluation is our Lordes, it is not meant that saluation Wherby our Lord is saved, but vvherby they are saved vvho he sauneth: so vvhe it is said,*

said, Gods iustice, that is not to be understood vvhetherwith God is iust, but that vvhetherwith men are iust vvhom by his grace he iustifierh. See S. Auguſtine de Sp. & lit. c. 18. & ep. 120 ad Honoratum, and abhorre Caluins vicked and vnlearned gloſe on this place, that teacheth iustice no othervvise to be in man, then ſinne in Chriſt. Vvhereas the Scriptures call man iust, becauſe * he doth iustice: but not ſo call they Chriſt ſinne, becauſe he doth ſinne, but becauſe he taketh avay ſinne, and is a ſacrifice for ſinne, as the Heretikes knovv very vvell, that knovv the vve and ſignification of the Hebrew vvord in al the old Teſtament, namely *Pſal. 19, 8.* and in the booke of *Leuiticus* very often, c. 1. 6. 9. 12. 14. 16. and *Nummer. c. 19.*

Gods iustice,
wherewith he
maketh vs iust.

חֲסִידִים

CHAP. VI.

That he helpeth vvvith his exhortation, and in al things behaueth him ſelf as becometh a miniſter of God. 11 Which he ſpeaketh ſo openly, becauſe his hart is open vnto them: exhorting them to be likewiſe open-hearted towards him, 14 and to avoid thoſe Infidels.

1f. 49, 8



- 1 ND vve "helping do exhorte, that you
receiue not the "grace of God in vaine.
2 († For he ſaith, In time accepted haue I heard
thee: and in the day of ſaluation haue I holpen thee.
3 Behold, novv is the time acceptable: Be-
hold novv the day of ſaluation.) † to no
man giuing any offence, that our miniſte-
4 ric be not blamed: † but in al things let vs exhibite our
ſelues as the miniſters of God, in much patience, in tribula-
5 tions, in neceſſities, in diſtreſſes, † in ſtripes, in priſons, in ſe-
6 ditions, in labours, "in vvatchings, in faſtings, † in chaſtitie, in
knowvledge, in lōganimitie, in ſvvectenes, in the holy Ghoſt,
7 in charitie not feined, † in the vvord of truth, in the vertue
of God, by the armour of iustice on the right hand, and on
8 the left, † by honour and diſhonour, by infamie and good
fame: as ſeducers, and true: as they that are vnknovven, and
9 knovven: † as dying, and behold vve liue: as chaſtened, &
10 not killed: † as ſorovvful, but alvvayes reioycing: as needie,
things. †
11 † Our mouth is open to you ô Corinthians, our hart is
12 dilated. † You are not ſtraited in vs: but in your ovvne
13 bowvells you are ſtraited. † But hauing the ſame revvard
14 (I ſpeake as to my children) be you alſo dilated. † Beare
not the yoke vvith infidels. For vvhat participation hath iu-
ſtice vvith iniquitie? or "vvhat ſocietie is there betwene light
15 and darkenes? † And vvhat agreement vvith Chriſt and Be-
16 lial? or vvhat part hath the faithful vvith the infidel? † And
vvhat agreement hath the temple of God vvith Idols? For

The Epiſtle
vpon the firſt
Sunday of
Lent.

The Epiſtle
for many Mar-
tyrs.

S. Auguſtine
(in pſ. 113) ga-
thereth here-
by, that the
Apoſtles did
vovv pouver-
tie.

It is not
lawful for
Catholikes to
marie vvith
Heretikes or
Infidels. See S.
Hierom. cont. Iu-
ninian. li. 1. Con-
tra, c. 10 & 31.

Ppp you

you are the temple of the liuing God.as God saith, *That I wil dwell, and walke in them, and wil be their God: and they shal be my people.*

† For the vvhich cause, *Goe out of the middes of them, and separate your 17 felues.* faith our Lord, *and touch not the vnclane: and I wil receiue you.*

† and I wil be a father to you: and you shal, be my sonnes and daughters, faith 18 our Lord omnipotent.

Leu. 26,
11.

Es. 52. 11

Hier. 31.
1.

AN NOT A T I O N S CHAP. VI.

Gods Mini-
sters are his
coadiutors.

1. *Helping.*] For that he declared before the Ministers of the new Testament to be Christes deputies, and that when they preach or do any function, God as it were speaketh or doeth it by them, he boldly now faith, *Helping therefore:* that is to say, ioyning or working together vvith God, vve do exhort.

sway-
yourself

Gods grace
forceth no mā
against his
vvil.

2. *Grace in vaine.*] The grace of God vvorketh not in man against his vvill, nor forceth any thing vvithout his acceptation and consent: and therefore it lieth in mans vvill to frustrate or to folow the motion of God, as this text plainly proueth.

Voluntarie
penance.

3. *In Watchings.*] Vvhen in the middes of many miseries and persecutions, the Apostles yet of their owne accord added and requied voluntarie vigils, fastings, and chastitie, vve may vvel perceiue these vvorkes to be vvonderful grateful to God, and specially needful in the Clergie.

Not to com-
municate vvith
Heretikes In
any acte of re-
ligion.

4. *What societie.*] Generally here is forbidden conuersation and dealing vvith al Infidels, and consequently vvith Heretikes, but specially in praiers, or meetings at their Schismatical Seruice, preaching, or other diuine office vvhatsoever. Vvwhich the Apostle here vttereth in more particular and different termes, that Christian folke may take the better heede of it. No societie (saith he) nor felovvship, no participation nor agreement, no consent betvvene light and darknes, Christ and Baal, the temple of God and the temple of Idols: al Seruice, as pretended vvorship of God set vp by Heretikes or Schismatices, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations against Christ. from such therefore specially vve must seuer our felues alwayes in hart and mind, and touching any act of religion in body also, according as the children of Israel were commaunded by God to separate them selues from the Schismatices Num. 16. Coré, Dathan, and Abiron, and their tabernacles, by these vvordes: *Depart from the tabernacles of 16. the impious men, and touch ye not those things vvich pertaine to them, lest you be envvrapped in their finnes.*

CHAP. VII.

He proceedeth to exhorthe them to puritie, and to receiue him into their charitie. 1 Which lest they should thinke he speaketh to accuse them, he commendeth them highly, both for their behaviour toward Titus, and for their penance vvich they had done vpon his other epistle.



HAVING therefore these promisses, my de- 1
rest, let vs cleanse our felues from al iniquatiō
of the flesh and spirit, persifting sanctification
in the feare of God. † Receiue vs. Vve haue 2
hurt no man, vve haue corrupted no man, vve
haue circumvented no man. † I speake not to your cōdem- 3
nation. for I said before that you are in our hartes to die to-
gether and to liue together. † Much is my confidence vvith 4
you, much is my glorying for you: I am replenished vvith
consolation

- consolation: I do exceedingly abound in ioy in al our tribulation. † For also vwhen vve vvere come into Macedonia, our flesh had no rest, but vve suffered al tribulatio: vvithout, combats: vvithin, feares. † But God that comforteth the humble, did comforte vs, in the comming of Titus. † And not only in his comming, but also in the consolation, vvhervvith he vvas comforted among you, reporting to vs your desire, your vweeping, your emulation for me, so that I reioyced the more. † For although I made you sorie in an epistle, it repenteth me not: albeit it repented me, seing that the same epistle (although but for a time) did make you sorie.
- † Novv I am glad: not because you vvere made sorie, but because you vvere made^o sorie to penance. For you vvere made sorie according to God, that in nothing you should suffer detriment by vs. † For^o the sorovv that is according to God, vvorketh penance vnto saluation that is stable: but the sorovv of the vvorld vvorketh death. † For behold this very thing, that you vvere made sorie according to God, hovv great carefulnes it vvorketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea reuenge. in al things you haue shewed your selues to be vndefiled in the matter. † Therefore although I vvrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that vve haue for you before God, † therefore vve are comforted. But in our consolation, vve did the more abundantly reioyce vpon the ioy of Titus, because his spirit vvas refreshed of al you. † And if to him I glotied any thing of you, I am not cofounded: but as vve spake al things to you in truth, so also our glorying that vvas to Titus, is made a truth, † and his bowvells are more abundantly toward you: remembring the obedience of you al, hovv vvith feare and trembling you receiued him. † I reioyce that in al things I haue confidence in you.

^o Contrition or sorowful lamenting of our offenses, is the cause of saluation. Not onely faith then saueth, as the Heretikes affirme.

A N N O T A T I O N S

C H A P. VII.

^o *Sorie to penance.*] The sorovv vvhich a man taketh for vvorldly losses or any temporal aduersitie, is not here commended, but that vvhich is and ought to be in al men for their finnes past, vvhich is called here, Sorovv towardes God and for penance, othervvise called Contrition, and is a thing exceedingly requisite and much praised, the fruites vvhereof are these that the Apostle reckoned.

^o *To-z. in neth, vvorking saluation.* Vvhich doctrine is farre distant from^o Luthers, and Caluins, and such assert. *art.* vvicked Libertines, that teach contrition to be al together a meanes to make sinners either hypocrites, or to put them in despair.

damnat.

CHAP. VIII.

By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hierusalem, 7 and by praising of them, 9 and by the example of Christ. 14 and by their owne spiritual profite in being partakers of that Churches merites, 16 and by commending the collectors that he sendeth.



ND vve doe you to vnderstand, brethren, the
 grace of God, that is giuen in the churches of
 Macedonia, † that in much experience of tri-
 bulation they had abondance of ioy, & their
 very deepe pouertie abounded vnto the riches
 of their simplicitie; † for according to their povver (I giue
 them testimonie) and aboue their povver they vvere willing,
 † vvith much exhortation requesting vs the grace and com-
 munication of the ministerie that is done to vvard the saincts.
 † And not as vve hoped, but their owne selues they gaue,
 first to our Lord, :: then to vs by the vvil of God: † in so
 much that vve desired Titus, that as he began, so also he
 vvould perfit in you this grace also. † But as in al things you
 abound in faith, and vvord, and knowvledge, & al carefulnes,
 moreouer also in your charitie to vvard vs, that in this grace
 also you may abonde. † I speake not as commaunding: but
 by the carefulnes of others, approuing also the good dispo-
 sition of your charitie. † For you knowv the grace of our
 Lord I E S V S Christ, that for you he vvvas made poore, wher-
 as he vvvas riche: that by his pouertie you might be riche.
 † And in this point I giue counsel: for this is profitable for
 you, vvwhich haue begone not only to doe, but also to be wil-
 ling, from the yere past: † but novv perfourme ye it also in
 deede: that as your minde is prompt to be vvilling, so it may
 be also to perfourme, of that vvwhich you haue. † For if the
 vvil be prompt: it is accepted according to that vvwhich it
 hath, not according to that vvwhich it hath not. † For not
 that other should haue ease, and you tribulation: but by an
 equalitie. † Let in this present time your abundance sup-
 plie their vvant: that their abundance also may supplie your
 vvant, that there be an equalitie, † as it is vvritten: *He that had
 much, abounded not: and he that had litle, vvanted not.* †
 † And thankes be to God, that hath giuen the self same
 carefulnes for you in the hart of Titus, † for that he admitted
 in deede exhortation: but being more careful, of his owne
 vvil

11: The princi-
 pal respecte
 next after god,
 is to be had of
 our maisters in
 religion, in al
 temporal and
 spiritual duc-
 ties.

The Epistle
 for S. Pauli-
 nus, Iun. 22.

The Epistle
 vpon S. Lukes
 day, Octob. 11.

Exo. 16,
 28.

Ro. 11,
17.

- 18 vvil he vvent vnto you. † Vve haue sent also vvith him the
 19 brother, vvhoſe praife is in the Goſpel through al the
 churches: † & not only that, but alſo he vvvas ordeined of the
 churches fellowv of our peregrination, for this grace vvwhich
 20 is miniſtred of vs to the glorie of our Lord, and our deter-
 mined vvil: † auoiding this, leſt any man might reprehend
 21 vs in this ſulnes that is miniſtred of vs. † For vve prouide
 good things * not only before God, but alſo before men.
 22 † And vve haue ſent vvith them our brother alſo, vvhom
 vve haue proued in many things often to be careful: but now
 23 much more careful, for the great confidence in you, † either
 for Titus vvwhich is my fellowv and coadiutor tovvard you,
 or our brethren Apoſtles of the churches, the glorie of
 24 Chriſt. † The declaration therfore vvwhich is of your cha-
 ritie and our glorying for you, declare ye tovvard them in
 the face of the churches. ¶

AN NOT A T I O N S

CHAP. VIII.

14. *Abundance ſupply.* He meaneth that ſuch as abound in vvorldly riches, ſhould commu-
 nicate for ſupply of other their brethrens neceſſities, vvhatſoeuer they may: that on the other ſide
 they vvhom they helpe in temporals, may impart to them againe ſome of their ſpiritual riches, as
 praiſes, and other holy vvorkes and graces, vvwhich is a happie change and entercourſe for the
 vvellthy men, if they could ſee it. And this place proueth plainly that the ſailings and ſatisfactorie
 dedes of one man, be available to others, yea and that holy ſainctes or other vertuous perſons
 may in meaſure and proportion of other mens neceſſities and deſeruings, allotte vnto them, as vvell
 the ſupererogation of their ſpiritual vvorkes, as theſe that abound in vvorldly goods, may giue
 alines of their ſuperfluities, to them vvwhich are in neceſſitie. Vvwhich enterchange and proportion of
 things the Apoſtle doth evidently ſet downe.

Temporal be-
 nefites vpon
 ſpiritual per-
 ſons.
 One may ſa-
 tisfie and ſu-
 pererogate
 for another.

CHAP. IX.

*He proceedeth exhorting them to the ſaidsaid contribution, & to verifie his commending
 of them, & and to do it liberally, that ſo they may merite the more, and
 God be the more praised.*



- 1 **I**OR concerning the miniſterie that is
 2 done " tovvard the ſainctes, it is ſuper-
 fluous for me to vvrite vnto you. † For
 I know your prompt minde: for the vvwhich
 I glorie of you to the Macedonians: That
 Achaia alſo is ready from the yere paſt, and
 your emulation hath prouoked very ma-
 3 ny. † But I haue ſent the brethren, that the thing vvwhich vve
 glorie of you, be not made voide in this behalte, that (as I

P p p iij haue

*c That is, in this
matter of almes.
Chrys. Theophyl.*

The Epistle
for S. Lau-
rence, Aug. 10

*“ The fruite
of almes is the
encrease of
grace in al iu-
stice and good
workes to life
euerlasting :
God giuing
these things
for reuward &
recompense
of charitable
workes, which
therefore be
called the seed
or merito-
rious cause of
these spiritual
fruites.*

haue said) you may be ready : † left vvhhen the Macedoniās 4
shal come vvvith me, and finde you vnready, yve (that vve
say not, ye) may be ashamed^c in this substance. † Therefore I ;
thought it necessarīe to desire the brethren that they vould
come to you, and prepare this blessing before promised, to be
ready so, as a blessing, not as auarice. † And this I say, he 6
that so vverth sparingly, sparingly also shal reape: and he that
so vverth in blessings, of blessings also shal reape. † Euery 7
one as he hath determined in his hart, not of sadnes or of ne-
cessitie. † for God loueth a cheereful giuer. † And God is able to 8
make al grace abound in you: that in al things alwayes ha- 9
uing al sufficiencie, you may abound vnto al good vworkes,
† as it is vvvritten : *He distributed, he gaue to the poore: his iustice re-
maineth for euer.* † And he that ministrerth seede to the sover, 10
vvil giue bread also for to eate: & vvil multiplie your seede,
and vvil augmēt the increas of the fruites of your iustice : †
† that being enriched in al things, you may abound vnto 11
al simplicitie, vvhich Worketh by vs thanks-giuing to God.
† Because the ministerie of this office^d doth not only supplie 12
those things that the Saints vwant, but aboundeth also by
many thanks-giuings in our Lord, † by the prooffe of this 13
ministerie, glorifying God in the obedience of your confes-
sion vnto the Gospel of Christ, and in the simplicitie of com-
municating vnto them, and vnto al, † and in their praying 14
for you, being desirous of you because of the excellēt grace
of God in you. † Thanks be to God for his vnspeake- 15
able gift.

*Ecclesi
35, 11.*

Pf. 111, 9

AN NOT A T I O N S

CHAP. IX.

Procters for
Catholike pri-
soners.

1. *Toward the Saints.* By the Apostles earnest and often calling vpon the Corinthians to
giue almes for relieuing the faithful in distresse, the Pastors of Gods Church may learne, that is
specially pertaineth to their office to be procters for holy men in prison, pouertie, and al other ne-
cessitie, specially vvhhen their vwant commeth for confession of their faith.

Cheereful gi-
uing.

3. *Not as auarice.* The couetous man that parteth vvvith his peny painefully and vvvith sorow
as though he lost a limme of his body, is noted, and cheereful, ready, voluntarie, and large contri-
bution is commended.

The greater
almes, the
greater merite
and reuward.

6. *Souereth sparingly.* Almes is compared to seede, for as the seede throwen into the ground,
though it seme to be cast away, yet is not lost, but is laid vp in certaine hope of great encrease: so
that vvhich men giue in almes, though it seme to be cast away and to perish in respect of the
giuer, yet in deede it is most fruitful, the benefite thereof manifoldly returning to him againe.
Vvherevpon the Apostles cōclusion is cleere, that according to the measure of the almes or seede
(vvhich is more or lesse in respect of the vvil and abilitie of the giuer) the encrease and abundance
of haruest, that is, of grace and glorie shal ensue. See S. Augultine in *Psal. 49 circa med. & q. 4. ad
Dulcinium.*

12. doth

13. Doth not onely supply.] Vvhen almes are giuen, specially to holy men, not onely the giuers obtaine great benefite thereby, and the vvanter of others be supplied, but God also by the receiuer continual praier and thanks giuing therfore, is exceedingly honoured: so that charitie bestowed in this sort, is an acte of Gods vvorthip and of religion.

Almes redōd
to Gods ho-
nour.

CHAP. X.

*Against the false Apostles, graunting the infirmities of his person, he doth not vvithstanding set out the povver of his Apostleship, 13 reprehending them also for clea-
longing to them selues the praise of other mens labours.*



1 **AND** I Paul my self beseeche you by the
mildenes and modestie of Christ, vvho in
2 presence in deede am humble amōg you,
but absent am bold on you. † But I be-
seeche you, that being present I neede not
be bold by that confidence vvher vvith I
am thought to be bold against some:
vvhich thinke vs as though vve vvalke according to the
3 flesh. † For vvalking in the flesh, vve vvarre not ac-
4 cording to the flesh. † For the¹³ vvweapons of our vvarefare are
not carnal: but mightie to God vnto the destruction of mu-
5 nitions, destroying counsels, † and al loftinesse extolling it
self against the knowvledge of God, and bringing into capti-
6 vitie al vvnderstanding vnto the obedience of Christ, † and
hauing in a readinesse¹⁴ to reuenge al disobediēce, vvhen your
7 obedience shal be fulfilled. † See the things that are ac-
cording to appearance. If any man haue affiance in him self, that
he is Christs: let him thinke this againe vvith him self, that
8 as he is Christs, so vve also. † For and if I should glorie
somevvhat more of our povver, vvhich our Lord hath giuen
vs¹⁵ vnto edification and not to your destruction: I shal not
9 be ashamed. † But that I may not be thought as it vvere to
10 terrifie you by epistles († for his epistles in deede, say they,
are sore and vehement: but his bodily presence vvake, and
11 his speache contemptible) † let him this thinke that is such a
one, that such as vve are in vvord by epistles, absent: such
12 also vve are in deede, present. † For vve dare not matche or
compare our selues vvith certaine, that commend them
selues: but vve measure our selues in our selues, and compare
13 our selues to our selues. † But vve vvil not glorie aboue
our measure: but according to the measure of the rule, vvhich
God hath measured to vs, a measure to reache euen vnto you.

† For

† For not, as though vve reached not vnto you, doe vve ex- 14
tend our selues beyond. For vve are come as farre as to you in
the Gospel of Christ. † not glorying aboute measure in 15
other mens labours : but hauing hope of your faith in-
creasing, to be magnified in you according to our rule abou- 16
dantly, † yea vnto those places that are beyond you, to euan-
gelize, not in an other mans rule, to glorie in those things that
are prepared before. † But he that glorieth, let him glorie in 17
our Lord. † For not he that commendeth him self, the same 18
is approued: but vvhom God commendeth.

ἐκ τῆς
ἀποστο-
λῆς τῆς
πίστεως
ἐκείνης,

1er. 9, 23

ANNO TATIONS

CHAP. X.

Punishing of Heretikes. *a. Vveapon.]* He meaneth the ample spiritual and Apostolical power giuen by Christ for the punishment of false Apostles, Heretikes, and rebelles to Gods Church, vvho are here noted specially by pride and intolence (vvhich is the proper marke of such fellowes) to extoll them selues aboute the measure of the science of God, vvhich consisteth in humble obedience to the faith and the preachers of the same.

The spiritual power of Bishops against Heretikes. *6. To reuenge.]* You may see hereby, that the spiritual power of Bishops is not onely in preaching the Gospel, and so by perswasion and exhortation onely (as some Heretikes hold) to remitte or retaine sinnes, but that it hath authoritie to punish, iudge, and condemne Heretikes and other like rebelles: vvith power. * One of the principal rebelles of this time being conuincd by the euidence of the place, acknowledged to be grounded vpon Christs vvord, *Vvhatsoeuer you binde in earth, shal be bound in heauen: Mat. 18, 18.* applying also the vvordes spoken to Hieremie (ci. 1, 10.) *Behold I appoint thee ouer Nations and kingdoms, that thou plant, plucke vp, build and destroy:*

Caluin.
vpon this
place.

Heretical Con- sistories. to confirme and explicate the power Apostolike here alleaged by S. Paul. Many they vvould gladly draue this power from the lawfull successors of the Apostles, to them selues, their ministers and consistories, vvhich are nothing els but the shoppes and Councils of sedition and al the conspiracies of this time, against the lawfull Princes of the vvorld.

Ecclesiastical censures (namely Excommunication) whē & where to be executed. *8. Vnto edification.]* This great power of the Churches censures, specially of Excommunication, as it vvvas giuen for the good and saluation of the people, so it must not be vsed against the innocent: no nor yet vpon Heretikes or other offenders, but vvhere and vvhen it may by likelihood benefite either the parties, or the people, or may be executed vvithout the hurt or perturbation of the vvhole Church, as often times it can not be, by reason of the multitude of offenders. Vvvhich caused the Apostle here to signifie that he vvould not vse his vttermost authoritie against the false Apostles vvvhich disturbed them, till them selues vvvere in perfect obedience vnto him. lest by punishing the principal offenders, a greater disturbance and reuolt might fall among the people, if they vvvere not before in perfect obedience.

CHAP. XI.

He reasoneth the matter vvith the Corinthians, vvhy they should preferre the salūt Apostles before him. 16 And because they giue them leaue to bragge and commend them selues, and so to abuse them so miserably, he trusteth they vvill also giue him the hearing: 21 and so he beginneth, and first shewvng him self in al iudicial respectes (vvhererin onely stood al their boasting) to be as they are, he addeth aftervvard such a long roll of his sufferings for Christ, as is incomparable.

Vvould

Gen. 3,4



- 1 Would God you could beare some litle of
 2 my folly: but do ye also support me: † For I
 emulate you vvith the emulation of God.
 For I haue :: despoused you to one man, to
 present you a chaste virgin vnto Christ.
 3 † But I feare lest, as the serpent seduced Eue
 by his subteltie, so your senses may be corrupted, & fall " from
 4 the simplicitie that is in Christ. † For if he that :: commeth,
 preache an other Christ vvho We haue not preached, or you
 receiue an other spirit vvhom you haue not receiued: or an
 other Gospel vvwhich you haue not receiued: you might vv
 5 suffer it. † For I suppose that I haue done nothing lesse then
 6 the great Apostles. † For although " rude in speache, yet not
 in knowlledge, but in al things we are made manifest to you.
 7 † Or did I commit a sinne, humbling my self, that you might
 be exalted? because I euāgelized vnto you the Gospel of God
 8 gratis? † Other churches I spoiled, taking a stipend, for your
 9 ministerie. † And vvhen I vv as vvith you, and had neede, I
 vv as burdenous to none: for that vv which I vvanted, the
 brethren supplied that came from Macedonia: & in al things
 I haue kept my self vvithout burden to you, and vvil keepe.
 10 † The truth of Christ is in me, that this glorying shal not
 11 be infringed to vvard me in the countries of Achaia. † Vvher-
 12 fore? because I loue you not? God doth knowv. † But that
 vv which I doe, I vvil also doe, that I may cut avay the oc-
 casion of them that desire occasion: that, in that vv which they
 13 glorie, they may be found euen like vs. † For such false apo-
 14 stles are :: craftie vvorkers, trásgifiting them selues into Apo-
 stles of Christ. † And no maruel: for Satan him self trans-
 15 figureth him self into an Angel of light. † It is no great
 matter therefore if his ministers be trásgifured as the ministers
 of iustice: vv whose ende shal be according to their vvorkes.
 16 † Againe I say, (let no man thinke me to be foolish h: o-
 ther vvise take me as foolish h, that I also may glorie a litle,)
 17 † that vv which I speake, I speake not according to God, but
 18 as it vv ere in foolish hnes, in this substance of glorying. † Be-
 cause many glorie according to the fles h, I also vvil glo-
 19 ric. † For you do gladly suffer the foolish h: vv whereas your
 20 selues are vvise. † For you suffer if a man bring you into
 seruitude, if a man deuoure, if a man take, if a man be extol-
 21 led, if a man strike you on the face. † I speake according

The Apo-
 stles and their
 successors did
 despoise the
 people vvhom
 they conuer-
 ted, to Christ,
 in al puritie &
 chastitie of
 truth, and
 vvholly vvdefe-
 led and void
 of error and
 heresie.
 The note of
 a false teacher,
 to come: that is,
 vvithout law-
 ful calling or
 sending to
 thrust and in-
 trude him self
 into an other
 mans charge.

A proper
 terme for he-
 retikes that
 shape the sel-
 ues into the ha-
 bit of true tea-
 chers, speci-
 ally by often
 allegation and
 commendatio
 of the Scrip-
 tures. Reade
 the notable
 admonition of
 the auncient
 vvriter Vin-
 centius Lirinensis
 in his golden
 booke Against
 the Profane
 nouelties of al
 heresies.

The Epistle
 vpon the Sun-
 day of Sexa-
 gesime.

to dishonour, as though vve had been vveake in this part. Vwherein any man dare (I speake solifibly) I dare also. † * They are Hebrevvves : and I. They are Iſraēlites : and I. 22 They are the ſeede of Abraham : and I. † They are the mini- 23 ſters of Chriſt : and I. (I ſpeake as one ſcarſe vvife) more I : in many moe labours, in priſons more abundantly, in ſtripes aboute meaſure, in deathes often. † Of the Ievves ſiue times, 24 did I receiue * fourtie, ſauing one. † Thriſe vvas I beaten 25 * vvith rodde, * once I vvas ſtoned, thriſe I ſuffred * ſhip- vvracke, night and day hauē I been in the depth of the ſea, † in iourneying often, perils of vvaters, perils of theeues, pe- 26 rils of my nation, perils of Gentiles, perils in the citie, perils in the wildernes, perils in the ſea, perils among falſe brethren, † in labour and miſerie, in much vvatchings, in hunger and 27 thirſt, in faſtings often, in colde and nakednes, † beſide rhoſe 28 things which are outwardly : my daily ^b inſtance, the careful- nes of al churches. † Vvho is vveake, and I am not vveake? 29 vvho is ſcandalized, and I ^c am not burnt? † If I muſt glorie: 30 I vvil glorie of the things that concerne my infirmities. † The 31 God and Father of our Lord I E S V S Chriſt, vvho is bleſſed for euer, knovveth that I lie not. † * At Damafcus the Gouver- 32 nour of the nation vnder Aretas the king, kept the citie of the Damafcenēs, for to apprehend me: † and through a 33 vvindowv in a baſket vvas I let dovvn by the vvall, and ſo eſcaped his handes.

Phil, 3, 9

Dm, 2, 9

3.

Act, 16,

23, 14,

18, 27,

15.

c non

vror?

vvvpiū-

μν?

Act, 9,

24.

βλασφημία.
S. Chryſoſtom
and Theophy-
laſte interpret
it of daily con-
ſpiracie againſt
him, others, of
multitude of
cares inſtā: &
vrgēt vpon him.

A N N O T A T I O N S

C H A P. XI.

As Eve by the ſerpent, ſo the people are ſeduc- ed by Heretikes. *3. From the ſimplicitie.* People fall from their fiſt faith, virginities, and ſimplicitie in Chriſt, not by ſodē reuolt, but by little & little, in giuing eare to the ſubtil perſuaſiō of the Serpent, ſpeaking to the by the ſweete mouthes & illuſementes of Heretikes, of vvvhich kind of ſeductiō he giueth Luc for an example, vvho vvas by her greedy deſire of knowledg and the Diuels promiſe of the ſame, dravven from the natue ſimplicitie and obedience to God. as at this day, promiſe and pretenſe of knowledg driueth many a poore ſoul from the ſure, true, ſincere, and onely beleeie of Gods Church.

Heretikes ſome time elo- quent. *6. Ride in ſpeſch.* Hereby vve ſee that the ſeditious and falſe teachers haue often the gift of eloquence vvhereby the ſimple be eaſily beguiled. Such vvore Corē and Dathan, as Iosephus vvri- teth *Antiq. li. 4 c. 2.* for the ſame, S. Auguſtine (*li. 1 Confef. c. 1. et 12.*) calleth the Heretike Fauſtus Manichæus, *magnum laqueum Diaboli, a great ſnare of the Diuel*, ſaying that he paſſed the glorious Doctōr S. Ambroſe in the vvordes, but farre inferior to him (vvithout al compariſon) in ſubſtance and matter. In vvvhich ſort the Apoſtle here is glad to compare him ſelf vvith the ſalie Apoſtles, vvhom the Corinthians did ſolovv and extoll farre aboute him by reaſon of their elo- quence, granting to them that gift, but chalenging to him ſelf ſuperioritie in knowledg, vvvhich al wiſe men preterre before vaine vvordes. And it is the bane of our poore countrie, that the people novv a daies giue credit rather to nev v orators and ſoliſh yonkers, for their ſweete ſpea- ches: then to the glorious Doctōrs of Chriſtes Church, for their ſingular knowledg and more graue eloquence.

Knowledg better then gay vvordes.

Yong orators among hereti- kes preferred before the an- cient Doctōrs.

CHAP. XII.

He telleth of his incomparable visions, 1 but for humilitie liketh better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is faine shew to rehearse his owne commendations. 22 Where againe he reasoneth the matter with them like a father, why they should preferre the false Apostles before him. 26 And feareth lest as his coming he shall be compelled to excommunicate many of them.

1 **I** F I must glorie (it is not expedient in deede)
 2 but I vvil come to theⁿ visions and reuelations
 3 of our Lord. † I knowv a man in Christ aboue
 4 fourtene yeres agoe (vwhether in the body, I
 5 knowv not: or out of the body, I knowv not:
 6 God doth knowv) such a one :: rapt euen to the third heauē.
 7 † And I knowv such a man (vwhether in the body, or out of
 8 the body, I knowv not: God doth knowv) † that he vvas rapt
 9 into Paradise: & heard secrete vvordes, which it is not lawvful
 10 for a man to speake. † For such an one I vvil glorie: but for
 11 my self I vvil glorie nothing, sauing in my infirmities. † For
 12 and if I vvil glorie, I shal not be foolishh: for I shal say truth.
 13 but I spare, lest any mā should esteeme me about that vvhich
 14 he seeth in me, or heareth any thing of me. † And lest the
 15 greatnes of the reuelations might extoll me, there vvas giuen
 16 me a pricke of my flesh, an angel of Satan, to buffet
 17 me. † For the vvhich thing thrise I besought our Lord,
 18 that it might depart from me: † and he said to me, My grace
 19 sufficeth thee, for povver is persfited in infirmirie. Gladly
 20 therefore vvil I glorie in mine infirmitie, that the povver of
 21 Christ may dwell in me. ¶ † For the vvhich cause I please
 22 my self in infirmities, in contumelies, in necessities, in perse-
 23 cutions, in distresses for Christ. for vvhē I am vvake, then
 24 am I mightie.

By this vve may proue that it is nei-ther impossi-ble, incredi-ble, nor vnde-cent, that is reported by the auncient fathers of some that haue been rauished or rapt (whe-ther in body or out of body God knowv-eth) & brought to see the state of the next life, as vvcl of the saued as damned.

Qqq ij yours:

yours: but you. For neither ought the childre lay vp treasures for the parents, but the parents for the children. † But I most gladly vvil bestow, & vvil my self moreouer, be bestowed for your soules: although louing you more, I am loued lesse.

† But be it so: I haue not burdened you: but being craftie, I tooke you by guile. † Haue I circumvented you by any of them vvhom I sent to you? † I requested Titus, and 18 I sent vwith him a brother. Did Titus circumuent you? vvalked vve not vwith one spirit? not in the self same steppes?

† Of old thinke you that vve excuse our selues to you? 19 Before God, in Christ vve speake: but al things (my deereft) for your edifying. † For I feare lest perhaps vwhen I come, 20 I finde you not such as I vvould: and I be found of you, such an one as you vvould not. lest perhaps cōtentions, emulatiōs, stomakings, dissensions, detractions, vvhisperings, svvellings, seditions be among you. † lest againe vwhen I come, God 21 humble me among you: & I mourne many of them that sinned before, & haue not done penāce for the vncleannes & fornication and incontinencie that they haue committed.

ἡ τὴν μὴ μὴ
ἰατρικὴν/ἰατρ.

Vvhich S. Augustine saith (ep. 108) is spoken here of doing great penance for heinous finnes, as *Punitentes* did in the primitive Church. So that it is not onely to repent or to amend their liues, as the Protestants translate it.

Again

ANNOTATIONS CHAP. XII.

Visions haue no credite with heretikes.

1. *Visions.* S. Cyprian (ep. 89. nu. 4.) complaineth that the Aduersaries of Gods Church and Priestes, giue no credit to visions. but their incredulitie is much more in our daies, that condemne al such reuelations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Bede, or vvho els so euer. Yea they are so vvicked in this case, that the vision vvich the holy author of the booke of Machabees* calleth *fide dignum*, vvorthy of credit, is one cause vvhy they deny the vvhole booke to be Canonical: and as vvell might they for this vision deny al S. Pauls Epistles, and for the like, the Actes of the Apostles, *Act. 9. 10. 11. 12. 27.* and the Gospel it self, *Mat. 1. 20. 2. 17. 19.*

2. *Machab.*
17, 11.

The Apostles some greater then other.

11. *Above measure Apostles.* Though al vvere in that they vvere Apostles, of one and the same order, yet vve may see that some had marvelous great preeminence and priuilege about others in the same office: specially S. Peter and S. Iohn, vvhom S. Paul often calleth *great Apostles*, *above measure or passing Apostles, the pillars, &c.* 2 Cor. 12. 5. 12. 11. Gal. 2. 9.

We must sticke to the faith first planted by miracles.

12. *In signes.* Miracles be necessarie, and be great signes of: truth, vvhen it is first nevly taught. And therefore let al Catholike men hold fast that faith vvich vvvas first preached and confirmed by miracles. as in England by S. Augustine, and in other nations by other holy Apostolike men. And let the Heretikes that preach extraordinarily, nevly, and othervvise then vve receiued at our first conuersion, shew their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.

CHAP. XIII.

He driueth into them the feare of excommunication: to the end that they doing penance beforehand, he may not be compelled to use his authoritie vwhen he conimeth, and as he hath threatened. 11 And so vvith a general exhortation he endeth.

LO

Deu. 19,
35.

1



2

3

4

5

shal
know

6

7

8

9

10

11

12

13

с паг-
наиоди,
Рр. 16,
16. 1. 10.
16, 10.

O this the third time I come vnto you: * In the mouth of two or three witnesses shal euery word stand. † I foretold and doe foretel as present, and now absent, to them that sinned before, and all the rest, that if I come againe, I will not spare. † Seeke you an experiment of him that speaketh in me, Christ: vvhich in you is not vveake, but is mightie in you? † For although he vvas crucified of infirmitie: yet he liueth by the power of God. For vve also are vveake in him: but vve shal liue vvith him by the power of God on you. † Trie your ouerne selues if you be in the faith: proue ye your selues. Knowv you not your selues that Christ I E S V S is in you, vnlesse perhaps you be reprobates. † But I hope you knowv that vve are not reprobates. † And vve pray God, that you doe no euil, nor that vve may appeare approued, but that you may doe that vvich is good, and vve be as reprobates. † For vve can not any thing against the truth: but for the truth. † For vve reioyce, for that vve are vveake, & you are mightie. This also vve pray for, your consummation. † Therefore these things I vvrite absent: that being present I may not deale hardly according to the power vvich our Lord hath giuen me vnto edification and not vnto destruction. † For the rest brethren, reioyce, be perfect, take exhortation, be of one minde, haue peace, and the God of peace & of loue, shal be vvith you. † Salute one another in a holy kisse. Al the saints salute you. † The grace of our Lord I E S V S Christ, and the charitie of God, and the communication of the holy Ghost be vvith you all. Amen.

c Ecclesiastical
power to pu-
nish offenders
by the censures
of the Church.

The Epistle is
a votive Masse
of the B. Tri-
nitie.

A N N O T A T I O N S

CHA P. XIII.

1. *Trie your selues.*) The Heretikes argue herevpō, that euery man may knowv him self certainly to be in grace: vvhere the Apostle speaketh expressely and onely of faith. the act vvhereof a man may knowv and feele to be in him self, because it is an act of vnderstanding, though he can not be assured that he hath his sinnes remitted, and that he is in al pointes in state of grace and saluation: because euery man that is of the Catholike faith, is not alwaies of good life agreeable therevnto, nor the actes of our vvill so subiect to vnderstanding, that vve can knowv certainly vvwhether vve be good or euil. See S. Augustine 10. 1 de perfect. iustitiis c. 11. Li. de Cor. et grat. c. 11. & S. Thomas 1. 2. q. 112. art. 5.

Vve may
knowv that we
haue faith, but
not that vve
are in grace.

Qqq iij

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE GALATIANS.



THAT this Epistle may seeme to be the first that S. Paul wrote, was declared in the Argument of the Epistle to the Romanes, notwithstanding that in the second chapter it is evident to be written 14 yeres at the least after his Conuersion, and (as it is said) from Ephesus, belike at that time of his being there, which is mentioned Act. 18.

The occasion of it were such False apostles, as we reade of, Act. 15. Et quidam descendentes, &c. And certaine coming downe from Ierusalem, taught the brethren (that is the Christian Gentiles at Antioche) that vnles you be circumcised according to the manner of Moyses, you can not be saued. Such commers also to the Galatians (whom S. Paul had conuerted Act. 16, as him self mentioneth Gal. 1. and 4.) did seduce them, saying, that al the other Apostles to whom they should rather harken, then to Paul (who came they knew not from whence) did vse Circumcision: yea and that Paul himself, when he came among them, durst do none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceiuers, S. Paul declareth, that he receiued his Apostleship and learned the Gospel that he preacheth, of Christ him self after his Resurrection: and that the other Apostles (alibough he learned nothing of them) receiued him into their societie, and allowed wel of his preaching to the Gentiles, though themselves being Iewes, and liuing among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreover, that the said False apostles belyed him, in saying that he also preached Circumcision sometimes. Again, that they themselves in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue the whole Law: finally, whatsoeuer they pretended, that in deede they did it ouerly to please the Iewes, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romanes: but here lesse exactly and more briefly, because the Galatians were very rude, and the Romanes contrariwise, repleti omni scientia (Rom. 15) replenished with al knowledge.

THE



THE EPISTLE OF PAUL TO THE GALATIANS.

CHAP. I.

After the foundation laide in the saluation, 6 he exclaimeth against the Galatians, and their false apostles, 11 considering th: at the Gospel vvhich he preached to the, he had it immediately of Christ him self. 13 Vvhich to shew he beginneth to tel the storie of his conuersion and preaching since then, that as he learned nothing of the other Apostles, so yet he had their approbation.*

1 **P**AVL an Apostle not of men, " nei-
2 ther by man, but by I E S V S Christ,
3 and God the Father that raised him
4 from the dead, † and al the brethren
5 that are vvith me: to the churches of
6 Galatia. † Grace to you and peace
7 from God the Father and our Lord
8 I E S V S Christ, † vvho gaue him self
9 for our sinnes, that he might deliuer
10 vs from this present vvicked vvorld, according to the vvil of
11 our God and father: † to vvhom is glorie for euer and euer.
Amen.

† I maruel that thus so soone you are transferred from him
that called you into the grace of Christ, vnto an other Go-
spel: † vvwhich is not an other, vnles there be some that trou-
ble you, and vvil :: inuert the Gospel of Christ. † But al-
though we, " or an Angel from heauen, euāgelize to you be-
side that vvwhich vve haue euangelized to you, be he anáthe-
ma. † As vve haue said before, so novv I say againe, If any
euangelize to you, beside that vvwhich you haue receiued,
be he anáthema. † For do I novv vse perswasion ro men, or
to God? Or do I seeke to please men? If I yet did please men, I
should not be the seruant of Christ.

† For I doe you to vnderstand, brethren, the Gospel that

:: New Gos-
pellers that
peruert, cor-
rupt, or al-
ter the one on-
ly true and first
deliuered Go-
spel, are to be
avoided. See
S. Augustine
Cont. Falsum
li. 32. c. 27.

c The Epistle
vpon the Com-
memoration
of S. Paul,
Iun. 40.

VVAS

vvas euangelized of me, that it is not according to man.
† For neither did I receiue it of man, nor learne it; but by the 12
reuelation of I E S U S Christ.

† For you haue heard my cōuerſation ſometime in Iudaisme, 13
that aboute meaſure I perſecuted the Church of God, and ex-
pugned it, † and profited in Iudaisme aboute many of mine 14
equales in my nation, being more abundantly an emulator
of the traditions of my fathers. † But vwhen it pleaſed him 15
that ſeparated me from my mothers vvombe, and called me
by his grace, to reueale his ſonne in me, † that I ſhould euan- 16
gelize him among the Gentils, incontinent I condeſcended
not to fleſh and bloud, † neither came I to Hieruſalem to 17
the Apoſtles my anteceſſors: but I vvvent into Arabia, and a-
gaine I returned to Damascus. † Then, after three yeres I 18
came to Hieruſalem to ſee Peter: and taried with him fiſtene
daies. † But other of the Apoſtles ſavv I none: ſaving Iames 19
the brother of our Lord. † And the things that I vvrite to 20
you: behold before God, that I lie not. † After that, I came 21
into the partes of Syria and Cilicia. † And I vvas vnknownen 22
by ſight to the churches of Ievvrie, that vvverē in Chriſt:
but they had heard only, That he vvwhich perſecuted vs 23
ſometime, doth now euangelize the faith vvwhich ſometime
he expugned: † and in me they glorified God. 24

Aſt. 9. 11.

1. S. Iames
was called our
Lords bro-
ther after the
hebrew phraſe
of the Iewes, by
vvhich neere
kinſmen are
called brethren,
for they were
not brethren
in deede, but
rather ſiſters
children.

ANNOTATIONS

CHAP. I.

S. Paul ſaith to 1. *Neither by man.*] Though he vvvere not firſt by mans election, nomination, or aſſignment,
preache by or but by Gods ovvne ſpecial appointmēt, choſen to be an Apoſtle: yet by the like expreſſe ordinance
of God he tooke orders or impoſition of hands of men, as is plaine Aſt. 13. Let vs bevvare then of
ſitiō of hādes. ſuch falſe Apoſtles, as novv a daies intrude them ſelves to the office of Miniſterie and preaching,
neither called of God, nor rightly ordered of men.

No ſhev of 2. *Or an Angel.*] Many vvorthie obſervations are made in the fathers vvritings, of the earneſt
learning or admonition of the Apoſtle, and much may vve gather of the text it ſelf, firſt, that the credit of any
vertue muſt man or Angel for vvhat learning, eloquence, ſhev of grace or vertue ſo euer, though he vvrought
moue vs from miracles, ſhould not moue a Chriſtian man from that truth vvwhich he hath once receiued in the
the faith. Catholike Church: of vvch point Vincentius Lirinensis excellently treateth. *li. cont. profan. hereſ.*
Novitates. Vvhereby vve may ſee that it is great pitie and ſhame, that ſo many ſolovv Luther and
Caluin and ſuch other leude fellows, into a nev Gope, vvwhich are ſo farre from Apoſtles and
Angels, that they are not any vvhit comparable vvith the old Heretikes in giſtes of learning or elo-
quence, much leſſe in good life.

Preaching co- Secondly S. Auguſtine noteth vpon the vvord, *Beſide*, that not al other teaching, or more
trarie to the preaching then the firſt, is forbidden, but ſuch as is contrarie and diſagreeing to the rule of faith. *Tract. 68*
the faith recei- *The Apoſtle did not ſay*, ſaith he, *if any man euangelize to you more then you haue receiued, but, beſide*
ved is forbid- *that you receiued. for if he ſhould ſay that, he ſhould be prejudicial to himſelf, vvho cometh to come to the*
den, not other *Thesſalonians, that he might ſupply that vvwhich vvvas wanting to their faith. Now he that ſupplieth*
preaching. *addeth*

addeth that which was lacking, taketh not away that which was, &c. By which we see how fraudulently and calumniously the Heretikes charge the Church with addition to the Scriptures.

Thirdly, as vvell by the vvord *euangelizamus* (we euangelize) as the vvord *accepistis* (you haue receiued) we may note that the first truth, against which no second Gospelling or doctrine may be admitted, is not that onely vvhich he vvrote to the Galatians, or vvhich is contained either in his or any other of the Apostles or Euangelistes vvritings, but that vvhich was by vvord of mouth also preached, taught, or deliuered them first, before he vvrote to them. Therefore the Aduersaries of the Church that measure the vvord of God or Gospel by the Scriptures onely, thinking them selues not to incurre S. Pauls curse, except they teach directly against the vvritten vvord, are fouly beguiled. As therein also they shamefully erre, When they charge the Catholikes with adding to the Gospel, when they teach any thing that is not in expresse vvordes vvritten by the Apostles or Euangelistes, not marking that the Apostle in this Chapter, and els vvhere, commonly calleth his & his fellowes vvhole preaching, the Gospel, be it vvritten or vvritten.

Fourthly, by the same vvordes we see condemned al after preachings, later doctrines, new sectes and authors of the same: that onely being true, which was first by the Apostles and Apostolike men as the lawfull husbandmen of Christs fild, sowed and planted in the Church: and that false, which was later and as it vvore ouervvoven by the enimie. By which rule not onely Tertullian (*de prescript. nu. 8 & 9*) but all other ancient Doctores, and specially S. Irenaeus (*li. 3. c. 2. 3. 4.*) tried truth from falseness, and condemned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and such like, false Apostles, because they came in vvith their nouelties long after the Church was settled in former truth.

Sixthly. This curse or execration pronounced by the Apostle, toucheth not onely the Galatians, or those of the Apostles time, that preached otherwise then they did, but it pertaineth to all times, preachers, and teachers, vnto the vvorldes end, and it concerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they receiued in the vnitie of the Catholike Church. To preach any thing to Christian Catholike men (saith he) besides that vvhich they haue receiued, neuer vvras it lawfull, neuer is it, nor neuer shal it be lawfull. to say anathema to such, it hath been, and is, and shal be alvvayes behoofull. So S. Augustine by this place holdeth al accursed, that draw a Christian man from the societie of the vvhole Church, to make the severall part of any one sect: that call to the hidden conventicles of Heretikes, from the open and known Church of Christ: that allure to the priuate, from the common: finally al that draw vvith chattering curiositie the children of the Catholike Church, by teaching any thing besides that they found in the Church.

*I. i. cont.
proph. her.
monit.*

** Aug. ep.
183.*

ep. 88. Psal. 103. Con. 2. mentioning also that a Donatist feined an Angel to haue admonished him to call his frende out of the Communion of the Catholike Church into his sect. and he saith, that if it had been an Angel in deced, yet I should be not haue heard him. Lastly S. Hierom vveth this place, wherein the Apostle giueth the curse or anathema to al false teachers not once but vvise, to proue, that the zeale of Catholike men ought to be so great toward al Heretikes and their doctrines, that they should giue them the anathema, though they vvore neuer so deere vvnto them. In vvhich case, saith this holy Doctor, I vvould not spare mine ovvne parents. *Ad Pammach. c. 2. cont. 20. Hieron.*

Zeale against heretikes.

18. To see Peter. In vvhat estimation S. Peter was vvith this Apostle, it appeareth: seeing for respect and honour of his person, and of duety as Tertullian *de prescript.* saith (not vvithstanding his great affaires Ecclesiasticall) he vvnt to farre to see him. not in vvulgar maner, but (as S. Chrysostom notheth the Greeke vvord to import) to behold him as men behold a thing or person of name, excellencie, and maiestie, for vvhich cause, and to fill him self vvith the perfect vvew of his behaviour, he abode vvith him fiftene daies. See S. Hierom *ep. 103 ad Paulinum. to. 2.* vvho maketh also a mysterie of the number of daies that he taried vvith S. Peter. See S. Ambrose *in Comment. huius loci*, and S. Chrysostome vvpon this place, and *ho. 87 in Ioan.*

183. 10.

B. Paul doth vviste S. Peter of honour and reuerence toward him.

CHAP. II.

He setteth furth the storie begonne in the last chapter, and how he reprehended Peter, 15 and then specially vvgeth the example of the Christian leuues, vvho sought vvnto Christ for iustificacion, and that by vvarrant also of their Lawv is self, as also because otherwise Christs death had been needles.

R I I

T H E N



I H E N after fourtene yeres I vvent vp
 againe to Hierusalem vvith Barnabas,
 taking Titus also vvith me. † And I 2
 vvent vp according to reuelation: and
 " cōferred with them the Gospel which
 I preach among the Gentiles, but apart
 with thē that seemed to be something,
 lest perhaps^o in vaine I should runne
 or had runne. † But neither Titus which vvas with me, vvhere- 3
 as he vvas a Gentil, vvas compelled to be circumcised: † but 4
 because of the false brethren craftely brought in, vvich craft-
 ely came in to espie our libertie that vve haue in Christ
 I E S V S, that they might bring vs into seruitude. † To 5
 vvhom vve yelded not subiection no not for an houre, that
 the truth of the Gospel may remaine vvith you. † But of 6
 them that seemed to be something, (vvhat they vv ere some-
 time, it is nothing to me. * God accepteth not the person of
 man) for to me, they that seemed to be something, " added
 nothing. † But contrarie vvise vvhen they had seen, that to 7
 me vvas committed the Gospel of the^c prepuce, as["] to Peter
 of the circumcision († for he that vvrought in Peter to the 8
 Apostleship of the circumcision, vvrought in me also among
 the Gentils) † and vvhen they had knovven the grace that 9
 vvas giuen me, Iames and Cephas and Iohn, vvich seemed
 to be pillars, " gaue to me and Barnabas the right handes of
 societie: that vve vnto the Gentiles, & they vnto the circum- 10
 cision: † only that vve should be mindeful of the poore:
 the vvich same thing also I vvas careful to doe.

e See the mar-
 ginal Annota-
 tion Rem. 2. v.
 25.

c That is, in
 presence, before
 them al, as Beza
 him self ex-
 poundeth it.
 Yet the En-
 glish Bezites
 to the more
 disgracing of
 S. Peter, trans-
 late, so his face,
 No. Test. an.
 1580.

† And vvhen Cephas vvas come to Antioche, " I resisted 11
 him^c in face, because he vvas " reprehensible. † For before 12
 that certaine came from Iames, he did eate vvith the Gentiles:
 but vvhen they vv ere come, he vvithdrevv and separated
 him self, fearing them that vv ere of the circumcision. † And 13
 to his simulation cōsented the rest of the Ievves, so that Bar-
 nabas also vvas ledde of them into that simulation. † But 14
 vvhen I savv that they vvalked not rightly to the veritie of
 the Gospel, I said to Cephas before them al: If thou being
 a Ievve, livest Gentile-like & not Iudaically: hovv dost thou
 compel the Gentils to Iudaize.

† Vve are by nature Ievves, and not of the Gentils, sin- 15
 ners. † But knovving that * man is not iustified by the 16
 vvorkes

Deu. 10.
 17.

c Hallē
 προσαναλ:

Ro. 3, 19/
 20.

- vworkes :: of the Law, but by the faith of I E S V S Christ: we also beleue in Christ I E S V S, that we may be iustified by the faith of Christ, and not by the vworkes of the Law: for the vvvhich cause, by the vvworkes of the Law no fles h shal be iustified. † But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne: God forbid. † For if I build the same things againe vvvhich I haue destroyed, I make my self a preuaricator. † For I by the Law, am dead to the Law, that I may liue to God: vvvhich Christ I am nailed to the crosse. † And I liue, now not I: but Christ liueth in me. And that that I liue now in the fles h, I liue in the faith of the sonne of God, who loued me, & deliuered him self for me. † I cast not away the grace of God. For if iustice be by the Law, then Christ died in vaine.

By this and by the discourse of this whole epistle, you may perceiue, that when iustification is attributed to faith, the vvworkes of Charitie be not excluded, but the vvworkes of Moysees law: that is, the ceremonies, sacrifices and sacraments thereof principally, and consequently al vvworkes done merely by nature and free wil, without the faith, grace, spirit, &c aide of Christ.

ANNO TATIONS CHAP. II.

1. *Conferred vvith them.* Though S. Paul vvvere taught his Gospel of God and not of man, and had an extraordinarie calling by Christ him self, yet by reuelation he vvvas sent ferreth vvith to Hierusalem to conferre the said Gospel vvvhich he preached, vvith his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to their rest, for trial and approbation, and to ioine in office, teaching, and societie or communion vvith trial of his doctine. For there is no extraordinarie or miraculous vocation, that can seuer or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinarie known societie of Gods people and I riestes. Therefore vvvhosoeuer he be (vpon The heretikes vvhat pretence so euer) that vvvil not haue his calling and doctrine tried by the ordinarie submit their Gouverners of Gods Church, or disdained to go vp to the principal place of our religion, doctrine to no to conferre vvith Peter and other pillars of the Church, it is euident that he is a false teacher, a Schismaticke, and an Heretike. By vvvhich rule you may triall your new teachers shops or Councels of Luthers or Caluins schoole: vvho neuer did nor euer durst put their preaching to such conference or trial of holy Councell or Bishops, as they ought to do, and vvould do, if it vvvere of God, as S. Pauls vvvas.

2. *In vaine.* Though S. Paul doubted not of the truth of the Gospel vvvhich he preached, The appro- knowing it to be of the holy Ghost: yet because other men could not, nor vvould not acknowledge so much, till it vvvere allowed by such as vvvere vvwithout al exception knownen Pauls doctrine to be Apostles & to haue the spirit of truth, to discerne vvwhether the vocation, spirit, & Gospel of Paul vvvere of God, he knew he should othervvise vvwithout conferre vvith them, the rest, vvvas haue lost his labour, both for the time past and to come. He had not had (saith S. Hierom) very requisite security of preaching the Gospel, if it had not been approved by Peters sentence and the rest that vvvere vvwith him. Hiero. ep. 13. c. 2. See Tertul. li. 4. Cont. Marc. nu. 1. Therefore by reuelation he vvvent to couferte vvith the Apostles at Hierusalem, that by them hauing his Apostleship and Gospel liked and approved, he might preach vvwith more fruite. Vvherein vve see, this holy Apostle did not as the seditious proud Heretikes do now a daies, vvvhich refusing al mans attestation or approbation, vvvil be tried by Scriptures onely. As also vve may learne that it is no such absurditie as the Aduersaries vvould make it, to haue the Scriptures approved by the Churches testimonie. Seeing the Gospel vvvhich S. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) vvvas to be put in conference and examination of the Apostles, vvwithout al derogation to the truth, dignitie, or certaintie of the same. And the cauilling of Heretikes, that we make subiect Gods Oracles to mans censure, and the Scriptures to haue no more force then the Church is content to graunt vnto them, is vaine and false. I or, to beare vvittnes or to giue euidence or attestation that the preaching or vvriting of such, is true and of the Holy Ghost, is not to make

No absurditie that the Scriptures be approved by the Churches testimonie.

The Church maketh not

Canonical
Scripture, but
declareth that
it is so.

The Scripture
& Church co-
pared together
for antiquitie,
authoritie, &c.

it true: no more then the Goldsmith or touch-stone that trie and discerne which is true gold, make it good gold, but they giue euidence to man that so it is. And therefore that disputation also, vvwhether the Scripture or the Church be of greater authoritie, is superfluous: either giuing testimonie to the other, and both assured by the Holy Ghost from all error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subiect of God and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In vvwhich Church there is iudicial authoritie by office and iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controuerfies in religion, & to punish disobedient persons. Of vvwhich iudicial power the Scriptures be not capable, as neither the truthe & determinations of the same can be so euident to men, nor so agreeable and fit for every particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both: but in such diuers kinds, as they can not be vvell compared together. The controuerfie is much like as if a man touching the ruling a case in law or giuing sentence in a matter of question, should aske, vvwhether the iudge, or the euidence of the parties, be of more authoritie or credit, vvwhich vvwere as frivolous a dispute, as it vvwere a disordered part for any man to say, he vvould be tried by no other iudge but by his owne vvritings or euidences. Vvith such triflers and seditious persons haue vvwe to do now a daies in diuinitie, as vvwere intolerable in any prophane science or facultie in the vvorld.

The Scripture
alwaies
true in them
selues, are so
known to be
by the Church.

6. *Added nothing.*] The Gospel and preaching of S. Paul vvvas vvholly of God, & therefore though it vvwere put to the Churches probation, as gold is to the touch stone: yet being found in al pointes pure, nothing could be altered or amended therein by the Apostles. Euen so the Scriptures vvwhich are in deede vvholly of the Holy Ghosts enditing, being put to the Churches trial, are found, proued, and testified vvnto the vvorld to be such, and not made true, altered, or amended by the same. Vvithout vvwhich attestation of the Church, the holy scriptures in them selues vvwere alwaies true before: but not so known to be, to al Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustine *Cont. ep. fund. c. 5.* vvwhich troubleth the Heretikes so much. *I vvould not beleue the Gospel (saith he) vvnties the authoritie of the Church moued me.*

The Apostles
commissiō
general through
the vvorld, &
yet peculiar
to certaine
prouinces.

7. *To Peter of the circumssion.*] Vvve may not thinke, as the Heretikes deceitfully teach, that the charge of the Apostles vvvas so distincted, that none could preach or exercise iurisdiction but in those feueral places or tovvards those peoples or prouinces onely, vvwhere vvnto by Gods appointment or their owne lot or election, they vvwere specially designed: For, euery Apostle might by Christs commissiō (*Mat. 28. Goe, and teach al nations*) vse al spiritual functiō through the vvhole vvorld: yet for the more particular regard & care of prouinces, & for peace & order sake, some vvwere appointed to one countrie, & some to another: as, of the other Apostles, vvve see in the Ecclesiastical histories, and for S. Peter & S. Paul, it is plaine by this place & other, that to them as to the vvvo cheefe and most renoumed Apostles, the Church of al Nations vvvas giuen, as deuided into vvvo partes, that is, Iewes and Gentiles: the first and principal being S. Peters lot, that herein also he might resemble our Sauour, vvwho vvvas sent namely *"to the lost sheepe of Israel"*, and vvvas properly

Iewes and
Gentiles specially
committed to the
two principal
Apostles.
Neither Peter
only of the
Iewes, nor
Paul. Apostle
of the Gentiles
only.
Caluins foolish
reason that
Peter vvvas not
B. of Rome, &
his derogatio
from Peters
Apostleship.

"the Minister of the Circumssion": the second being S. Pauls, vvvhom Christ chose specially to preach to the Gentiles: Not so for al that, that either he vvvas limited to the Gentils onely, (vvwho the Actes of the Apostles report, in euery place, first to haue entered into the Synagogs & preached Christ to the Iewes, as he vvrote also to the Hebrues & euer had special regard & honour to the:) or Peter so bound to the Iewes only, that he could not meddle vvith the Gentiles: seeing he vvvas * the man chosen of God, by vvvhom the Gentils should first beleue, vvwho first baptized them, and first gaue order concerning them. Therefore the treacherie of Caluin is intolerable, that vvpon this distinction of the Apostles charge, vvould haue the simple suppose, that S. Peter could not be Kishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentiles, as a thing against Gods ordinance and the appointment betvvvene him and S. Paul: as though thereby the one had bound him self to the other, not to preach or meddle vvithin his fellowes compassse. And vvwhich is further most seditious, he exhortheth al men to keepe fast the foresaid compact, and rather to haue respect to S. Pauls Apostleship, then to S. Peters: as though the preaching, authoritie, and Apostleship of both vvwere not alike true, and al of one holy spirit, vvwhether they preached to Iewes or Gentiles, as both did preach vvnto both peoples, as is already proued, and at length, partly by the daily decay of the Iewish state and their incredulitie, and partly for that in Christianitie the distinction of Iew & Gentil ceased after a season: both vvwent to the cheefe citie of the Gentiles, and there founded the Church common to the Hebrues and al nations, Peter first, and Paul after vvward. And therefore Tertullian saith, *de prescrip. nu. 14.* *O happy Church, to vvvhich the Apostles poured out al doctrine vvith their bloud. Where Peter suffereth like to our Lordes passion, vvwhere Paul is*

*Mat. 19.
Ro. 15.*

*Act. 10. &
15. v. 7.
Calu. li. 4.
c. 6. nu. 15.
Instit.*

The Church
founded at
Rome by S.
Peter and S.
Paul.

corruined

overruled with labn (Baptist) death.

9. *Gaue the right handes of Iohannis.* There is and alwaies ought to be, a common fellowship and fraternitie of al Pastors and preachers of the Church. Into vvhich societie who so euer entereth not, but standeth in schisme and separation from Peter and the cheefe Apostolike Pastors, what pretence so euer he hath, or vvhensoe so euer he chalengeth authoritie, he is a wolve, and no true Pastor. Vvhich vnion and communion together was so necessarie euen in S. Paules case, that, notwithstanding his special calling of God, yet the Holy Ghost caused him to go vp to his elder Apostles, to be receiued into their fellowship or brotherhod. for it is to be noted, that S. Peter, James, and Iohn were not sent to S. Paul, to ioine vvith him or to be tried for their doctrine and calling, by him: but contrariwise he was sent to them at to the cheefe and knowen ordinarie Apostles. They therefore gaue Paul their handes, that is to say, tooke him into their societie, and not be them. And S. Hieroms rule concerning this, I haue found true to the vvorlde end, speaking of S. Peters successor: *He that gathereth not vvith thee, scattereth.* Ep. 52. And in another place for the same cause he calleth Rome, *missimum Communions portum*, the most safe and sure haue of communion or Societie. Ep. 16. c. 1. And vvheras the Heretikes by this also vvould proue that Peter had no preeminence aboue Paul being his fellow Apostle, it is ridiculous. As though al of one fellowship or brotherhod be alwaies equal, or as though there were not order and gouernement, superiouritie and inferioritie, in euery societie vvell appointed. And they might perceiue by this vvhole passage, that Peter was the special and in more singular sort, the Apostle of the Jewes, though James and Iohn were also: as S. Paul is also called in more singular sort the Apostle and doctor of the Gentiles then S. Barnabas, and yet they were both alike taken here into this societie, as they were both at once and alike segregated into this ministerie, and ordered together *Act. 11.* It is a poore reason then to say or thinke, S. Peter not to be aboue S. Barnabas neither, because of this societie and fellowship vnto vvich he was receiued together vvith S. Paul.

11. *Treiffled him.* Vvicked Porphyrie (as S. Hierom vvriteth) chargeth S. Paul of enuie and malepart boldnes, and S. Peter of error. *Proem. Comment. in Galat.* Euen so the like impious, soones of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greatest crimes in the vvorld, for, it is the proprietie of Heretikes and il men, to be glad to see the Saints reprehended and their faultes discouered, as vve may learne in the vvritings of S. Augustine against Faustus the Manichee, vvho gathered out al the actes of the holy Patriarches, that might seeme to the people to be vvorthy blanie. Vvho in the said holy Doctor defendeth at large against him, as both he, and before him S. Cyprian, finde here vpon this Apostles reprehension, much matter of praising both their vertues: S. Paules great zeale, and S. Peters vvonderful humilitie: that the one in the caule of God vvould not spare his superior, and that the other, in that excellent dignitie, vvould not take it in il part, nor by allegation of his Supremacie disdain or refuse to be controuerted by his iunior, vvich of the tivo they count the greater grace and more to be imitated. *For neither Peter (saith S. Cyprian) Whom our Lord choise the first and vpon vvhom he built the Church, vvhen Paul disputed vvith him of circumcision, challenged insolently or arrogantly tooke any thing to him self, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him.* ep. 71 ad Quintum. nu. 2. And S. Augustine ep. 19 c. 2 in fine. *That (saith he) vvich was done of Paul profanely by the libertie of charitie, the same Peter tooke in good part by holy and benigne godlines of humilitie, and so he gaue vnto posteritie a more rare and holy example, if at any time perhaps they did amys, to be content to be corrected of their iuniors, then Paul, for to be bold and confident: yea the inferiors to resist their betters for defending the truth of the Gospel, brotherly charitie alwaies preferred.* By vvich notable speeches of the Doctors vve may also see, how fruitfully the Heretikes argue herevpon, that S. Peter could not be Superior to S. Paul, being so reprehended of him: vvheras the Fathers make it an example to the Superiors, to beare vvith humilitie the correction or controulement euen of their inferiors. Namely by this example S. Augustine (*li. 2 de bapt. c. 1.*) excellently declarcth, that the B. Martyr S. Cyprian, vvho vvalked avry touching the rebaptizing of them that were christened of Heretikes, could not, nor vvould not haue been offended to be admonished & reformed in that point by his fellowes or inferiors, much lesse by a vvhole Council. *We haue learned, saith he, that Peter the Apostle, in vvhom the Primacie of the Apostles by excellent grace is so preminent, vvhen he did otherwise concerning circumcision then the truth required, was corrected of Paul the later Apostle. I thinke (vvithout any reproch vnto him) Cyprian the Bishop may be compared to Peter the Apostle. howbeit I ought rather to feare lest I be iniurious to Peter, for vvho knowest not that the principallitie of Apostleship is to be preferred before any dignitie of Bishop vvhatsoever? but if the grace of the Chaire or See differ, yet the glorie of the Martyr is one.* And vvho is so dull that can not see, that the inferior, though not by office and iurisdiction, yet by the law of brotherly loue and fraternal correction, may reprehend his superior? Did euer any man vvonder that a good Priest or any vertuous person should tell the Pope, or any other great Prelate or greatest Prince in earth, their faultes? Popes may be reprehended, and are iustly admonished of their faultes, and ought to take it in good part, and the inferior.

Al Catholike preachers and Pastors must communicate vvith Peter & his successors.

The heretikes ridiculous argument against Peters preeminence,

The heretikes maliciously derogate from S. Peter.

Paules reprehension of Peter, teacheth vs the zeale of the one, and humilitie of the other.

It proueth nothing against Peters superiouritie, that he was reprehended,

The superior may be reprehended or admonished of the inferior,

Heretikes reprehension of Catholike Bishops is rather railing.

3. Peters error vvas not in faith, but in conuersation or behaviour

& so they do and euer haue done, vvhenn it commeth of zeale & loue, as of S. Paul, Irenzus, Cyprian, Hierom, Augustine, Bernard: but of Simon Magus, Nouatus, Iulian, Wicleffe, Luther, Caluin, Beza, that do it of mallice, & raile no lesse at their vertues then their vices, of such (I say) Gods Prelates must not be taught nor corrected, though they must patiently take it, as our Sauour did the like reproches of the malicious Iewes, and as Dauid did the malediction of Semei. 2 Reg. 16.
11. Reprehensible.] The Heretikes hereof againe inferre, that Peter then did erre in faith, and therefore the Popes may faile therein also. To vvhich vve answer, that howsoever other Popes may erre in their priuate teachings or vvritings, vvhetherof vve haue treated before in the Annotation vpon these vvordes, *That thy faith faile*: nor it is certaine that S. Peter did not here faile in faith, nor *Lut. 22.* erre in doctrine or knowledg. for it vvas *conuersationis non predicationis visum*, as Tertullian saith. 32. *de prescript. nu. 7.* It vvas a default in conuersation, life, or regiment, Which may be committed of any man, be he neuer so holy, and not in doctrine. S. Auguline and vvhosoeuer make most of it, thinke no otherwise of it. But S. Hierom and * many other holy fathers deeme it to haue been no fault at all, nor any other thing then S. Paul him self did vpon the like occasion: & that this vvhole comba vvas a set thing agreed vpon betwene them. It is a schoole point much debated betwixt S. Hierom and S. Augustine *ep. 9. 11. 19. apud August.* * See S. Chrysost. Theophyl. &c.

CHAP. III.

By their owne conuersion at the first, 6 and by the example of Abraham, and promise made to him, he sheweth that the way to obtaine the benediction, is to seeke vnto God by faith in Christ. 10 Seing also that the Lawv curseth euery one that hath not euermore kept the Lawv. 13 And, that the Lawv vvas not giuen to alter Gods testamēt, 19 but to conuince the Iewes of sinne, 23 and so to be their pedagogue or leader vnto Christ, 25 and then to cease.

For any people or person to forsake the faith of their first Apostles & Conuersion, at the voice of a few nouellaries, seemeth to wise men a very bewitching & senseles brutishnes. Such is the case of our poore coetric, Germanie, and others.

This faith whereby Abraham was iustified, and his children the Gentils beleueing in Christ, implicth al Christian vertues, of which the first is faith, the ground & foundation of al the rest, and therefore here and els where often named of the Apostle.



Senseles Galatians, vvhich haue bevvitched you, not to obey the truth, before vvhose eies Iesus Christ vvas proscribed, being crucified among you? † This only I vould learne 2 of you, By the vvorkes of the Lawv, did you receiue the Spirit, or by the hearing of the faith? † Are you 3 so foolish, that vvhereas you began vvith the Spirit, now you vvill be consummate vvith the fleshe? † Haue you suffered so 4 great things vvithout cause? if yet vvithout cause. † He 5 therefore that giueth you the Spirit, and vvorketh miracles among you: by the vvorkes of the Lawv, or by the hearing of the faith doeth he it? † As, Abraham beleued God, and it was repun- 6 ded to him vnto iustice.

† Know ye therefore that they that are of faith, the same are 7 the children of Abraham. † And the Scripture foreseeing 8 that God iustifieth the Gentils by faith, he vvied vnto Abraham before, *That in thee shal al nations be blessed.* Therefore they 9 that are of faith, shal be blessed vvith the faithful Abraham. † For vvhosoeuer are of the vvorkes of the Lawv, are vnder 10 curse. For it is vvritten: *Cursed be euery one that abideth not in al things that be vvritten in the booke of the Lawv, so doe them.* † But that in the 11 Lawv no man is iustified vvith God, it is manifest, because
the

Gen. 19;
6. Ro. 4.
3.

Gen. 12;
3.

Deu. 17,
26.

- Abac. 2.* 12 *The iust^u liueth by faith.* † But the Law is not by faith: but, *He that*
Ro. 1. 13 *doeth those things, shall liue in them.* † Christ hath redeemed vs from
Leu. 18. the curse of the Law, being made a curse for vs (because it is
Deu. 21. 14 *vvritten, Cursed is euery one that hangeeth on a tree)* † that on the Gen-
 tiles the blessing of Abraham might be made in Christ I E-
 s vs : that vve may receiue the promise of the Spirit by
 faith.
 15 † Brethren (I speake according to man) yet a mans testa-
 mēt being confirmed no man despiseth, or further disposeth.
Gen. 22, 16 † To Abraham vvere the promises said, and to his seed. He
 18. faith not, *And so seedes*, as in many: but as in one, *And so thy seede*,
 17 vvhich is Christ. † And this I say, the testament being con-
 firmed of God, the Law vvhich vvas made after foure hun-
 dred and thirtie yeres, maketh not void to frustrate the pro-
 18 mise. † For if the inheritance be of the Law, now nor of
 19 promise. But God gaue it to Abraham by promise. † Vvhy
 vvas the Law then? It vvas put for transgressions, vntil the
 20 seede came to vvhom he had promised: ordeined by Angels
 21 in the hand of a mediator. † And a mediator is not of one:
 but God is one. † Vvas the Law then against the promises
 of God? God forbid. For if there had been a Law giuen that
 could iustifie, vndoubtedly iustice should be of the Law.
Ro. 3. 9. 22 † But the Scripture* hath concluded al things vnder sinne:
 11, 32. that the promise by the faith of I E s vs Christ might be gi-
 23 uen to them that beleue. † † But before the faith came,
 vnder the Law we vvere kept shut vp, vnto that faith which
 24 vvas to be revealed. † Therefore the Law vvas our Peda-
 25 gogue in Christ: that vve may be iustified by faith. † But vvhē
 26 the faith came, now vve are not vnder a pædagog. † For
 you are al the children of God by faith in Christ I E s vs.
 27 † For as many of you as are baptized in Christ, haue put
 28 on Christ. † There is not Ieue nor Greeke, there is not
 bond nor free, there is not male nor femal. For al you are one
 29 in Christ I E s vs. † And if you be Christs, then are you
 the seede of Abraham, heires according to promise.

The Epistle
vpō the 13 Sū-
day after Pen-
tecost.

A N N O T A T I O N S

C H A P. III.

10, *Cursed be.* By this place the Heretikes vvould proue that no man is iust truly before God, al being guiltie of damnation and Gods curse, because they keepe not euery iote of the Law. Notwithstan-
 Vvhere in deede the Apostle meaneth not such as offend venially (as it is plaine by the place of sinnes, men
 Deuteronomie

are truly iust,
and may keepe
the cōmaun-
dements.

Deuteronomie vvhence he reciteth this text) but onely such as commit great and damnable crimes, and so by greuous and mortal transgressions vvholy breake Gods precepts, and thereby incur the curse of the Law, from vvhich the said Law could not deliuer them of it self, nor by any other meanes, but by the faith and grace of CHRIST IESVS.

Not only
faith.

11. *Liueh by faith.*] It is neither the Heretikes special presumption and confidence, nor the faith of Diuels, nor faith vvitout vvorke which is dead in it self as S. James saith, that can giue life to the iust. for that vvhich is dead, can not be the cause of life, but it is the Catholike faith, as S. Augustine vviteth, vvhich vvorkeh by charitie (according to the Apostles owne explication of this vvhole passage) by vvhich the iust liueh. *Li. 1. c. 1. cont. dum ep. Pelag.* See the Annotation vpon the same vvordes. *Rom. 1.*

Baptisme gi-
ueth grace and
iustification,
not faith only.

27. *Haue put on Christ.*] Here the Aduersaries might haue seen, if they vvere not blinded by contentious striuing against Gods Church, that vvhē Iustification is attributed to faith vvitout mention of good vvordes or other Christian vvirtues & Sacraments, it is not meant to exclude any of the same from the vvorking of iustice or saluation. for here vve learne that by the Sacrament of Baptisme also vve put on Christ, vvhich is to put on faith, hope, charitie, and al Christian iustice. By the same vve proue also that the Sacraments of the new law giue grace, for that the receiuers thereof put on Christ. And the Aduersaries euasion, that it is faith vvhich vvorkeh in the Sacrament, and not the Sacrament it self, is plainly false: Baptisme giuing grace and faith it self to the infant that had none before.

CHAP. III.

That the Law was fit for the time of nonnage: but being now come to full age, to desire such seruitude is absurd, specially for Gentils. 12 And that he vvriteth this not of any displeasure, but to tel them the truth, remembering how passingly they honoured him vvhen he was present, and exhorting them therefore not to barken to the false Apostles in his absence. 21 By the allegorie also of Abrahams two sonnes, shewing, that the children of the lewys Synagogue shal not inherite, but vve vvho are the children of the free vvoman: that is, of the Cath. Church of Christ.

The Epistle
vpon Twelfth
eue.



∴ That is, the rudiments of religiō, wherein the carnal Iewes vvere trained vp: or the corporal creatures, wherein their manifold sacrifices, sacraments, and rites did consist.

ND I say, as long as the heire is a litle 1
one, he differeth nothing from a seruant,
although he be lord of al, † but is vnder 2
tutors and gouernours vntil the time li-
mited of the father: † so vve also, vvhē 3
vve vvēre litle ones, vvēreⁿ seruing vnder
the ∴ elemētes of the vvorld. † But vvhē 4
the fulnes of time came, God sent his sonne made of a vvō-
man, made vnder the Law: † that he might redeeme them ∴
that vvēre vnder the Law, that vve might receiue the adop-
tion of sonnes. † And because you are sonnes, * God hath 6
sent the Spirit of his sonne into your hartes crying: Abba,
Father. † Therefore now he is not a seruant, but a sonne. And 7
if a sonne, an heire also by God. † But then in deede not 8
knowing God, you serued them that by nature are not Gods.
† But now vvhē you haue knovven God, or rather are 9
knovven of God: how vvē turne you againe to theⁿ vvēake &
poore elements, vvhich you vvil serue againe? † You ob- 10
serue daies, and moneths, and times, and yerēs. † I feare you, 11
left

Rō. 8. 15.

- 12 left perhaps I haue laboured in vaine among you. † Be ye as
 13 I, because I also am as you: brethren, I beseeche you, you
 14 haue hurt me nothing. † And you know that by infirmities
 14 of the flesh I euangelized to you heretofore: † and your
 temptation in my flesh you despised not, neither reiected, but
 as an Angel of God you received me, as Christ I es vs.
 15 † Vvhere is then your blessednes? for I giue you testimonie
 that if it could be done, you vvould haue plucked out your
 16 eies and haue giuen them to me. † Am I then become your
 17 enemy, telling you the truth? † They emulate you not vvell:
 but they vvould exclude you, that you might emulate them.
 18 † But do you emulate the good in good alvvayes: and not
 only vvhen I am present vvith you.
 19 † My litle children, vvhom I trauail vvithal againe, vvntil
 20 Christ be formed in you. † And I vvould be vvith you now
 and chaunge my voice: because I am confounded in you.
 21 † Tel me you that vvill be vvnder the Law, haue you not read
 22 the Law? † For it is vvritten that * Abraham had two
 23 sonnes: one of the bond-vvoman, and one of the free-vvoman.
 24 † But he that of the bond-vvoman, vvvas borne according
 to the flesh: and he that of the free-vvoman, by the
 24 promise. † vvhich things are said "by an allegorie. For these
 are the two testaments. The one from mount Sina, gendring
 25 vvnto bondage: vvwhich is Agar, († for Sina is a mountaine
 in Arabia,^c vvwhich hath affinitie to that vvwhich now is Hieru-
 26 rusalem) and serueth vvith her children. † But that Hieru-
 27 rusalem vvwhich is aboue, is free: vvwhich is our mother. † For it
 is vvritten: *Reioyce thou barren, that bearest not: breake forth and crye, that*
trauailest not: because many are the children of the desolate, more then of her that
hath a husband. † But * we brethren, according to Isaac, are the
 28 children of promise. † But as then he that vvvas borne according
 to the flesh, persecuted him that vvvas after the spirit:
 29 so now also. † But vvhat saith the Scripture? *Cast out the bond-*
vwoman and her sonne. for the sonne of the bond-vvoman shal not be heire vvith
 30 *the sonne of the free-vvoman.* † Therefore brethren vve are not the
 children of the bond-vvoman, but of the free: by the "freedom
 vvhere vvith Christ hath made vs free. -†

So ought al
 Catholike peo-
 ple receiue
 their teachers
 in religion,
 vvith al due
 respect, & re-
 uerence.

The Epistle
 vpon the 4
 Sunday in Lent.

This mutual
 persecution, is
 a figure also
 of the Church
 justly perse-
 cutting Here-
 tiques, & con-
 trariwise of
 Heretiques
 (vvhich be the
 childre of the
 bondvwoman)
 vniustly per-
 secuting the
 Catholike
 Church. Aug.
 ep. 48.

ss ANNOT.

Gen. 16,
 15, 21, 2.

Gen. 21,
 10.

Es. 54, 1.

Ro. 9, 8.

Gen. 21,
 10.

ANNOTATIONS CHAP. III.

External worship of God by use of creatures, necessary: & how the Heathen, Jewes, & Christians differ in the same. The use of external elements in the Sacraments.

Our Sacraments fevv & easie in respect of the Iewes.

S. Augustine falsely alleaged of the Heretikes for two Sacraments only.

The other Sacraments proved out of S. Augustine.

S. Augustine falsely alleaged against the ceremonies of the Church.

1. *Seruing.*] There can be no external worship of God nor association of men in religion, either true or false, without the use of corporal things or elements. The Heathen so used the creatures of elements that they served them as their gods. The Iewes, of whom the Apostle here speaketh, served not the creatures themselves which they occupied in their ceremonies, but they served the only true God vnder the elements: that is to say, being scrupulously clogged, yoked, kept occupied and in awe, with innumerable fleshly, grosse, and combersome offices about creatures. The Christians neither serve elements; as the one, nor be kept in servile thralldom thereby, as the other: but occupy only a few exceeding easie, swift, seemely, and significant, for an agreeable exercise both of body and minde. Vvhereof S. Augustine saith thus, li. 3. c. 9 de doct. Christ. *Some serve for many, most easie to be done, most honorable for signification, and most cleane and pure for to be observed and kept, hath our Lord him self and the Apostolical discipline delivered.* And li. de ver. relig. c. 17. *Of the wisdom of God it self man's nature being taken, whereby we were called into libertie, a few Sacraments most holow were appointed and instituted, which might containe the societie of Christian people, that is, of the free multitude under one God.* And againe, cont. Faust. li. 19. c. 13. *The Sacraments are changed, they are made easier, swifter, holowmer, happier.* the same he hath in the 118 epistle c. 1. and many other places besides. By which you may see, it is not all one to use elements, visible Sacraments or ceremonies, and to serve them as the Pagans do, or to serve vnder them as the Iewes did, vvherevvhich the Heretikes talumniously charge the Christians. And as touching the small number, facilitie, efficacie, and signification, vvherein the said holy father putteth the special difference: vvho seeth not that for so many busie sacrifices, we have but one: for Sacraments vve have infinite, but seven: al so easie, so full of grace, so significant, as can be possible, as of euery one in their severall places is proud?

Here, let the good Readers take heede of a double deceite used by the Aduersaries about S. Augustines places alleaged. first, in that they say he made but two Sacraments, which is vntrue. for, although treating of the difference betwene the Ievish Sacraments and ours, he namely giueth example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no vvord nor signe at all that there should be no moe. but contrariwise in the foresaid epistle 118 he insinuateth, that besides those two, there be other of the same sort in the Scriptures. ep. 118. c. 1. *Yea, with water and bread, which be the elements of the two foresaid Sacraments, he expressly nameth oile also (li. 2 cont. lit. Petil. c. 104.) the element or matter of the Sacrament of Confirmation: Which in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the Sacrament of Orders li. 1 de bapt. c. 1. and also of Matrimonic li. de bono coniug. c. 24. of Penance likewise, he speaketh as of Baptisme, which he calleth Reconciliation, li. 1 de adul. coniug. c. 28. Lastly, by the booke de visitatione infirmorum in S. Augustine, li. 1. c. 4. by Prosper de traditionibus p. 2. c. 29. S. Innocentius ad Eugubinum ro. 1. Conc. ep. ad Eugub. c. 8. S. Cyril li. 2 in Leuiticum, and S. Chrysostom li. 3 de Sacerdotio, Extreme unction is proved to be a Sacrament. It is false then that the Heretikes affirme of S. Augustine, by vvwhose doctrine it is plaine, that though the elements or Sacraments of the new law be but few and very few in comparison of those in the old law, yet there be no fewer then seven specified by him. Vvchich number of seven the holy Councils of Florence and Trent do expressly define to haue been instituted by Christ, against these late Heretikes. See more of these Sacraments in their places. Aq. 8. 1 Tim. 4. 10. 20. 12. 5. Ephes. 5.*

The other forgerie of the Aduersaries concerning the elements or ceremonies, is, that S. Augustine (ep. 119. c. 19.) should affirme, that the Church and Christian people in his daies (vvherevpon they inferre that it is so much more now) were so laden vvith obseruation of vnprofitable ceremonies, that they were in as great seruilitie and subiection to such things as the Iewes. He saith so in deede of some particular presumptions, inuentions, and vsages of certaine persons, as that some made it a heinous matter to touch the ground vvith their bare feete vvithin their owne oadous, and such like vanities. Whereby some simple folkes might be infected, vvchich this holy Doctor specially disliked, and vvisheth such things (as they may, vvithout scandal) to be taken avay. But that he vvrote or meant so of any ceremonie that the Church useth, either appointed by Scripture, or Council, or custom of the Catholike Church, him self denieth it in expresse termes in the same place, and in sundrie other: vvwhere he alloweth al the holy ceremonies done in the ministration of the Sacraments and els vvhere. Vvhereby it is cleere, that the Churches most comely orders and significant rites pertaine not to the yoke of the old law, much lesse to the superstition of Gentilitie, as Heretikes affirme: but to the sweete yoke of Christ and light burden of his law, to order, decencie, and instruction of the faithful, in a libertie, loue, faith, grace, and spirit.

9. *Vvake and poore.*] Vvwhether he meane of the creatures vvchich the Gentils served (as it may seeme by the vvordes before of serving strange gods) so the elements were most

* Aug. ser. 215 de resp. & de resist. ind. Cast. conuersion.

most base and beggerly: or of the Iudaical ceremonies and sacraments (as most expound it) euen so also their elements were weake and poore in them selues, not gluing life, saluation, and remission of finnes, nor being instruments or vessels of grace, as the 7 Sacraments of the new Iauv be.

10. *Tou obserue daies.*] That which S. Paul speaketh against the Idololatrall obseruation of daies, moneths, and times, dedicated by the Heathen to their false goddes, and to wicked men or spirits, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitious differences of daies, fatal, fortunate, or dismol, and other obseruations of times for good lucke or ill lucke in mans adions, gathered either by particular sanctie, or popular obseruation, or curious and vnlawfull artes, or (lastly) of the Iudaical festiuities that were then ended and abrogated, vnto which norwithstandinge certaine Christian Iewes would haue reduced the Galatians against the Apostles doctrine: al that (I say) do the Heretikes of our time falsely and deceitfully interpret against the Christian holidayes and the sanctification and necessaie keeping of the same. Which is not only contrarie to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles & the vvhole Church. *Aug. cont. Adimā. c. 16. Ep. 118. c. 7. Hiero. in hunc locum.* In the Apocalypse c. 1. there is plaine mention of the Sunday, that is, our Lordes day (*Dominicus dies*) vnto which the Iewes Sabbath was altered, their Pasche into our Easter, their Pētecost into our Whitsontide: which were ordained & obserued of the Apostles them selues. And the antiquitie of the feastes of Christs Natiuitie, Epiphantie, & Ascension is such, that they can be referred to no other origine but the Apostles institution: vvhich (as S. Clement testifieth *li. 1. const. Apost. c. 19.*) gaue order for celebrating their fellow Apostles, S. Steuens, and other Martyrs daies after their death: and much more no doubt did they giue order for Christs festiuities. According to vvhich, the Church hath kept not only his, but S. Steuens and the B. Innocents, euen on the same daies they be now solemnely kept, & his B. mothers, and other Saints, (as the Adversaries them selues confesse) aboue 1300 yeres, as appeareth in the barbarous combates betwene Vvesphalus the Lutheran, & Caluini, and by the writtings beewixt the Puritans and Protestants.

For vvhich purpose, see also how the holiday of S. Polycarpe is in *Eusebius li. 4. c. 14.* of the Assumption of our Ladie or her dormition in S. Athanasius, S. Augustine, S. Hierom, S. Damasc. & both of that feast and of her Natiuitie in S. Bernard, vvhich professeth he received them of the Church, & that they ought to be most solemnly kept. *ep. 174.* Vvherein we can not but wonder at the new Church of England, that (though against the pure Calvinistes vveal and doctrine) keepe other Saints and Apostles daies of their death, and yet haue abolished this special feast of our Ladies departure, vvhich they might keepe, though they beleued not her Assumption in body (vvhich of yet S. Denys giueth so great testimony) being assured she is departed at the least: except they either hate her, or thinke her worthy of lesse remembrance then any other Saint, her self prophesying the contrarie of al Catholike generations, that they should blesse her. And in dede the Assumption is her proper day, as also the feast of her Natiuitie: the other of the Purification and the Annunciation, vvhich they keepe in England, being not so peculiar to her, but belonging rather to Christs Presentation in the Temple, and his Conception. To conclude, we may see in S. Cyprian *ep. 34.* Origen *ho. 3. in diuersi. Tertullian de cor. mil. S. Gregorie Nazianzen de amore pauperum*, the Council of Gangres, yea and in the council of Nice it self giuing order for Easter and the certaine celebrating thereof, that Christian Festiuities be holy, auncient, and to be obserued on prescript daies and times, and that this is not Iudaical obseruation of daies, as Aërius taught, for vvhich he was condemned of Heretic, as S. Epiphanius witnesseth. But of holidayes S. Augustine sheweth both the reason and his liking, in these memorable vvordes: I list for the leastes belonging to our Lord, and thus: *We dedicate and consecrate the memorie of Gods benefites vvith solemnities, feastes, and certaine appointed daies, lest by tract of times there might creepe in ingrateful and vnkinde obliuion.* Of the festiuities of Martyrs thus: *Christian people celebrate the memorie of Martyrs vvith religious solemnities, both to moue them selues to imitation of them, and al as they may be partakers of their merites, and behelpen vvith their prayers.* *Cons. Faust. l. 20 c. 21.* And of al Saints daies, thus: *Keepe ye and celebrate vvith sobrietie the Natiuities of Saints, that we may imitate them vvich haue gone before vs, and they may reioyce of vs vvich pray for vs.* *In pl. 88. Conc. 2. in fine.*

And as is said of prescript daies of feastes, so he like is to be said of fastes, vvhich els vvhere we haue shewed to be of the Apostles ordinance. And so also of the Ecclesiastical diuision of the yere into Aduent, Septuagesime, &c. the weeke into so many 1erres, the day into Houres of prayers, as the Prime, the Third, the Sixth, the None &c. Vvhichof see S. Cyprian, vvhich deriueth these things by the Scriptures from the Apostles also, and counteth these things which the wicked Heretikes reprove, to be full of myserie. I like vnto this also is it, that the holy Scriptures were so disposed of, and deuised, that certaine preces (as is alwaies obserued and practised vntil this day) should be read at one time, and others at other times and seasons, through out the yere, according to the diuersitie of our 1erles actions and benefices, or the Saints stories then recorded. Vvhich the Puritane Calvinistes also condemne of superstition, desiring to bring in hellish horroir and al disorder. See conc. Carthag. 3. c. 47. & pag. 288 of this booke.

The Heathenish and Iudaical obseruation of daies heretically compared vvith the Christian obseruation of festiuities and holy daies &c.

Sunday, Easter, Whitsontide.

The festiuities of Christ.

Other holidayes of Saints.

Festiuities of our B. Ladie.

See S. Grego. li. 7. ep. 29. of Martyrs feasts al the yere, and Masses in the same.

S. Augustines vvordes of Festiuities and holy daies.

Prescript fasting daies, Canonical houres.

Reading of the Scriptures according to the time of the yere.

Orig ho. 3. in diuersi.

Aug. ep. 18. et Ser. de Sāth. Fulgent. Leo.

* See the Annotation. Ad. 1. v. 14.

ep. ad Timotheū. Luc. 1. v. 48.

Cōs. Gāg. c. 120

Epiph. Mar. 75.

Aug. de Ciuit. Dei li. 10. c. 16.

* Hilar. proleg. in plan. explan. Epiph. bar. 75. & in fine. li. 3. cont. her. * Cypri. de orat. De. mu. 15.

The Scriptures haue an allegorical sense beside the literal.

10. By an allegorie. Here we learne that the holy Scriptures haue beside the literal sense, a deeper spiritual and more principal meaning: which is not only to be taken of the holy wordes, but of the very factes and persons reported: both the speeches and the actions being significantiue ouer and aboue the letter. Vvhich pregnancie of manifold senses if S. Paul had not signified him self in certaine places, the Heretikes had bene lesse wricked and presumptuous in condemning the holy fathers allegorical expositions almost vvholy: who now shew them selues to be mere bruiit h and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures, vvhich our holy fathers the Doctors of Gods Church saue.

True Christian libertie.

11. Freedom. He meaneth the libertie and discharge from the old ceremonies, sacraments, and the vvhole bondage of the Law, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to do what euery man list, or to be vnder no obedience of spiritual or temporal lawes and goners: not a licence neuer to pray, fast, keepe holyday, or vworkday, but vvhien and how it seemeth best to euery mans phantasie. Such a dissolute licentious state is farre from the true libertie vvhich Christ purchased for vs.

CH A P. V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision. 11. and testifieth, that they are called to libertie. But yet lest any misconster Christian libertie, he telleth them that they shal not inherite the kingdom, vnles they abstaine from the vworkes of the flesh, vvhich are al mortal finnes: and do the fruitfull vworkes of the Spirit, fulfilling al the commaundments of the Law by Charitie.



T A N D, and be not holden in againe 1
vwith the yoke of seruitude. † Behold 2
I Paul tel you that if you be circumci-
sed, Christ shal profite you nothing.
† And I testifie againe to euery man 3
circumciding him self, that he is a det-
ter to doe the vvhole Law. † You are 4
euacuated from Christ, that are iustifi-
ed in the Law: you are fallē from grace. † For we in spirit, by 5
faith, expect the hope of iustice. † For in Christ I es vs* nei- 6
ther circumcision auaieth ought, nor prepuce: but "faith
that vworketh by charitie. † You ranne vvel, vvhich hath hin- 7
dered you not to obey the truth? † The perswasion is not of 8
him that calleth you. * † A litle leauen corrupteth the vvhole 9
passe. † I haue confidence in you in our Lord: that you vvil
be of no other minde: but he that troubleth you, shal beare 10
the iudgement, vvhosoever he be. † And as for me, brethren, 11
if as yet I preach circumcision, vvhich doe I yet suffer perse-
cution? then is the scandal of the crosse euacuated. † I Would 12
they vvere also cut of that trouble you.

† For you, brethren, are called into libertie: only make not 13
this* libertie an occasion to the flesh, but by charitie serue

one

Gal. 6,
15:

1 Cor. 5,
6.

1 CH. 19,
18.

- 14 one an other. † For al the Lavv is fulfilled in one vvord: The Epistle
15 *Thou shalt love thy neighbour as thy self.* † But if you bite and cate vpō the 14 Sū-
one an other: take heede you be not consumed one of an day after Pen-
16 other. † And I say, vvalke in the spirit, and the lustes of the tecost.
17 flesh you shal not accomplish. † For the flesh lusteth against ¹¹ Here men
the spirit: and the spirit against the flesh. for these are aduer think (saith
saries, one to an other: ¹² that not vvhat things soeuer^a you the Apostle
18 vvil, these you doe. † But if you be ledde by the spirit, you are denieth that
not vnder the Lavv. vve haue free
19 † And the vvorkes of the flesh be manifest, vvwhich are libertie of
20 fornication, vncleannes, impudicitie, lecherie, † seruing of vvil, not vnder-
Idols, vvitch-craftes, enmities, cōtentions, emulations, angers, standing that
21 bravvles, dissensions, sectes, † enuies, murders, ebrieties, com this is said to
messations, and such like. vvwhich I foretel you, as I haue fore them, if they
22 teine the kingdom of God. † But the fruite of the Spirit is, vvil not hold
Charitie, ioy, peace, patience, benignitie, goodnes, longani fast the grace
23 mitie, † mildnes, faith, modestie, cōtinencie, chastitie. Against of faith con-
24 such there is no lavv. † And they that be Christs, haue cru ceined, by
25 cified their flesh vvith the vices and concupiscences. ¹³ † If vvich only
26 vve liue in the spirit, in the spirit also let vs vvalke. † Let vs they cā vvalke
not be made desirous of vaine glorie, prouoking one an o in the spirit, &
ther, enuying one an other. not accōplish
the concupis-
ces of the
flesh. in 2. 5.
Gal.
c S. Augustine
sheweth here-
by that not
only infideli-
tie is a damna-
ble sinne.
b The Epistle
vpō the 15 Sū-
day after Pen-
tecost.

A N N O T A T I O N S

CHAP. V.

a. Faith.] This is the faith vvorking by charitie, vvwhich S. Paul meaneth els vvhere, vvhen he saith that faith doth iustifie. And note vvell that by these termes circumcission & prepuce not avail- able to iustification, it is plaine that in other places he meaneth the vvorkes of Circumcission and Prepuce (that is, of the Iewes and the Gentils) vvithout faith, vvwhich avails not, but faith vvor- king by charitie: as vvho should say, faith and good vvorkes, not vvorkes vvithout faith.

Againe note here, that if the Protestants vvho pretend conference of places to be the best or only vvay to explicate hard speeches of the holy Scriptures, had folovved but their ovvne rule, this one text vvould haue interpreted & cleared vnto them al other vvhereby iustice and saluation might seeme to be attributed to faith alone: the Apostle here so expressly setting downe, the faith vvwhich he commendeth so much before, not to be alone, but vvith charitie: not to be idle, but to be vvorking by Charitie: as S. Augustine noteth. *de fid. & op. 2. 14.* Further the good Reader must obserue, that vvhereas the Protestants some of them confesse, that Charitie and good vvorkes be ioyned and requisite also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good vvorkes are no part of our iustice or any cause of iustification, but as frutes and effectes of faith onely, vvwhich they say doth all, yea though the other be present: this false glose also is reproued evidently by this place, vvwhich teacheth vs cleane contrarie: to vvite, that faith hath her vvhole actiuitie and operation toward iustice and saluation, of charitie, and not contrarievvise: vvithout vvwhich it can not haue any act meritorious or agreeable to God for our sal- uation, for vvwhich cause S. Augustine saith, *li. 13 de Trin. c. 18. Fidem non facit vtilem nisi elaritas. nothing maketh faith profitable but charitie.* But the Heretikes answer, that vvhere the Apostle saith,

Iustificatio by
faith onely,
disproued by
conference of
Scriptures.

Howv the Pro-
testants admit
charitie and
good vvorkes
to iustificatio.

Charitie is
more princi-
pal then faith
in iustificatio.

§ 11) faith

faith *worketh by charitie*, he maketh charitie to be the instrument only of faith in yvel working, and therefore the inferior cause at the least. but this also is easily refuted by the Apostles plaine testimonie, affirming that charitie is * the greater vertue, & that if a man had al faith and lacked charitie, he were worth nothing. And againe, * that Charitie is the perfection and accomplishment of the Law (as faith is not) which can not agree to the instrumental or inferior cause. And therefore when it is said that faith *worketh by charitie*, it is not as by an instrument, but as the body *worketh by the soul*, the matter by the forme, without which they haue no actiuite. Vvherevpon the Schooles call Charitie, the forme or life of faith, that is to say, the force, actiuite, & operative qualitie thereof, in respect of merite and iustice. Vvhich S. James doth plainly insinuate, when he maketh faith without Charitie, to be as a dead corps without soul or life, and therefore without profitable operation. c. 2. v. 26.

How faith
worketh by
charitie.

True libertie,
not carnal and
fleshly.

12. *Libertie an occasion.* They abuse the libertie of the Gospel to the advantage of their flesh, that vnder pretense thereof, shake off their obedience to the lawes of man, to the decrees of the Church and Councils, that wil liue and beleue as they list, and not be taught by their Superiours, but fornicate with euery Sect-maister that teacheth pleasant & licentious things: and al this vnder pretence of spirit, libertie, and freedom of the Gospel. Such must learne that al heresies, schismes, and rebellions against the Church and their lawfull Prelates, be counted here among the *workes of the flesh*. See S. Augustine *de fid. & op.* c. 24. 25.

Cor. 13.
Rom. 13.
1 Tim. 1.

CHAP. VI.

If any do sinne, therest that do the workes of the Holy Ghost, must not therefore take pride in them selues, but rather make humilitie of it, partly by fearing their owne fall, partly by looking straitly to their owne workes. 6 He exhorteth earnestly to good workes, assuring them that they shal reape none other then here they sow. 11 With his owne hand he writeth, telling them, the true cause why those false Apostles preach circumcision, to be only to please the Iewes: 17 and a plaine argument that he preacheth is not, to be thus, that he is persecuted of the Iewes.



RETHREN, and if a man be pre-occupied in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine owne self, lest thou also be tempted. † Beare ye one an others burdens: & so you shal fulfil the law of Christ. † For if any man esteeme him self to be something, whereas he is nothing, he seduceth him self. † But let every one proue his owne worke, & so in him self only shal he haue the glorie, and not in an other. † For euery one shal beare his owne burden. † And let * him that is catechized in the word, communicate to him that catechizeth him, in al his goods. † Be not deceiued, God is not mocked. † For what things a mā shal sow, those also shal he reape. For he that soweth in his flesh, of the flesh also shal reape corruptiō. but he that soweth in the spirit, of the spirit shal reape life euerlasting. † And * doing good, let vs not faile. For in due time vve shal reape not

∴ The Workes
of mercie be
the seede of
life euerlast-
ing, and the
proper cause
thereof, and
not faith on-
ly.

1. Cor. 13.
7.

2. The
3. 13.

- 10 not failing. † Therefore vvholes vve haue time, let vs vvorke
 good to al, but ^b especially to the domesticals of the faith. b The Epistle
for S. Francis,
Octob. 4.
- 11 † See vvith vvhat maner of letters I haue vvritten to you
- 12 vvith mine ovvne hand. † Vvhofoeuer vvil please in the
 fiesh, they force you to be circumcised, only that they may
- 13 not suffer the persecution of the crosse of Christ. † For nei-
 ther they that are circumcised, do keepe the Lavv: but they
 vvil haue you to be circumcised, that they may glorie in your
 fiesh. † ^b But ^c God forbid that I should glorie, sauing in the
 crosse of our Lord I E S V S Christ: by vvhom the vvorld is
 crucified to me, and I to the vvorld. † For in Christ I E S V S
 neither circumcision auaieth ought, nor prepuce, but ^a a nev
 creature. † And vvhofoeuer shal solov v this rule, peace vpō
 them, and mercie, and vpon the Israēl of God. † From hence-
 forth let no man be troublesome to me. for I beare the mar-
 kes of our Lord I E S V S in my body. The grace of our Lord
 I E S V S Christ be vvith your spirit brethren. Amen. †

A N N O T A T I O N S
C H A P. V I.

6. *Communicate*.] The great duty & respect that vve ought to haue to such as preach or teach vs the Cath. faith. and not in regard onely of their paines taken vvith vs, and vvell-deferuing of vs by their doctrine: but that vve may be partakers of their merites, vve ought specially to do good to such, or (as the Apollle speaketh) communicate vvith them in al our temporal goods, that vve may be partakers of their spiritual. See S. Augustine li. 2. *Euang. quest. q. 8.*

10. *Especially*.] In giuing almes, though vve may do vvell in helping al that are in necessitie, as farre as vve can, yet vve are more bound to succour Christians, then Iewes or Infidels: and Catho-likes, then Heretikes. See S. Hieron q. 1. *ad Hedibiam.*

11. *A nev creature*.] Note vvell that the Apollle calleth that here a nev creature, vvich in the last chapter he termed, *faith vvorking by charitie*, &c. (1 Cor. 7, 19) *the obseruation of the cōmmandemēt of God*. Vvhereby vve may learne that vnder the name of faith is contained the vvhole reformation of our soules and our nev creation in good vvorkes, and also that Christian iustice is a very qualitie, condition and state of vertue and grace resident in vs, and not a phantastical apprehension of Christes iustice only imputed to vs. Lastly, that the faith vvich iustifieth, joynd vvith the other vertues, is properly the formal cause, and not the efficient or instrumental cause of iustification. that is to say, these vertues put together, being the effect of Gods grace, be our nev creature and our iustice in Christ.

Duty to our
spiritual tea-
chers.

In almes whom
to preferre.

Iustice an in-
herent quali-
tie in vs.

Faith vvith the
other vertues
is the formal
cause of iusti-
fication.

T H E





✿ THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE EPHESIANS.



F S. Pauls first coming to Ephesus, and short abode there, we reade *Act. 18.* And immediatly *Act. 19.* of his returning thither according to his promise. vvhhat time he abode there three moneths, speaking to the Iewes in the Synagogue. *Act. 19. v. 8.* and aftervvard apart from them (because they vvvere obstinate) tvvoyeres in a certaine schoole, so that al that dwelt in Asia, heard the vvord of our Lord, Iewes and Gentiles. *Act. 19. v. 10.* The vvhole time himself calleth three yeres, in his exhortation at Milētum to the cleargie of Ephesus. *Act. 20. v. 31.*

Eph. 3. v. 1. &
4. v. 1. Eph. 6.
v. 20.

After all this he vvriteth this Epistle vnto them from Rome (as it is said) being then prisoner and in chaines, and that as it seemeth, not the first time of his being in bonds there, vvhereof we reade *Act. 28:* but the second time, vvhereof we reade in the Ecclesiasticall Stories aftervvard: because he saith in this Epistle c. 6. v. 21. Tychicus vvill certifie you of al things, vvhom I haue sent to you. Of vvhom againe in the 2. to Tim. c. 4. v. 12. he saith: Tychicus i haue sent to Ephesus. And the said 2. Epistle to Timothee (no doubt) vvvas vvritten very litle before his death: for in it thus he saith: I am cuen novv to be sacrificed, & the time of my resolution is at hand. 2. Tim. 4. 6.

* See *Act. 20.*
v. 25. 32.

In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentiles no lesse then the Iewes, and making one blessed Church of both. Vvherein his intention is to moue them to perseuere (for othervvise they should be passing vngratefull) and specially not to be moued vvith his trouble, vvho vvvas their Apostle: knowing (belike) that * it vvould be a great temptation vnto them, if they should beare soone after, that he vvwere executed. therfore also arming them in the end of the Epistle, as it vvwere in complete harnessse.

In the other three chapters he exhorteth them to good life, in all pointes, and all states, as it becometh Christians: and asore all other things, that they be most studious to continue in the vniue of the Church, and obedience of the pastors thereof, vvhom Christ hath giuen to continue and to be our stay against all Heretikes, from his Ascension, euen to the full building vp of his Church in the end of the vvorld.

THE

stinate according to the purpose of him that vvorketh al things, according to the counsell of his vvill: † that vve may 12 be vnto the praise of his glorie, vvhich before haue hoped in Christ: † in vvhom you also, vvhen you had heard the 13 vvord of truth (the Gospel of your saluation:) in vvhich also beleeuing you vvere † signed vvith the holy Spirit of promis, † vvhich is the pledge of our inheritance, to the 14 redemption of acquisition, vnto the praise of his glorie.

† Therefore I also hearing your faith that is in our Lord 15 I E s v s, and loue tovvard al the sainctes: † cease not to giue 16 thanks for you, making a memorie of you in my prayers, † that God of our Lord I E s v s Christ, the father of glorie, 17 giue you the spirit of vvisedom and of reuelation, in the knowvledge of him, † the eies of your hart illuminated, 18 that you may knowv vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the sainctes, † and vvhat is the passing greatnes of his povver 19 tovvard vs that beleue: according to the operation of the might of his povver, † vvhich he vvrought in Christ, rai- 20 sing him vp from the dead, and setting him on his right hand in celestials, † aboute al Principallitie & Potestate & Power, 21 and Domination, and euery name that is named not only in this vvorld, but also in that to come. † And he hath* subdued 22 al things vnder his feete: and hath made him^e head ouer al the CHURCH, † vvhich is his body, the † fulnes of him 23 vvhich is filled al in al.

† Some re-
ferre this to
the grace of
Baptisme: but
to many lea-
ned it seemeth
that the Apo-
stle alludeith
to the giuing
of the Holy
Ghost in the
Sacrament of
Confirmation,
by signing the
baptized vvith
the signe of the
Crosse & holy
Chrisme. For
that vvvas the
vse in the
Apostles time,
as els vvhere
we haue proou-
ed. Anaot.
Act. 8.

† Christ is not
ful, vvhole, and
perfect vvith-
out the church
no more then
the head vvith-
out the body,

pf. 8. 8.

ANNO TATIONS CHAP. I.

Nine orders
of Angels.

21. *Al Principallitie.*] The Fathers vpon this, and other places of the old and new Testa-
ment, vvhere they finde the orders of holy Angels or spirites named, agree that there be
nine orders of them. Of vvhich some be here counted and called, as vve see: in the Epistle
to the Colossians, the order of Thrones is specified, vvhich maketh fve: to vvhich if vve
adde these foure, Cherubim, Seraphim, Angels, and Archangels, vvhich are commonly
named in holy vvrite, in al there be nine. *S. Denys cal. Hier. c. 7. s. 9. & Ec. Hier. c. 1. S. A-*
thanas. li. de Communi essent. in fine. Gregor. Moral. li. 11. c. 12. Therefore, good Reader, make no
account of * Caluins and others infidelitie, vvhich blasphemously blame and condemne
the holy doctores diligence in this point, of curiositie and impietie. The vvhole endeavour
of these heretikes is, to bring al into doubt, and to corrupt euery Article of our Re-
ligion. *Cal. vpon
this place*

22. *Head.*] It maketh a high prooffe among the Protestants, that no man can be head
of the Church, because it is a calling and dignitie proper to Christ. But in truth by as
good reason there should be no king nor lord, because, *He is king and lord.* neither should
there be Bishop or Pastor, because he is *the Bishop and Pastor of four soules*: nor Pontifex nor
Apostle, for by those titles S. Paul termeth him Hebr. 3: none should be pillar, founda-
tion

dation, rocke, light, or maister of the Church or truth, because Christ is properly al these. And yet our nevv doctors (though they be exceeding seditious and vwould for the aduantage of their sect be gladly ridde of kings and al other Superiours temporal, if they feared not the sword more then God, and vwould finde as good Scriptures to be deliuered of them, as they now finde to discharge them selues of obedience to Popes:) yet (I say) they vvill not deny, al the former titles and dignities (notvvithstanding Christes soueraine right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal. though Christ in a more diuine, ample, absolute, excellent, and transcendent sort, haue al these things attributed or appropriated to himselfe. So then, though he be the head of the Church, and the onely head in such soueraine and principal maner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent sort of coniunction, then any king is to his subiects or Countreie, or any Pope or Prelate to the Church vvhereof he is gouernour, euen so, saue that it is called his body Mystical: life, motion, spirit, grace issuing downe from him to it and the members of the same, as from the head to the natural body. though in this sort (we say) no man can be head but Christ, nor the Church be body to any but to Christ: yet the Pope may be the ministerial head, that is to say, the cheefe Gouernour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part vvich is in earth. as S. Hierom calleth Damasus the Pope, *Summum Sacerdotem, the cheefe and high-est Priest:* and the Apostle saith of this ministerial head, *The head can not say to the feete, you are not necessarie for me.* For therein also is a great difference betvvene Christ and every mortal Prelate, that (as the Apostle here saith) he is head of the vvhole Church, meaning of the triumphat (& of al Angels also though in another sort) no lesse thn of the Church militat. So Peter vvias not, nor any Pope, nor any man can be. Where you must obserue, that for this soueraine preeminence of Christ in this case, the Church is not called the body mystical of any Gouernour, Peter, Paul, or vvhat Prelate or Pope so euer.

Church, and yet man may be head thereof also.

Christ is head of his Church in a far more excellent sort, then any man can be.

Hiero. ep.

12.)

1. Cor. 12,

21.

CHAP. II.

He putteth them in minde of their vvorshippes before they vvore Christians: that al the praise may be giuen to the grace of God: 11. and of the enmitie that vvias then betvvene the Iew and the Gentil: 12. until now that Christ by his Crosse hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of al, in his Catholike Church.

Eph. 6,
12.



1 **AND** you vvhen you vvere dead by your
2 offences & sinnes, † vvherein sometime you
vvalked according to the course of this
vvorld, according to the * prince of the
povver of this aire, of the spirit that now
3 vvorketh on the childre of diffidence, † in
vvhom also vve al conuersed somerime in the desires of our
flesh, doing the vvill of the flesh and of thoughts, and vvere
4 by nature the children of vvraith as also the rest: † but God
(vvhich is riche in mercie) for his exceeding charitie vvher-
5 vvith he loued vs, † euen vvhen vve vvere dead by sinnes,
quickenen vs together in Christ, (by vvhose grace you are
6 saued,) † and raised vs vp vvith him, and hath made vs sit
7 vvith him in the celestials in Christ I E s v s, † that he might
shew in the vvorldes succeding, the abundant riches of his
8 grace, in bountie vpon vs in Christ I E s v s. † For by grace
you are saued through faith (and that not of your selues,

Ttt ij for

∴ It is said, not of workes as thine, of thy self being vnto thee, but as those in which God hath made, formed, and created thee.

Aug. de gr. & lib. arbit. c. 8. & seq.

for it is the gift of God) † ∴ not of vvorkes, that no man 9 glorie † For vve are his vvorke, created in Christ I E S V S in 10 good vvorkes, vvwhich God hath prepared that vve should vvalke in them.

† For the vvwhich cause be mindeful that sometime you 11 vvvere Gentils in the flesh, vvho vvvere * called prepuce, of that vvwhich is called circumcision in the flesh, made vvith 12 hand: † vvho vvvere at that time vvithout Christ, alienated from the conuersation of Israēl, and * strangers of the testa- 13 ments, hauing no hope of the promis, and vvithout God in this vvorld. † But novv in Christ I E S V S, you that somer- 14 me vvvere farre of, are made nigh in the bloud of Christ. † For he is our peace, vvho hath made both one, and dissoluing the 15 middle vvall of the partition, the enmities in his flesh: † eu- cuating the lavv of cōmaundements c in decrees: that he may 16 create the vvvo in him self into one new man, making peace, † and may reconcile both in one body to God by the crosse, 17 killing the enmities in him self.

† And comming he euangelized peace to you that vvvere 17 farre of, and peace to them that vvvere nigh. † For * by him 18 vve haue accessē both in one Spirit to the Father. † Novv 19 then you are not strangers and forreiners: but you are c citi- zens of the sainctes, and the domesticals of God, † b^uilt 20 vpon the foundation of the Apostles and Prophets, I E S V S Christ him self being the highest corner stone: † in vvhom 21 al building framed together, grovveth into an holy remple in our Lord, † in vvhom you also are built together into an 22 habitation of God in the holy Ghost. †

The Epistle for S. Thomas the Apostle, Decemb. 21.

*1. Reg. 17.
26. Exce.
44. 7.*

Ro. 9. 4.

*εις εὐα-
γγέλιον*

Ro. 5. 2.

*κοινωνία
ἀγαπᾶ*

AN NOT A T I O N S CHAP. II.

Our first iusti-
fication of mere
grace, & faith
the foundatiō
therof.

8. *By grace you are saved through faith.*] Our first iustification is of Gods grace, and not of our deseruings: because none of al our actions that vvvere before our iustification, could merite or iustly procure the grace of iustification. Againe, he saith, *through faith*: for that faith is the beginning, foundation, and roote of al iustification, and the first of al other virtues, vvithout vvwhich it is impossible to please God.

The Church
builded vpon
Christ, and yet
vpon the Apo-
stles also.

20. *Built vpon the foundation.*] Note against the Heretikes that thinke it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Vvhy may not the Church then be builded vpon Peter?

CHAP.

CHAP. III.

For witnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison: 13 Wherein the Gentils therefore haue cause to reioyce, rather then to shrink. So he saith, 14 and also praieth to God (who is almightie) to confirme their inward man, though the outward be infirmed by persecutions.

1 **F**OR this cause, I Paul the prisoner of
 2 I E S V S Christ, for you Gentiles: † if
 3 yet you haue heard the dispensation of
 4 the grace of God, vvhich is giuen me
 5 tovvard you, † because according to
 6 reuelation the sacrament vvas made
 7 knowven to me, as I haue vvrittē before
 8 in breife: † according as you reading
 9 may vnderstand my vvifedom in the mysterie of Christ,
 10 † vvhich vnto other generations vvas not knowven to the
 11 sonnes of men, as novv it is reuealed to his holy Apostles &
 12 Prophets in the Spirit. † The Gentils to be coheires & con-
 13 corporat and comparticpant of his promis in Christ I E S V S
 14 by the Gospel: † vvhreeof I am made a minister according
 15 to the gift of the grace of God, which is giuen me according
 16 to the operation of his povver. † To me* the least of al the
 17 sainctes is giuen this grace, among the Gentils to euangelize
 18 the vnsearcheable riches of Christ, † and to illuminate al
 19 men vvhat is the dispensatiō of the sacrament hidden ^c from
 vvorldes in God, vvho created al things: † that the mani-
 fold vvifedom of God, may be notified to the Princes and
 Potestats in the celestials by the Church, † according to the
 prefinitio of vvorldes, vvwhich he made in Christ I E S V S our
 Lord. † In vvhom vve haue affiance and accessē in confi-
 dence, by the faith of him. † ^b For the vvwhich cause I desire
 that you faint not in my tribulations for you, vvwhich is your
 glorie.
 † For this cause I bowve my knees to the Father of our
 Lord I E S V S Christ, † of vvhom al paternitie in the heauens
 and in earth is named, † that he giue you according to the
 riches of his glorie, povver to be fortified by his Spirit in the
 inner man. † Christ :: to dvvel by faith in your hartes,
 rooted and founded ^c in charitie, † that you may be able to
 comprehend vvith al the sainctes, vvhat is the bredth, and
 length, and height, and depth, † to knowv also the charitie of

1. Cor. 15,
9.

εἰς τὸν τῶν
ἀόρατων

c that is,
the eternal
presinitio

c That is, for
euer before.

b The Epistle
vpon the 16
Sunday after
Pentecost.

:: Christ dwel-
leth in vs by
his giftes, and
vve be iust by
those his giftes
remaining and
resident in vs,
& not by Chris-
tes proper iu-
stice onely, as
the Heretikes
affirme.

c Not faith
only must be in
vs, but chari-
tie vvwhich ac-
cōplisheeth al
vertues.

T t t iij

Christ,

Christ, surpassing knowvledge, that you may be filled vnto al the fulnes of God. † And * to him that is able to doe al 20 things more abundantly then vve desire or vnderstand, according to the povver that vvorketh in vs: † to him be 21 glorie in the CHVRCH, and in Christ I E S V S, vnto al generations vvorld vvithout end. Amen.

Ro. 16,
25.

CHAP. III.

He exhorteth them to keepe the vnitie of the Church most carefully vvith al humilitie bringing them many motives therevnto: 7 and answering that euen the diuersitie it self of offices is not for diuision, as being the gift of Christ him self, but to build up the Church, and to hold al in the vnitie thereof against the fustle circumuentions of Heretikes: that vnder Christ the head, in the Church being the body, euery member may prosper. 17 Neither (as touching life) must vve liue like the Heathen, but as it becommeth Christians, laying of al our old corrupt maners, and increasing daily in al goodnes.

The Epistle vpon the 17 Sunday after Pentecost. And in a Votine Masse against Schisme.



The Epistle vpon Ascension eue. And vpon SS. Simon and Iudes day.

c He meaneth specially of his descending to Hel.

Therefore prisoner in our Lord, beseeche you, 1 that you vualke vvorthy of the vocation in vvhich you are called, † vvith al humilitie & 2 mildenes, vvith patience, supporting one another in charitie, † careful to keepe the 3 vnitie of the spirit in the bond of peace. † One body and 4 one spirit: as you are called in one hope of your vocation. † One Lord, † one faith, one baptisme. † * One God and 5 Father of al, vvhich is ouer al, and by al, and in al vs. † But 7 * to euery one of vs is giuen grace according to the measure of the donation of Christ. † For the vvhich he saith, *Asending 8 on high, he ledde captiuitie captiue: he gaue giftes to men.* († And that he 9 ascended, vvhat is it, but because he descended also first into the 10 inferiour partes of the earth? † He that descended, the 11 same is also he that is ascended aboue al the heauens, that he might fill al things.) † And * he gaue, † some Apostles, and 11 some Prophets, and othersome Euangelists, and othersome pastors and doctores, † to the consummation of the sainctes, 12 vnto the vvorke of the ministerie, vnto the edifying of the body of Christ: † † vntil we meete al into the vnitie of faith 13 and knowvledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: † I † that 14 novv vve be not children vvauering, and caried about † vvith euery vvinde of doctrine in the vvickednes of men, in craftines to the circumuention of errour. † But doing the truth 15 in charitie, let vs in al things grow in him, vvhich is the head, Christ:

Mal. 2, 10.
Ro. 12, 4
1. Cor. 12, 4.
Ps. 67,
19.

1. Cor. 11,
28.

- 16 Christ: † of vvhom the vvhole body being compacte and knit together by al iun&ure of subministration, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it self in charitie.
- 17 † This therefore I say and testifie in our Lord: that nowv you vvalke not as also the * Gentiles vvalke in the vanitie of their sense, † hauing their vnderstanding obscured vvith darkenes, alienated from the life of God by the ignorance that is in them, because of the blindenes of their hart, † vvho despairing, * haue giuen vp them selues to impudicitie, vnto the operation of al vncleannes, vnto auarice. † But you haue not so learned Christ: † if yet you haue heard him, and haue been taught in him, (as the truth is in I e s u s.) - † * Lay you avvay, according to the old conuersation the old man, vvwhich is corrupted according to the desires of errour. † And :: be :: The Apostle teacheth vs not to apprehended Christs iustice by faith only, but to be renewed in the spirit of your minde: † and put on the newv man vvwhich according to God is created in iustice, and holinessse of the trnth. † For the vvwhich cause laying avvay lying, * speake ye truth euery one vvith his neighbour, because vve are members one of an other. renewed in our selues truly, & to put on vs the newv man formed & created in iustice and holines of truth. By the vvwhich, free vvill also is proued to be in vs, to worke vvith God, or to consent vnto him in our sanctification.
- 23 is corrupted according to the desires of errour. † And :: be :: The Apostle teacheth vs not to apprehended Christs iustice by faith only, but to be renewed in the spirit of your minde: † and put on the newv man vvwhich according to God is created in iustice, and holinessse of the trnth. † For the vvwhich cause laying avvay lying, * speake ye truth euery one vvith his neighbour, because vve are members one of an other. renewed in our selues truly, & to put on vs the newv man formed & created in iustice and holines of truth. By the vvwhich, free vvill also is proued to be in vs, to worke vvith God, or to consent vnto him in our sanctification.
- 24 reneued in the spirit of your minde: † and put on the newv man vvwhich according to God is created in iustice, and holinessse of the trnth. † For the vvwhich cause laying avvay lying, * speake ye truth euery one vvith his neighbour, because vve are members one of an other. renewed in our selues truly, & to put on vs the newv man formed & created in iustice and holines of truth. By the vvwhich, free vvill also is proued to be in vs, to worke vvith God, or to consent vnto him in our sanctification.
- 25 * speake ye truth euery one vvith his neighbour, because vve are members one of an other. renewed in our selues truly, & to put on vs the newv man formed & created in iustice and holines of truth. By the vvwhich, free vvill also is proued to be in vs, to worke vvith God, or to consent vnto him in our sanctification.
- 26 † * Be angrie and sinne not. let not the sonne goe dov vne vs the newv man formed & created in iustice and holines of truth. By the vvwhich, free vvill also is proued to be in vs, to worke vvith God, or to consent vnto him in our sanctification.
- 27 vpon your anger. † Giue not place to the Deuil. † He that in vs, to worke vvith God, or to consent vnto him in our sanctification.
- 28 stole, let him nowv not steale: but rather let him labour in vworking vvith his handes that vvwhich is good, that he may in vs, to worke vvith God, or to consent vnto him in our sanctification.
- 29 haue vvhence to giue vnto him that suffereth necessitie. † Al naughtie speache let it not proceede out of your mouth: but in vs, to worke vvith God, or to consent vnto him in our sanctification.
- 30 if there be any good to the edifying of the faith, that it may giue grace to the hearers. † And contristate not the holy Spirit of God: in vvwhich you are signed vnto the day of redemption. † Let al bitternes, and anger, and indignation, and clamour, and blasphemie be taken avvay from you vvith al malice. † And be gentle one to an other, merciful, pardoning one an other, as also God in Christ hath pardoned you.

ANNOTATIONS

CHAP. IIII.

s. One faith.] As rebellion is the bane of ciuill Commonvvealths and kingdoms, and peace and concord, the preleruation of the same: so is Schisme, diuision, and diuersitie of faiths or fellowshipships in the seruice of God, the calamitie of the Church: and peace, vnitie, vniformitie, the special blessing of God therein. and in the Church about al Commonvvealths, because it is in al points a Monarchie tending euery vvay to vnitie, but one God, but one Christ, but one Church, but one

Vnitie of the Cath. Church.

one hope, one faith, one baptism, one head, one body. Vvhereof S. Cyprian li. de vnit. Ec. nu. 3. faith thus: One Church the Holy Ghost in the person of our Lord designeth & faith, One is my doue. *Thv vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that vnithstandeth and resisteth the Church, he that forsaketh Peters chaire vpon vvhich the Church vvas built, doth he trust that he is in the Church? When the blessed Apostle S. Paul also sheweth the Sacrament of vnitie, saying, One body and one spirit &c. Which vnitie vve Bishops specially shat rule in the Church, ought to hold fast and maintaine, that vve may proue the Bishoply function also it self to be one and vndiuided, &c.* And againe, *There is one God, and one Christ, and one Church, and one Chaire, by our Lordes voice founded vpon Peter. An other altar to be sette up, or a new Priesthod to be made, besides one altar, & one Priesthod, is impossible. Whosoer gathereth els vvhere, scattereth. It is adulterous, it is impious, it is sacrilegiouse, vvhatsoeuer is instituted by mans furie to the breach of Gods diuine disposition. Get ye far from the contagion of such men, & flee from their speeches as a canker and pestilence, our Lord hauing pramonished and vvarned before hand, They are blind, leaders of the blind, &c.* Vvhereby vve learne that this vnitie of the Church commended so much vnto vs, consisteth in the mutual fellowvship of al Bishops vwith the See of Peter. S. Hilarie also (li. ad Constantium Augustum) thus applieth this same place of the Apostle against the Arians, as vve may do against the Calvinists. *Perilous and miserable it is, faith he, that there are now so many faithes as vvilles, and so many doctrines as maners, vvholes either faithes are so vvritten as vve vvill, or as vve vvill, so are vnderstood: and vvhereas according to one God, and one Lord, and one Baptisme, there is also one faith, vve fall avay from that vvhich is the only faith, and vvilles moe faithes be made, they be ginne to come to that, that there is none at al.*

Schisme detestable.

Among heretikes as many faithes as vvilles.

The heretikes folish negative argument against the Pope, answer red.

The Popes office is called an Apostleship.

Continual succession of Bishops, an euident argument of the true visible Church.

The fathers refuted heretikes by the succession of the Bishops of Rome.

Heretical blaues carie away the inconstant only.

11. *Some Apostles.*] Many functions that vv ere euen in the Apostles time, are not here named: vv hich must be noted against the Aduersaries that call here for Popes. as though the names of Bishops, Priests, or Deacons vv ere not as vv elleast out as Popes: vv hom yet they can not deny to haue been in vse in S. Pauls daies. And therefore they haue no more reason, out of this place to dispute against the Pope, then against the rest of the Ecclesiastical functions. Neither is it necessarie to reduce such as be not specified here, to these here named: though in deede both other Bishops and Prelates and specially Popes may be contained vnder the names of Apostles, Doctors, and Pastors. Certes the roome and dignitie of the Pope is a very continual Apostleship, and S. Bernard calleth it *Apostolatium*. Bernard. ad Eugen. li. 14. c. 4 & c. 6 in fine.

12. *Until vve meete.*] The Church of God shal neuer lacke these spiritual functions, or such as be answerable to them, according to the time and state of the Church, till the vvorlds end. Vvhereby you may proue, the Catholike Church, that is to say, that visible companie of Christians vv hich hath euer had, and by good records can proue they haue had, a continual ordinarie succession of Bishops, Pastors, and Doctors, to be the onely true Church: and these other good fellowes that for many vvorldes or ages together can not thevv that they had any one Bishop, or ordinarie yea or extraordinary officer for them and their sect, to be an adulterous Heretical generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of Pastors and Apostles or their successors, vvarranted the holy fathers to trie al Heretikes by the most famous succession of the Popes of Rome. So did S. Irenzeus, li. 3 c. 3. Tertullian, in prescript. Optatus, li. 2. cont. Parm. S. Augustine, in ps. cont. part. Donat. et cont. ep. Manich. c. 4. et ep. 165. Epiph. her. 27. and others.

13. *With every vvinde.*] The special vse of the spiritual Gouvernours is, to keepe vs in vnitie and constancie of the Catholike faith, that vve be not caried avay vwith the blast or vvind of euery heresie. Vv hich is a very proper note of sectes and new doctrines that trouble the infirme vv eaklings of the Church, by certaine seasons of diuerse ages: as sometime the Arians, then the Manichees, an other time the Nestorians, then the Lutherans, Calvinists, and such like: vv ho at diuers times in diuers places haue blowen diuers blaues of false doctrine.

CHAP. V.

He continueth his exhortation to good life, & assuring them against al deceiuers, that no committer of mortal sinne shal be saved: considering that for such sinnes it is that the Heathen shal be damned: & that Christians must rather be the light of al others. 22 Then he commeth in particular and exhorteth husbands and vvives to do their duty one towards the other, by the example of Christ and his obedient and beloved spouse the Church.

BE

Jo. 13, 34

Col. 3, 5.

Ef. 9, 60

Col. 4, 5.

Ro. 12, 2.

Col. 3, 18.

Tit. 2, 5.

1 Per. 3,

1.

Ge. 3, 16.

1 Cor. 12,

3.



E ye therfore folovvers of God, as most deere children: † and * walke in loue, as Christ also loued vs, and deliuered him self for vs an oblation and host to God in an odour of svvetenes. † But * fornication and al vncleannes, or auarice, let it not so much as be named among you, as it becommeth saines: † or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thanks. † For vnderstanding knovv you this, that no fornicatour, or vncleane, or couetous person (vvhich is :: the seruice of Idols) hath inheritance in the kingdom of Christ and of God.

The epistle
vpon the 3^d Sun-
day in Lent.

:: See the he-
retical corrup-
tion of this
place in the
Annotation
Col. 3. v. 5.

† Let no man seduce you vvith vaine vvordes. For, for these things commeth the anger of God vpō the children of diffidence. † Become not therfore partakers vvith them. † For you vvere sometime darkenes, but novv light in our Lord. Vvalke as children of the light, († for the fruite of the light is in al goodnes, and iustice, and veritie) † † prouing vvhatis vvel pleasing to God: † and communicate not vvith the vnfuitful vvorkes of darkenes, but rather reprove them. † For the things that are done of them in secrete, it is shame euen to speake. † But al things that are reprovēd, are manifested by the light. for al that is manifested, is light. † for the vvwhich cause he saith: *Rise thou that sleepest, and arise from the dead: and Christ vvill illuminate thee.* † See therfore, brethren, how you vvalke vvarily. not as vvnvise, but * as vvise: † redeeming the time, because the daies are euil. † Therfore become not vvnvise, but * vnderstanding vvhatis is the vvill of God. † And be not drunke vvith vvine vvherein is riotousnes, but be filled vvith the Spirit, † speaking to your selues in psalmes & hymnes, and spiritual canticles, chaunting and singing in your hartes to our Lord: † giuing thanks alvvaies for al things, in the name of our Lord I E S V S Christ to God & the Father. † Subiect one to an other in the feare of Christ.

The Epistle
vpon the 20th
Sunday after
Pentecost.

† Let * vvomen be subiect to their husbandes, as to our Lord: † because * the man is the head of the woman: as Christ is the head of the :: CHVRCH. Him self, " the sauiour of his body. † But as the CHVRCH is subiect to

The Epistle in
a votive masse
for marriage.

:: It is much
to be noted,
that in the first

Vuu Christ

English Bibles there is not once the name of CHVRCH in al the Bible, but in steede thereof, *Con- gregatio*. which is so notorious a corruption, that the selues in the later bibles correct it for shame, but yet suffer the other to be read and vsed still. See the Bible printed in the yere 1562.

Christ, so also the vvomen to their husbands in al things. † Husbands, loue your vviues, as Christ also²⁵ "loued the CHVRCH, and deliuered him self for it: † that he might²⁶ sanctifie it, cleansing it by the lauer of vvater in the vvord, † that he might present to him self a glorious CHVRCH,²⁷ not hauing spot, or wrinkle, or any such thing, but that it may be holy and vnspotted. † So also men ought to loue their²⁸ vviues as their ovvne bodies. He that loueth his vwife, loueth him self. † For no man euer hated his ovvne flesh: but he²⁹ nourisheth & cheriseth it, "as also Christ the CHVRCH: † because vve be the members of his body, of his flesh & of³⁰ his bones. † For this cause shall mā leaue his father & mother: and shall cleaue³¹ to his vwife, and they shall be vvno in one flesh. † This is a great sacramēt.³² but I speake in Christ and in the CHVRCH † Neuertheles³³ you also euery one, let eche loue his vwife as him self: and let the vwife feare her husband. †

Gen. 2,
24.
Mat. 19,
5.

AN NOT A T I O N S CHAP. V.

31. Saviour of his body.] None hath saluation or benefice by Christ, that is not of his body the Church. And vvhat Church that is, S. Augustine expresth in these vvordes. *The Catholike Church onely is the body of Christ, vvherof he is head. out of this body the Holy Ghost quickeneth no man. And a litle after, He that vvill haue the Spirit, let him bevvare he remaine not out of the CHVRCH, let him bevvare he enter not into it feinedly.* Augult. ep. 50 ad Bonifacium comitem in fine.

32. Subiect to Christ.] The CHVRCH is alvaies subiect to Christ, that is, not onely vnder him, but euer obedient to his vvories and commaundement. Vvwhich is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false vvorship, as the Heretikes novv, and the Donatistes of old did teach.

33. Loued the Church.] Loe Christes singular loue of the CHVRCH, for vvwhich onely & the members thereof he effectually suffered his Pailion, and for vvwhose continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become vvithout al spot, vvrinkle, or blemish. for, in this vvorld by reason of the manifold infirmities of diuers her members, she can not be vvholly vvithout sinne, but must say alvaies, *Dimittite nobis debita nostra, Forgiue vs our debtes.* Augult. li. 2. Retract. c. 18.

29. As Christ the Church.] It is an vnspeakable dignitie of the CHVRCH, vvwhich the Apostle expresth often els vvhere, but specially in this vvhole passage, to be that creature onely for vvwhich Christ effectually suffered, to be vvashed and embued vvith vvater and bloud issuing out of his holy side, to be nourished vvith his ovvne body (for so doth S. Irenæus expound li. 5. in principio) to be his members, * to be so ioyned vnto him as the body and members of the same

* Aug. li
de Symb
ad Catec
c. 9.

flesh, bone, and substance to the head, to be loued and cherished of him as vwife of husband, yea to be his vwife and most deere spouse, taken and formed (as S. Augustine often saith) out of his ovvne side vpon the Crosse, as Eue our first father Adams spouse vvas made of his ribbe. *In Psal. 126. & in Psal. 127. & tract. 9 in Ioan. & tract. 120.* In respect of vvwhich great dignitie and excellencie, the same holy father affirmeth the CHVRCH to be the principal creature, and therefore named in the Creede next after the Holy Ghost, and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith, Of vvwhich incomparable excellencie of the Church, so beloued of Christ and so inseparably ioyned in maniage vvith him, if the Heretikes of our time had any sense or consideration, they vvould neither thinke their cōtempible companie or cōgregation to be the glorious spouse of our Lord, nor teach that the Church may erre, that is to say, may be diuorced from her spouse for Idolatrie, superstition, Heresie, or other abominations: Vvherevpon one of these absurdities vvould ensue, that either Christ

The Church is the principal creature.

The Church can not erre.

Christ may sometimes be without a Church & spouse in earth (as he was at the while there were no Calvinists, if their Church be the spouse of Christ) or els if the Catholike Church onely is and hath been his wife, and the same haue such errors as the Heretikes falsely pretend, that his wife so deere and so praised here, is notwithstanding a very vvhore. Vvhich horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truly and sincerely alwaies: vvhathsoever the adulterous generation of Heretikes thinke or blaspheme.

1. *This is a great Sacrament.* Marriage a great Sacramēt of Christ and his Church prefigured in the first parents. Adam (saith S. Augustine *trakt. 15 in 10.*) *vrho vrus a forme or figure of him that vrus to come* yea rather God in him, gaue vs a great token of a Sacramēt. For both he descended sleeping to take a wife, and of his ribbe his wife vrus made vnto him: because of Christ sleeping on the Crosse the Church vrus so be made out of his side. In an other place he maketh Matrimonie a Sacramēt of Christ and his Church: in that, that as the married mā must forsake father & mother and cleave vnto his wife, so Christ as he were left his father, exanining him self by his incarnatiō, & left the Synagoge his mother, & joynd him self to the Church. *Li. 12 c. 8. cont. Faustum* In diuers other places he maketh it also a Sacramēt, specially in that it is an inseparable bond betwixt vrvo, and that can neuer be dissolved but by death: signifying Christs perpetual and indissoluble coniunction with the Church his one onely spouse. *de Gen. ad lit. li. 9 c. 7. Cont. Pelag. de pec. orig. li. 2 c. 34. De fid. et op. c. 7. De bono coniug. c. 7. Et. 18.* And in an other place, *The good of Marriage* (saith he) *among the people of God in the holines of a Sacramēt. De bono coniugali c. 24.*

Vvho would haue thought such mysteries and Sacramēts to be in Marriage, that the ioyning of man & wife together should represent so great a mysterie, if the Apostle him self, & after him this holy father and others, had not noted it? or vvho can marvel that the holy Church taketh this to be a Sacramēt, and to giue grace of sanctification to the parties married, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh) in sanctification and honour, and not in pallion of lust and ignominie, as the Heathen do vvich knowv not God, and as our brutish nevy Mailers seeme to do that commend marriage about al things so farre as it feedeth their concupiscences, but for grace, Sacramēt, mysterie, or sanctification thereby, they care no more then the Heathen or brute beastes do? And thus vve gather that matrimonie is a Sacramēt, and not of the Greeke vvord of mysterie onely, as Caluin falsely saith, nor of the Latin vvord *Sacramēt*, both vvich vve knowv haue of their nature a more general signification, and that in the Scriptures also: but vvheras these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs vvhy they also apply these vvordes from their general signification to signifie specially and peculiarly those tvo Sacramēts neuer so named expressly in Scripture, and do not likewise folovv the Catholike Church in calling matrimonie by the same name, vvich is here so called of the Apostle. specially vvheras the signification in it, is as great as in any other of the Sacramēts, and rather greater.

Aburdities that follow, if the Church may erre.

MATRIMONIE a Sacramēt.

The grace giuen by this Sacramēt.

The protestāts Reshly estimation of marriage.

1 Thes. 4.

pusi10v
Sacramē-
tum.

CHA. VI.

Likevvise children and parents be exhorted, 1 item seruants and maisters. 10 Then, shas al take courage in the might of God, but so, that vvithal they arme them selue (considering vvhat mightie enemies they haue) vvith al peeces of spiritual armour, 10 praying al vvayes seruently, and for him also.

Col. 3, 20
Exo. 20,
12. Deu.
5, 16.

1
2
3
4



CHILDREN, obey your parents in our Lord. for this is iust. † Honour thy father and thy mother (vvhich is the first commaundement in the promis), † that is may be vvell vvith thee, and thou maist be long-liued vpon the earth. † And you fathers, prouoke not your children to anger: but bring them vp in the discipline and correption of our Lord.

Col. 3, 22
Tit. 2, 9,
1 Pet. 3,
8.

5

† * Seruants, be obedient to your lordes according to V u u ij the

the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ: † not seruing to the eie, as it vvere pleasing 6 men, but as the seruants of Christ, doing the vvill of God fro the hart, † vvith a good vvill seruing, as to our Lord and not 7 to men. † Knowving that euery one vvhat good soeuer he 8 shal doe, that shal he receiue of our Lord, vvwhether he be bond, or free. † And you maisters, doe the same things to 9 them, ^b remitting threatenings: knowving that both their Lord and yours, is in heauen: and * acception of persons is not vvith him.

a God lea-
ueth no good
worke vn-
rewarded.

The Epistle
vpon the 21
Sunday after
Pentecost.

† Hence forth brethren, be strengthened in our Lord, & 10 in the might of his povver. † Put you on the ^c armour of 11 God, that you may stand against the deceites of the Deuil. † For our vvrestling is not against flesh and bloud: but 12 against Princes and Potestats, against the * rectors of the vvorld of this darkenes, against the spirituals of vickednes in the celestials. † Therefore take the armour of God, that 13 you may resist in the euil day, and stand in al things perfect. † Stand therfore hauing your loines girded in truth, and 14 ^d clothed with the breast-plate of iustice, † & hauing your 15 feete shod to the preparation of the Gospel of peace: † in 16 al things taking the shield of faith, vvherevvith you may extinguish al the fire darres of the most vicked one. † and 17 take vnto you the * helmet of saluation: and the svvord of the spirit (vvhich is the vvord of God) † † in al praier 18 and supplication praying at al time in spirit: and in the same vvatching in al instance and supplication for al the saincts: † and for me, that speache may be giuen me in 19 the opening of my mouth vvith cōfidence, to make knowne the mysterie of the Gospel, † for the vvhich I am a legate 20 in this chaine, so that in it I may be bold according as I ought, to speake.

21 If mā could
not be truly
iust or haue
iustice in him
self, how
could he be
clothed vvith
iustice?

22 S. Augustine
noteth in sun-
drie places
vpō this same
text, that faith
vvithout cha-
ritie serueth
not to salua-
tion. li. 10. ho. 7.

† And that you also may knowv the things about me, 21 vvhat I doe: Tychicus my deereſt brother and faithful mini- 22 ster in our Lord, vvill make you vnderſtād al things: † vvhom 23 I haue sent to you for this same purpose, that you may knowv the things about vs, and he may comfort your hartes. † Peace 24 to the brethren and ^e charitie vvith faith from God the Fa- 25 rther, and our Lord I E s v s Christ. † Grace vvith al that loue 26 our Lord I E s v s Christ in incorruption. Amen.

b *ἀνίστημι*
Deu. 10.
17.

c *πανοπλίαν*

Eph. 2, 8.

Eph. 59.
17. 1.
Thes. 5, 8



THE ARGVMENT OF THE
EPISTLE OF S. PAVL TO
THE PHILIPPIANS.



OF V S. Paul vvvas called by a vision into Macedonia, vve reade Act. 16. and howv he came to Philippi being the first citie thereof, and of his preaching, miracles, and suffering there. And againe Act. 19. Paul purposed in the Spirit, vvhen he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I have been there, I must see Rome also. Vvthich purpose he executed Act. 20. taking his leaue at Ephesus. And being aftervvward come into Achaia, he had counsel to returne through Macedonia, and so at length from Philippi he began his nauigation tovvward Hierusalem, and from Hierusalem being caried prisoner to Rome (Act. 28.) he vvrote from thence this Epistle to the Philippians: or rather in his second apprehension, about 10 yeres after the first.

In it he confirmeth them (as he did the Ephesians also about the same time) Eph. 3. against the tentatiō that they might haue in hearing that he vvvere executed. therefore he first saith: And I vvvil haue you knowv brethren, that the things Phil. 1. v. about me, are come to the more furtherance of the Gospel: so that my bandes vvvere made manifest in Chrill in al the Court &c. Secondly he signifieth that his desire is, to be dissolued and to be vvith Christ. but yet (lest they should be discomforted) that he hopeth to come againe to them. Vvhereof notwithstanding, that he hath yet no certaintie, he signifieth in saying: I hope Phil. 2. v. to send Timothee vnto you, immediatly as I shal see the things that 24. 17. concerne me. Thirdly therefore he prepareth them against the vvorst, saying: I hope to come againe to you: but and if I be immolated, vpon the sacrifice and seruice of your faith, I reioyce and congratulate vvith you al, and the self same thing do you also reioyce and congratulate vvith me.*

Moreouer he partly vvarmeth them (as he had done before) of those Iudaical Phil. 3. False-apostles vvho preached circumcision & Moyses Lawv to the Christian Gentils: partly he exhorteth them to suffer persecution, to liue vvell, and specially to humble them selues one to an other, rather then by any pride to breake the peace & vnite of the Church.



THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAP. I.

Having signified that he useth to thanke God for their vertue, 9 and also to pray for their encrease: 12. he certifieth them (for their confirmatiō & comfort) vrbat good Was come through his trouble at Rome, 14 & that he doubteth not (though he rather desire martyrdom) but to come againe vnto them, 27 exhorting them to liue as they ought to do, 28 and namely not to shrink for persecution.



PAUL and Timothee the seruants of I E-
s v s Christ: to al the saintes in Christ
I E s v s that are at Philippi, vvith the "Bi-
shops and Deacons. † Grace to you and 2
peace from God our father, and our Lord
I E s v s Christ.

† I giue thanks to my God in al me- 3
morie of you († alvvaies in al my praiers for al you, vvith 4
ioy making petition) † for your communicating in the Go- 5
spel of Christ from the first day vntil novv. † trusting this 6
same thing, that he which hath begōne in you a good worke,
vvil perfit it vnto the day of Christ I E s v s. † as it is reason 7
for me, this to thinke for al you, for that I haue you in hart, &
in my bandes, and in the defense, and the confirmation of the
Gospel, al you to be partakers of my ioy. † For God is my 8
vvitnes, hovv I couet you al in the bowels of I E s v s Christ.
† And this I pray, that your charitie may more and more 9
abound in knowvledge and in al vnderstanding: † that you 10
may approue the better things, that you may be sincere and
vvithout offence vnto the day of Christ, † replenished vvith 11
the fruite of iustice by I E s v s Christ, vnto the glorie and
praise of God. †

† And I vvil haue you knowv brethren, that the things 12
about me are come to the more furtherance of the Gospel:
† so

The Epistle
vpon the 22
Sunday after
Pentecost.

- 13 † so that my bandes vvere made manifest in Christ in al the
 14 court, and in al the rest, † that many of our brethren in our
 Lord, hauing confidence in my bandes, vvere bold more
 abundantly vwithout feare to speake the vvord of God.
 15 † Some in deede euen for enuie and contention: but some al-
 16 so for good vvil preache Christ. † Some of charitie: knovv-
 17 ing that I am set vnto the defense of the Gospel. † And some
 of contention preache Christ not sincerely: supposing that
 18 they raise affliction to my bandes. † But vvhat? So that by al
 meanes, vvwhether by occasion, or by truth, Christ be prea-
 19 ched: in this also I reioyce, yea & vvil reioyce. † For I knovv
 that this shal fall out to me vnto saluatiō by your praier and
 20 the subministratiō of the Spirit of I E S V S Christ, † ac-
 cording to my expectation & hope, because in nothing shal
 I be confounded, but in al confidence as alwayes, novv also
 shal Christ be magnified in my body, vvwhether it be by life,
 21 or by death. † For vnto me, to liue is Christ: and to die is
 22 gaine. † And if to liue in the flesh, this vnto me be the fruit
 23 of the vvorke, and vvhat I shal choose I knovv not. † And
 I am straitened of the tvvō: hauing desire to be dissolued &
 to be vvith Christ, a thing much more better. † but to abide
 24 in the flesh, ^{more} 'necessarie' for you. † And trusting this, I know
 that I shal abide and continue vvith you al, vnto your fur-
 25 therance and ioy of the faith: † that your gratulation may
 abound in Christ I E S V S in me, by my comming againe to
 you.
 26 † Only * conuerse ye vvorthie of the Gospel of Christ:
 that vvwhether vvhen I come and see you, or els be absent, I
 may heare of you that you stand in one Spirit, of one minde
 27 labouring together to the faith of the Gospel. † And in no-
 thing be ye terrified of the aduersaries, vvwhich to them is
^b cause of perdition: but to you of saluation, & this of God: ^b *indubitate*
 28 † for to you ^c it is giuen for Christ, not only that you belecue
 29 in him, but also that you suffer for him, † hauing the same ^c *A manifest*
 combāt like as you haue seen in me, and novv 'haue heard' ^c *proofe and*
 of me. ^c *evidence.*
- more*
necessa-
rie
Eph. 4, 1
ixα-
πιστη
doe
heare

AN NOT A T I O N S
CHAP. I.

Bishops and
Priests alwaies
distinct fun-
ctions.

a. *Bishops and deacons.* Vvicleffe and other Heretikes vvould proue by this that Priests are not here named, and for that there could not be many Bishops of this one towne, that there is no difference betwixt a Bishop and a Priest, vvvhich vvvas the old heresie of Aërius, of vvvhich matter,* in other places: for this present it is ynough to knovv that in the Apo-
stles time there vvvere not obserued alvvvaies proper distinct names of eicher function, as
they vvvere quickly aftervvvard, though they vvvere alvvvaies diuers degrees & distinct fun-
ctions. See S. Chrysostom, Oecumenius, Theophylactus, and the rest of the Gracians vpon this place.

* See An-
not. Tir.
1. v. 5.

CHAP. II.

*He exhorteth them most instantly to keepe the vnitie of the Church, and to humble them-
selues for that purpose one to another, s by the example of the maruelous humil-
itie of Christ, 9 specially seing how maruelously he is now exalted for it. 12 Item
to obedience, feare, and perseuerance. 17 Insinuating (lest it should aftervvard
trouble them) that he may be martyred as this time. 19 Timothee he hopeth to
send, vvvhom he highly commendeth: 25 as also Epaphroditus, vvvhom he pre-
sently sendeth.*



F therefore there be any consolation in
Christ, if any solace of charitie, if any so-
cietie of spirit, if any bowels of commi-
seration: † fulfil my ioy, that you be of
one meaning, hauing the same charitie, of
one minde, agreeing in one. † nothing
by contentiō, neither by vaine glorie: but
in humilitie, * eche cōting other better then them selues:
† * euery one not cōsidering the things that are their owne, †
but those that are other mens. † For this thinke in your
selues, vvvhich also in Christ I E S V S, † vvho vvhen he vvvas
in the forme of God, thought it no robberie, him self to be
equal to God, † but he exinanited him self, taking the forme
of a seruant, made into the similitude of men, and in shape
found as man. † He * humbled him self, made obediēt vnto
death: euen the death of the crosse. † For the vvvhich thing
God also hath exalted him, and hath giuen him a name vvvhich
is aboue al names: † that * in the " name of I E S V S euery knee
bowve of the celestials, terrestrials, and infernals: † and eue-
ry tongue cōfesse that our Lord I E S V S Christ is in the glorie
of God the Father. †

† Therefore my dearest, (as you haue alvvvaies obeyed) 12
not as in the presence of me only, but much more now in
my absence, vvwith feare and trembling vvvorke your salua-
tion. † For it is God that " vvworketh in you both to vvvil
and to accomplish, according to his good vvvil. † And doe
ye al things vvwithout murmurings and staggerings: † that
you may be vvwithout blame, and the simple children of God,
vvwithout

The Epistle
vpon Palme
Sunday. And
vpon Holy
Roode day,
Mai. 3.

The Epistle
vpon Holy
Roode day
Septemb. 14.
And in a Vo-
tue Masse of
the Holy
Crosse.

Ro. 12,
10.
1 Cor. 10,
24.

Heb. 2, 9

Es. 45,
14. Ro.
14. 11.

vwithout reprehension in the middes of a crooked and peruerse generation, among vvhom you shine as lightes in the vworld: † conteyning the vvord of life: to my glorie in the daie of Christ, because I haue not runne in vaine, nor in vaine laboured. † But and if I be: immolated, vpon the sacrifice and seruice of your faith, I reioyce and congratulate vvith you al. † And the self same thing doe you also reioyce, and congratulate vvith me.

† And I hope in our Lord I e s v s, to send Timothee vnto you quickly, that I also may be of good comfort, when I knovv the things pertaining to you. † For I haue no mā so of one minde that vvith sincere affection is careful for you.

† For: al seeke the things that are their ovvne: not the things that are I e s v s Christs. † And knovv ye an expectation of him, that as a sonne the father, so hath he served vvith me in the Gospel. † This man therefore I hope to send vnto you, immediatly as I shal see the things that concerne me. † And I trust in our Lord that my self also shal come to you quickly. † But I haue thought it necessarie to send to you Epaphroditus my brother and coadiutor and fellow souldiar, but your Apostle, and minister of my necessitie.

† Because in deede he had a desire to vvard you al: and vv as pensife, for that you had heard that he vv as sicke. † For in deede he vv as sicke euen to death: but God had mercie on him: and not only on him, but on me also, lest I should haue sorovv vpon sorovv. † Therefore I sent him the more speedily: that seeing him, you may reioyce againe, and I may be vvithout sorovv. † Receiue him therefore vvith al ioy in our Lord: and such intreate vvith honour. † because for the vvorke of Christ, he came to the point of death: yelding his life, that he might fulfil that vvich on your part vvanted to vvard my seruice.

Such as haue by their preaching gained any to Christ, shal ioy and glorie therein exceedingly at the day of our Lord.

Pastors ought to be so zelous of the saluation of their flocke, that vvith S. Paul they should offer them selues to death for the same.

Many forsake their teachers vvhen they see them in bandes and prison for their faith, because most me preferre the vvorld before Christs glorie.

A N N O T A T I O N S

C H A P. II.

9. *For the vvords.*] Calvin doth so abhorre the name of merite in Christian men to vvard their ovvne saluation, that he vvickedly and vnlearnedly denieth Christ him self to haue deserued or merited any thing for him self: though these vvordes (vvich he shamefully vvriteth from the proper and plaine sense, to signifie a sequelle and not a cause of his exaltation) and diuers other in holy vvrite, proue that he merited for him self according to al learned mens iudgement. As Apoc 5. *The lambe that vv as slaine, is vvorthie to receiue pouwer and Diuinitie.* And Heb. 2. *We see I e s v s for the passion of death, crowned vvith glorie and honour.* See S. Augustine vpō these vvordes of the Psalme 109. *propterea exaltabit caput.*

Calvins blasphemie agaisst Christs owne merites.

The Protectants will haue no reuerence done at the name of IESVS.

How Catholics honour the name of IESVS, and other things pertaining to him.

Vaine security of saluatiō.

S. Augustine answereth the obiectiō agāist free will.

Martyrdom.

10. *Name of IESVS.* By the like vickednes they charge the faithful people for capping or kneeling vhen they heare the name of IESVS, as though they vvorshipped not our Lord God therein, but the syllables or letters or other material elemēts vwhereof the vvord vvritten or spoken consisteth, and al this, by sophistifications to dravv the people from due honour and deuotion toward CHRIST IESVS, vvhich is Sarans drift by putting scruples into poore simple mens mindes about his sacraments, his Saincts, his Crosse, his name, his Image, & such like, to abolishe al true religiō out of the vvorld, and to make them plaine Atheists. But the Church knoweth Sarans cogitations, and therefore by the Scriptures and reason, vvarranteth and teacheth al her children to doe reuerence vhen so euer IESVS is named. because Catholics do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Saviour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes. els vvhy make vve not reuerence at the name of Iesus the sonne of Sirach, as vvel as of IESVS CHRIST? And it is a pitieful case to see these prophane subtilties of Heretikes to take place in religion, vvhich vvare ridiculous in al other trade of life. Vvhen vve heare our Prince or Soueraigne named, vve may vvithout these scruples doe obeisance, but towardes Christ it must be superstitious.

12. *With feare and trembling.* Agāist the vaine presumption of Heretikes that make men secure of their predestination and saluation, he vvilleth the Philippians to vvorke their saluation vvith feare and trembling, according to that other Scripture, *Blessed is the man that alvvayes is fearful.* Proverb. 28. v. 14.

13. *Worketh in you.* Of this thus saith S. Augustine, *Not because the Apostle saith, it is God that vvorketh in you both so vvill and vvorke, must vve thinke he taketh away our free vvill. For if it vvare so, then vvould he not a litle before haue vvilled them to vvorke their ovvne saluation vvith feare and trembling. For vvhen they be commaunded to vvorke, their free vvill is called vpon: but, vvith trembling and feare, is added, lest by attributing their vvell vvorking to them selues, they might be proud of their good deedes as though they vvare of them selues.* August. de gratia & lib. arbit. c. 9.

17. *The sacrifice.* The obedience of faith and martyrdom be so acceptable actes to God, vvhen they be voluntarily referred to his honour, that by a metaphore they be called sacrifice and pleasant hosties to God.

CHAP. III.

He vvarneth them of the False-apostles, & sheweth that him self had much more to bragge of in Iudaisme then they: but that he maketh price of nothing but only of Christ, and of Christian iustice, and of suffering vvith him (12 vvherein yet he acknowledgeth his imperflection) 17 exhorting them to beare Christes Crosse vvith him, and not to imitate those belly gods.



ROM hence forth my brethren, reioyce in our Lord. To vvrite the same things vnto you, to me surely it is not tedious, and to you it is necessarie. † See 2 the dogges, see the cuil vvorkers, see the cōcisiō. † For vve are the cōcircumcision, vvhich in spirit serue God: and vve glorie in Christ IESVS, and not hauing confidence in the flesh, † albeit I also haue confidence in 4 the flesh. † If any other man seeme to haue confidence in 5 the flesh, I more, † circumcised the eight day, of the stocke of Israēl, of the tribe of Benjamin, * an Hebrevv of Hebrevv: * according to the Lavv, a Pharisee: † according to 6 emulation, persecuting the Church of God: according to the iustice that is in the Lavv, conuerling vvithout blame. † But 7 the

c By allusiō of vvords, he calleth the carnal Christiā Iews that yet boasted in the circumcision of the flesh, cōcisiō: & him self & the rest that circūcided their hart and senses spirituallly, the true circumcisiō, S. Chryf. 1 theophylact.

c καὶ αὐτοὶ
τοὺς κύβητας
ἐκ τῆς σαρκὸς

2. Cor. 11.
22.
Αἰβ. 33
6.

- the things that vvere gaines to me, those haue I esteemed for
 8 Christ, detriments. † Yea but I esteeme al things to be detriment for the passing knowvledge of I E S V S Christ my Lord: for vvhom I haue made al things as detriment, and do
 9 esteeme them as dung, that I may gaine Christ: † and may be found in him not hauing" my iustice vvwhich is of the Lavv, but that vvwhich is of the faith of Christ, vvwhich is of
 10 God iustice in faith: † to knowv him, and the vertue of his resurrection, and the societie of his passions, configured to
 11 his death, † :: if by any meanes I may come to the resurrection vvwhich is from the dead. † " Not that novv I haue
 12 receiued, or novv am perfect: but I pursue, if I may comprehend vvwherein I am also comprehended of Christ I E S V S. †
 13 † Brethren, I do not account that I haue comprehended. Yet one thing: forgetting the things that are behinde, but stretching forth my self to those that are before, † I pursue to the marke,^c to the price of the supernal vocation of God in
 14 Christ I E S V S. † Let vs therefore as many as are perfect, be thus minded: and if you be any" othervvise minded, this also
 15 God^h hath reuealed to you. † Neuerthelesse vvwherevnto we are come, that vve be of the same minde, let vs continue in the same rule.
 16 †^a Be folowers :: of me brethren: & obserue them that
 17 vvalke so as you haue our forme. † For * many vvalke vvhom often I told you of (and novv vveeping also I tel
 18 you) the enemies of the crosse of Christ: † vvwhose end is destruction: vvwhose God, is the belly: and their glorie in
 19 their confusion, vvwhich minde vvorldly things. † But our conuersation is in heaven: vvhence also vve expect the Sauiour, our Lord I E S V S Christ, † vvho vvill reforme the body
 20 of our humilitie, configured to the body of his glorie, according to the operation vvhereby also he is able to subdue al things to him self.

The Epistle for a Confessor that is not a Bishop.

:: If S. Paul ceased not to labour still, as though he vvvere not sure to come to the marke vvithout continual endeuour: vvhat securitie may vve poore sinners haue of Heretikes persuasions & promises of securitie and saluation by onely faith?

a The Epistle vpon the 23 Sunday after Pentecost. And for S. Clemet, Nouemb. 23.

:: It is a goodly thing vvhen the Pastor may so say to his flocke. Neither is it any derogatio to Christ, that the people should imitate their Apostles life & doctrine, & other holy men, S. Augustine, S. Benedict, S. Dominick, S. Francis.

A N N O T A T I O N S

C H A P. III.

g. *My iustice.* Diuers Lutherans in their translations do shamfully mangle this sentence by transposing the vvordes, and false pointing of the partes thereof, to make it haue this sense, that the Apostle vvould haue no iustice of his ovvne, but onely that iustice vvwhich is in Christ. Vvwhich is a false and heretical sense of the vvordes, and not meant by S. Paul: vvho calleth that a mans ovvne iustice, vvwhich he chalengeth by the vvorkes of the Lavv or nature vvithout the grace of Christ: and that Gods iustice (as S. Augustine expoundeth this place) not vvwhich is in God, or by

The obiection against inherent iustice, answered.

X x x ij vvwhich

Magdeburg. cent. 1. li. 2 c. 4. pag. 122.

vvhich God is iust, but that vvhich is in man from God and by his gift. *li. 3. ant. 2. ep. Pelag. c. 7. de Sp. & lit. c. 9.*

Double perfection: here, and in the life to come.

12. *Not that novv.*] No man in this life can attaine the absolute perfectnes either of iustice or of that knowlege; vvhich shal be in heauen: but yet there is also an other perfectnes, such as according to this state a man may reach vnto, vvhich in respect of the perfection in glorie, is small, but in respect of other lesser degrees of mans iustice and knowlege in this life, may be called perfectnes. And in this sence the Apostle in the next sentence calleth him self and others perfect, though in respect of the absolute perfectnes in heauen, he saith here, he is not yet perfect nor hath yet attained thereto.

The heretikes solit h defense of their dissensions and diuisions among them selves.

13. *Ostendit vnde.*] Vvhen Catholike men novv a daies charge Heretikes vvith their horrible diuisions, dissensions, combattes, contentions, and diuersities among them selves, as the Catholikes of al other ages did challenge their Aduersaries most truly and iustly for the same, (both because vvhere the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor vnitie, and specially for that it is, as S. Augulline saith (*li. de agone Chrift. c. 29*) the iust iudgement of God that they vvich seeke nothing els but to diuide the Church of Chrift, should them selves be miserably diuided among them selves) therefore (I say) vvhen men charge the Protestants vvith these things, they flee for their defence to this, that the old Fathers were not al of one iudgement in euery point of religion: that S. Cyprian stood against others, that S. Augulline and S. Hierom vvrote earnestly in a certaine matter one against an other, that our Dominicans and Franciscans, our Thomists and Scoits be not al of one opinion in diuers matters, and therefore diuisions and contentions should not be so prejudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them selves: but ridiculously and against the rule of S. Paul here, acknowledging that in this imperfection of mens science in this life, euery one can not be free from al error, or thinke the same that an other thinketh: vvherevpon may rise differences of vnderstanding, opinion, and iudgement, in certaine hard matters vvhich God hath not reuealed or the Church determined, and therefore that such diuersitie is tolerable and agreeable to our humane condition and the state of the vvay that vve be in: alwaies provided, that the controuersie be such and in such things, as be not against the set knowen rule of faith, as he here speaketh, and such as breake not mutual societie, fellowship, and communion in praier, seruice, Sacraments, and other offices of life and religion. for such diuisions and differences come neuer but of Schisme or Heresie, and such are among the Heretikes, not onely in respect of vs Catholikes, but among them selves: as they know that be acquainted vvith the vvritings of Luther against Zuinglius, or Vvestphalus against Caluin, or the Puritans against the Protestants, not onely charging one an other vvith Heresie, Idolatrie, Superstition, and Atheisme, but also condemning ech others ceremonies or manner of administrations, til it come to excommunication, and banishment, yea sometimes burning one of an other. Thus did not S. Cyprian, S. Augulline, S. Hierom, the Dominicans, Franciscans, Thomists, Scoits, vvho al agree in one rule of faith, al of one communion, al most deere one to an other in the same, al (thanks be to God) come to one holy Masse, and receiue the same Sacraments, and obey one head through out al the vvorld. S. Augulline *li. 2. de bapt. c. 5.* shal make vp this matter vvith this notable sentence: *We are men* (saith he) *and therefore to thinke somewhat otherwise then the thing is, is an humane tentation: but by louing our owne sentence too much, or by envying our betters, to procede vnto the sacrifice of deuiding the mutual societie and of making schisme or heresie, is diuulsh presumption: in nothing to haue other opinion then the truth is, that is Angelical perfection. And a litle after, If you be any other vvise minded, this God vvill reueale: but to them only* (saith he) *that vvalk in the vvay of peace, and that stray a side into no diuision or separation.* Vvhich saying vvould God al our deere countrie men vvould marke, and come into the Church, vvhere onely, God reuealeth truth,

The difference betwene the disagreeing of auncient fathers or other Catholikes, & the Heretikes dissensions among them selves.

The spiteful vvritings of Heretikes, one Secte against an other.

A notable place of S. Augulline.

CHAP. IIII.

He exhorteth them to perseuerance, 2. and certaine by name to vnitie, 5. to modestie, 6. to peace vvithout solicitude or careful anxietie, 8. to al that god is, 9. to such things as they see in him self, 10. that he reioyced in their contribution, not for his owne needs, but for their merite.

Therefore

- 1 **T**HEREFORE, my deereſt brethren
 and moſt deſired, my "ioy and my
 crowne: ſo ſtand in our Lord, my
 deereſt. † "Euchodia I deſire & Syn-
 tyche I beſeeche to be of one minde in
 our Lord. † Yea and I beſeeche thee
 my "ſincere companion, helpe thoſe
 women that haue laboured vvith me
 in the Goſpel vvith "Clement, and the reſt my coadiutors,
 vvhoſe names are in the booke of life. † b Reioyce in our
 Lord alwayes: againe I ſay reioyce. † Let your modeſtie
 be knowven to al men. Our Lord is nigh. † Be nothing care-
 ful: but c in euery thing by praier & ſupplicatiō vvith thakes-
 giuing let your petitions be knowven vvith God. † And the
 peace of God vvhih paſſeth al vnderſtanding, keepe your
 hartes and intelligences in Chriſt Ieſvs. †
- 8 † For the reſt brethren, vvhat things ſo euer be true,
 vvhatſoeuer honeſt, vvhatſoeuer iuſt, vvhatſoeuer holy, vvhat-
 ſoeuer amiable, vvhatſoeuer of good fame, if there be any
 vertue, if any praife of diſcipline, theſe things thinke vpon.
 † Vvhih you haue both learned, and receiued, and heard, &
 ſeen in me: theſe things doe ye, and the God of peace ſhall
 be vvith you. † And I reioyced in our Lord exceedingly,
 that once at the length you haue c reſtoriſhed to care for me,
 as you did alſo care: but you vv ere occupied. † I ſpeake not
 as it vv ere for penurie, for I haue learned, to be cōtent vvith
 the things that I haue. † I knowv both to be brought lowv, I
 knowv alſo to abound: (euery vvhere, and in al things I am
 inſtructed) both to be ful, & to be hungrie, both to abound,
 and to ſuffer penurie. † I can al things in him that ſtreng-
 theneth me. † Neuertheleſſe you haue done vv el, commu-
 nicating to my tribulation.
- 15 † And you alſo knowv o Philippians, that in the begin-
 ning of the Goſpel, vvhen I departed from Macedonia, no
 church communicated vnto me in the account of gift and
 16 "receite, but you only: † for vnto Theſſalonica alſo, once
 and vv iſe you ſent to my vſe. † Not that I ſeek the gift, but
 17 I ſeek the fruite abounding in your account. † But I haue al
 things, and abound: I vv as filled after I receiued of Epa-
 phroditus the things that you ſent, an odour of ſweetenes,
 19 an "acceptable hoſt, pleaſing God. † And my God ſupply

" This Cle-
 ment vv as af-
 ter vv ard the
 4 Pope of
 Rome from S.
 Peter, as S.
 Hierom vvri-
 teth according
 to the cōmon
 ſuppuration.

b The Epiſtle
 vpon the 3
 Sunday in
 Aduent.

c This reſtori-
 ſhing is the reui-
 uing of their
 old liberalitie,
 vvhih for a
 time had been
 ſlacke & dead.
 S. Chryſ.

" He counter-
 it not mere
 almes or a free
 gift that the
 people beſto-
 weth on their
 Paſtors or
 preachers, but
 a certaine mu-
 tual traffike
 as it vv ere,
 and enter-
 change: the
 one giuing
 ſpiritual, the o-
 ther rédering
 téporal things
 for the ſame.

al your lacke according to his riches in glorie, in Christ
I E S V S. † And to God & our father be glorie vworld vwith- 20
out end. Amen.

c. xxi.

† Salute ye every saincte in Christ I E S V S. † The bre- 21
thren that are vwith me, salute you. Al the sainctes salute you:
but especially they that are of Cæsars house. † The grace of 22
our Lord I E S V S Christ be vwith your spirit. Amen.

ANNOTATIONS

CHAP. III.

The revvard
of preachers.

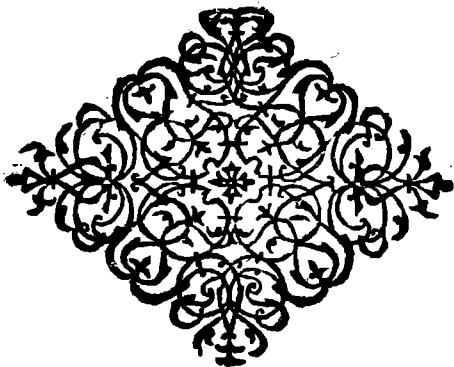
1. *My ioy.*] He calleth them his ioy and crowne, for that he expected the crowne of everlasting life as a revvard of his labours tovvardes them. Vwhereby vve may learne also, that besides the essentiall glorie vvhich shal be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.

Suspicious
translation.

2. *Sincere companion.*] The English Bibles vwith one consent interprete the Greeke vvordes, *faithful yokefellorvv*, perhaps to signifie (as some vvould haue it) that the Apostle here speaketh to his vvife: but they must vnderstand that their Maisters Calvin and Beza mislike that exposition, *S. Chrys.* and * al the Greeke fathers almost much more reiect it, and it is against S. Pauls ovvne vvordes *Theodore.* speaking to the vnmarried, That it is good for them to remaine so, euen as him self did. 1 Cor. 7, 8. *Oecum.* Vwhereby it is euident he had no vvife, and therefore meaneth here some other his coadiutor and *Theophyl.* fellow-labourer in the Gospel.

Almes giuen
religiously.

11. *Acceptable.*] Howv acceptable almes are before God, vve see here: namely vvhen it is giuen for religion to deuout persons for a recompense of spiritual benefites. for so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable and svvete in his sight.





THE ARGVMENT OF THE
EPISTLE OF S. PAVL TO
THE COLOSSIANS.



HE Epistle to the Colossians is not only in sense, but almost in wordes also, all one with the Epistle to the Ephesians, and was sent also by the same messenger Ty-chicus. c. 4. v. 7. And in it he maketh like mention of his bandes and sufferings. c. 1. v. 24. and c. 4. v. 3, 18. And therefore no doubt it was written at Rome at the same time, to write, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had neuer bene, as he signifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them, that to be the truth, which their Apostle Epaphras had taught them, but namely he giueth them warning both of the Iudaical False-apostles, who sought to corrupt them with some ceremonies of Moyses law: and also of the Platonike Philosophers, who reiected Christ (who is in deede the head of the Church and Mediator to bring vs to God) and in steed of him, brought in certaine Angels as more excellent then he, whom they termed, Minores dii, teaching the people to sacrifice vnto them (calling that, humilitie) that they might bring them to the great God. With which falschod the heresie of Simon Magus a long time deceiued many, as we reade in Epiph. bar. 21.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creator of all the Angels, God in person, the head of the Church, the principall in all respects: that he is the Redeemer, Mediator, and pacifier betwene God and men, and therefore by him we must goe to God, so that whether we pray our selues, or desire any other in earth or in heauen to pray for vs, al must be done (as the Cath. Church in euery Collect doth) Per Christum dominum nostrum, that is, through Christ our Lord. or, per Do. nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, &c. Whereby the Church professeth continually against such seductions, both the Mediatorship, and the Godhead of Christ.

THE



THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charitie, and continually praieth for their encrease, he doeth vvitthal giue vittnes to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, vvhich is cheefe aboue al, and peacemaker by his blood. This is the Gospel not of Epaphras alone, but of the vniuersal Church, and of Paul him self vvhich also justifieth for it.

He sheweth that the Church and Christes Gospel should daily grow and be spread at length through the whole world. Which can not stand vvitth the heretikes opinion of the decay thereof so quickly after Christes time, nor agree by any meanes to their obscure Conuenticles. See S. Augustine ep. 80. *in fine.*
b The Epistle vpon the 24 Sunday after Pentecost.

c So S. Ambr. & the Gr. Doctors, or thus: *worthily, pleasing God &c.*



PAVL an Apostle of IESVS Christ by the vvil of God, and brother Timothee: † to them that are at Colossa saines and faithful brethren in Christ IESVS. † Grace to you and peace from God our Father and our Lord IESVS Christ.

Vve giue thanks to God and the Father of our Lord IESVS Christ alvvaies for you, praying: † hearing your faith in Christ IESVS, and the loue vvhich you haue to vvard al the saines, † for the hope that is laid vp for you in heauen, vvhich you haue heard in the vvord of the truth of the Gospel, † that is come to you, as also :: in the vvhole vvorld it is, and fructifieth, and growveth, euen as in you, since that day that you heard & knew the grace of God in truth, † as you learned of Epaphras our dearest fellow-servant, vvhich is a faithful minister of IESVS Christ for you, † vvhich also hath manifested to vs your loue in spirit. † Therefore vve also from the day that vve heard it, cease not praying for you and desiring, that you may be filled vvitth the knowlledge of his vvil, in al vvisedom, and spiritual vnderstanding: † that you may vvake vvvorthie of God, in al things pleasing: Fructifying in

*coloss
nugiu*

Hebr. 1, 3
1o. 1, 3.

- in al good vvorke, & increasing in the knowvledge of God:
 11 † in al povver strengthened according to the might of his
 12 glorie, in al patience and longanimitie vvith ioy † giuing
 thanks to God and the Father, vvho hath made vs::vvorthy
 13 vnto the part of the lot of the sainctes in the light: † vvho
 hath deliuered vs from the povver of darkenes, and hath
 14 translated vs into the kingdom of the sonne of his loue, † in
 vvhom vve haue redemption, the remission of sinnes: †
 15 † vvho is the * image of the inuisible God, the first-borne of
 16 al creature: † because * in him vv ere created al things in
 heauen, and in earth, visible, and inuisible, vv whether Thrones,
 or Dominations, or Principalities, or Potesates: † al by him,
 17 & in him vv ere created: † and he is before al, and al consist in
 18 him. † And he is the head of the body, the CHVRCH, vvho is
 the beginning, first-borne of the dead: that he may be in al
 19 things holding the primacie: † because in him it hath vvel
 20 pleased, al fulnes to inhabite: † and by him to reconcile al
 things vnto him self, pacifying by the bloud of his crosse,
 vv whether the things in earth, or the things that are in heauen.
 21 † And you, vv whereas you vv ere sometime alienated and
 22 enemies in sence, in euil vvorkes: † yet novv he hath reconciled
 in the body of his fles h by death, to present you holy
 23 & immaculate, and blameles before him: † if yet ye cōtinue
 in the faith, grounded and stable, and vnmoueable from the
 hope of the Gospel vv which you haue heard, vv which is preached
 among al creatures that are vnder heauen, vv whereof I
 24 Paul am made a minister. † Vvho novv reioyce in suffering
 for you, and do accomplish those things that vv ant of the
 passions of Christ, in my fles h for his body, vv which is the
 25 CHVRCH: † vv whereof I am made a minister according to the
 dispensation of God, vv which is giuen me to vv ard you, that I
 26 may fulfil the vvord of God, † the mysterie that hath been
 hidden from vvorldes and generations, but novv is mani-
 27 fested to his sainctes, † to vv hō God vvould make known
 the riches of the glorie of this sacrament in the Gentiles,
 28 vv which is Christ, in you the hope of glorie, † vv whom vve
 preach, admonishing euery man, and teaching euery man
 in al vvifedom, that vve may present euery man perfect in
 29 Christ I E s vs. † Vv wherein also I labour struiing according
 to his operation vv which he vvorketh in me in povver.

c Many things requisite, and diuers things acceptable to God beside faith.

:: We are not onely by acceptation or imputation partakers of Christs benefites, but are by his grace made worthie thereof, and deserue our saluation con- dignely.

ANNOTATIONS

CHAP. I.

There is no want in Christes passions which he suffered in him self as head: but there is want in those passions of Christ which he daily suffereth in his body the Church, and the members thereof.

How Christes merits are applied to vs, without any iniurie to his death.

The vvorke of one may satisfie for an other.

The ground of Indulgences or pardons.

sc. Do accomplish that vvaunteth.] As Christ the head and his body make one person mystical and one full Christ, the Church being therfore his plenitude, fulnes, or complement *Ephes. 1*: so the passions of the head and the afflictions of the body and members make one complete masse of passions. With such difference for al that, betwene the one sort and the other, as the preeminence of the head (and specially such a head) about the body, requireth and giueth. And not only those passions which he suffered in him self, which were fully ended in his death, and were in them selues fully sufficient for the redemption of the vvorlde & remission of al sinnes, but al those which his body and members suffer, are his also, and of him they receive the condition, qualitie, and force to be meritorious and satisfactorie, for though there be no insufficiencie in the actions or passions of Christ the head, yet his wisdom will, and iustice requireth and ordaineth, that his body and members should be fellowes of his passions, as they looke to be fellowes of his glorie: that so suffering with him and by his example, they may apply to them selues and others the general medicine of Christes merits and satisfactions, as it is effectually also applied to vs by Sacraments, sacrifice, and other vvaies also: the one sort being no more inurious to Christes death then the other, notwithstanding the vaine clamours of the Protestants, that would vnder pretence of Christes Passion, take away the value of al good deedes. Herevpon it is plaine now, that this accomplishment of the vvaits of Christes Passions, which the Apostle and other Saintes make vp in their fleshe, is not meant but of the penal and satisfactorie vvorke of Christ in his members, every good man adding continually (and specially Martyrs) somevwhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: & therfore these also through the communion of Saintes and the Societe that is not onely betwene the head and the body, but also betwene one member and an other, are not onely satisfactorie and many vvaies profitable for the sufferers them selues, but also for other their fellow-members in Christ. for though one member can not merite for an other properly, yet may one beare the burden and discharge the debt of an other, both by the lavv of God and nature. and it was a ridiculous Heresie of Vvicleffe to deny the same. Yea (as vve see here) the passions of Saintes are alwaies suffered for the common good of the vvhole body, and sometimes vvitall by the sufferers special intention they are applicable to special persons one or many: as here the Apostle ioyneth in his passions for the Colloilians, in an other place his afflictions be for the saluation of the Corinthians; sometimes he vvil heth to be *Anathema*, that is according to Origenes exposition (*in li. nu. bo. 10 & 24.*) a sacrifice for the Ievves, and he often speaketh of his death as of a libation, host, or offering, as the fathers do of al Martyrs passions. Al vvhich dedicated and sanctified in Christes blood and sacrifice, make the plenitude of his Passion, and haue a forcible crie, intercession, and satisfaction for the Church and the particular necessities thereof. In vvhich, as some do abound in good vvorke and satisfactions (as S. Paul, vvhoe reekenech vp his afflictions and glorieth in them *2 Cor. 11*: and Iob, vvhoe auoucheth that his penalties farre surmounted his finnes: and our Ladie much more, vvhoe neuer sinned, and yet suffered so great dolors) so other some do vwant, and are to be holpen by the abundance of their fellow-members.

Vvvhich entercourse of spiritual offices and the recompense of the vvaits of one part by the store of the other, is the ground of the old libels of Indulgence vvhich is treated before out of S. Cyprian (See the Annotations *2 Cor. 2. v. 10*) and of al indulgences or pardons, vvhich the Church daily dispenseth vvitth great iustice and mercie, by their hands in vvhom Christ hath put the vvorde of our reconcilment, to vvhom he hath committed the keyes to keepe and vse, his I heepe to feede, his mysteries and al his goods to dispense, his pover to binde and loose, his commission to remitte and reteine, and the stervardship of his familie to giue euery one their meate and sustenance in due season.

*Ro. 8. 17.
Leo ser. 19.
de pasto.*

*2 Cor. 1. &
Ro. 9. 3.
Phil. 2.
2 Tim. 4.*

Iob 6.

CHAP. II.

*He is careful for them, though he were neuer vvish them: that they rest in the vvn-
derful vviseedom vvhich is in Christian religion, and be not caried away either
vvith Philosophie, to leaue Christ and so sacrifice to Angels: or vvith Iudaisme,
so receive any ceremonies of Moyses lawe,*

FOR

1 **O**R I vvil haue you knowv brethren,
 vvhat maner of care I haue for you and
 for them that are at Laodicia, and vvho-
 soeuer haue not seen my face in the flesh:
 2 † that their hartes may be comforted,
 instructed in charitie, & vnto al the riches
 of the fulnes of vnderstāding, vnto
 the knowvledge of the mysterie of God
 3 the Father of Christ I E S V S, † in vvhom be al the treasures
 4 of vvisedom and knowvledge hidde. † But this I say :: that
 5 no man deceiue you in lostines of vvordes. † For although
 I be absent in body, yet in spirit I am vvith you: reioycing, &
 6 seeing your order, & the constancie of that your faith which
 is in Christ. † Therefore as you haue receiued I E S V S Christ
 7 our Lord, vvalke in him, † rooted and built in him, and con-
 firmed in the faith, as also you haue learned, abounding in
 him in thankes-giuing.

8 † Bevvare lest any man deceiue you by philosophic, and
 vaine fallacie: according to the tradition of men, according
 to the elements of the vvorld, and not according to Christ.
 9 † For in him dvvelleth al the fulnesse of the Godhead cor-
 10 porally: † and you are in him replenished, vvho is the head
 11 in al Principalitie and Povver: † in vvhom al you are cir-
 cumcised vvith circumcision not made by hand in spoiling
 12 of the body of the flesh, in the circumcision of Christ, † bu-
 ried vvith him in Baptisme: in vvho also you are risen againe
 by the faith of the operation of God, vvho raised him vp
 13 from the dead. † And you vvhen you vvere dead in the of-
 fences and the prepuce of your flesh, did he quicken toge-
 14 ther vvith him: pardoning you al offenses, † vvyping out
 the hand vvriting of decree that vvas against vs, vvich
 vvas contrarie to vs, and the same he hath taken out of the
 15 vvay, fastening it to the crosse: † and spoiling the Principa-
 lities and Potestats, hath ledde them confidently in open
 16 shew, triumphing them in him self. † Let no man therefore
 iudge you in meate or in drinke, or in part of a festiual day,
 17 or of the Nevv-moone, or of Sabboths: † vvich are a
 shadow of things to come, but the body Christs.
 18 † Let no man seduce you, vvilling in the humilitie and
 "religion of Angels, vvalking in the things vvich he hath
 19 not seen, in vaine puffed vp by the sense of his flesh, † and

Yyy ij not

Heretikes
 do most com-
 monly deceiue
 the people
 with eloquence
 namely such
 as haue it by
 the gift of na-
 ture, as the
 Heretikes of
 al ages had, &
 lightly al se-
 ditious per-
 sons, vvich
 dravv the vul-
 gar sort to se-
 dition by the
 allurements of
 their tongue.
 Nothing (saith
 S. Hierom. ep.
 2. ad Nepotian.)
 is so easie as
 vvith volubili-
 tie of tongue
 to deceiue the
 vnlearned mul-
 titude, vvich
 vvhatsoever it
 vnderstandeth
 not, doth the
 more admire
 and wonder at
 the same. The
 Apostle here
 calleth it,
 πρῶτον λόγον,
 persuasible
 speache.

b That is, wil-
 ful or self-wil-
 led in volunta-
 rie religiō for
 that is, ὁ νόμος
 ὁ θεσμός,
 whereof com-
 meth the word
 following ἡ
 λατρεία,
 Superstitiō. v. 23.
 See Annot. v. 23.

in it

Ep̃. 2. 1.

by de-
 crees

ἐκ τῶν
 ματιῶν,

εἰς τὴν κεφαλὴν
μενέειν. That is,
taking submi-
nistration of
spiritual life
and nourish-
ment by grace
from Christ
the head.

"not holding the head, vvhwhereof the vvhole body by ioyntes
and bandes being ^cserued & compacted, growveth to the in-
crease of God. † If then you be dead vvvith Christ, from the 20
elements of this vvorlde : " vvvhy do you yet ^cdecree as li-
ving in the vvorlde? † Touch not, tast not, handle not: † which 21
things are al vnto destruction by the very vse, according to 22
the precepts and doctrynes of men. † vvvhich are in deede 23
" hauing a hevv of vvifedom in superstition and humilitie,
and not to spare the body, nor in any honour to the filling of
the flesh.

εἰς δογμα-
τίσιν

AN NOT A T I O N S C H A P. II.

Philosophie
and other hu-
mane sciences
hovv profit-
able or hurtful
to the Church
of God.

The Prote-
stants abuse
Philosophie
against the B.
Sacrament.

Schoole lear-
ning.

8. *By Philosophie.*] Philosophie and al humane science, so long as they be subiect and obedient
to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly
commended and be very profitable in the Church of God. Othervvise vvhere secular learning is
made the rule of religion and commaundeth faith, there it is pernicious and the cause of al heresie
and infidelitie. for the vvvhich, S. Hierom and before him Tertullian call Philosophers, *the Patri-*
arkes of Heretikes, and declare that al the old heresies rose onely by to much admiring of prophane
Philosophie. *Hiero. ad Celsiph. cont. Pelag. c. 1. Tertul. de praescrip. & cont. Hermog. & cont. Marcio. li. 5.*
And so do these nev्व sectes no doubt in many things. for, other arguments haue they none against
the presence of Christ in the B.^s Sacrament but such as they borrov of Aristotle and his like, concern-
ing quantitie, accidents, place, position, dimensions, senses, light, tast, and other straites of reason,
to vvhich they bring Christs mysteries. Al Philosophical arguments therefore against any article of
our faith be here condemned as deceitful, and are called also here, *the tradition of men*, and *the ele-*
ments of the vvorlde. The better to resist vvvhich fallacies and traditions of Heathen men, the Schoole
learning is necessarie, vvvhich keepeth Philosophie in avve and order of faith, and vseth the same to
vvithstand the Philosophical and sophistical deceites of the Heretikes and Heathen. So the great
Philosophers S. Denys, S. Augustine, Clemens Alexandrinus, Iustine, Lactantius and the rest, vsed
the same to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambrose,
S. Hierom, and the Greeke fathers, furnished vvith al secular learning vnto the studie of Diuinitie,
vvhereof see S. Hierom *ep. 84. ad Magnum Oratorem*.

16. *In meate.*] The Protestants vvillfully or ignorantly applie al these kindes of forbearing
meates, to the Christian fastes: but it is by the circumstance of the text plaine (as S. Augustine also *Aug. 49.*
Scriptures a- teacheth) that the Iudaical obseruation and distinction of certaine cleane and vncleane meates is 59. *ad*
bused by the forbidden to the Colossians, vvho vvore in danger to be seduced by certaine Ievves, vvnder pretence *Paulinum*
Protestants a- of holines to keepe the Lavv touching meates and festiuities and other like, vvvhich the Apostle *in solut. 7.*
gainst Chri- shevveth vvore onely shadovves of things to come: vvvhich things are come, and therefore the *quasi.*
stian fasting & said shadovves to cease. Vvhere he nameth the Sabbathos and feastes of the nev्व moone, that no
holydaies. man needs to doubt but that he speaketh onely of the Ievvishe daies and kindes of fastes and
feastes, and not of Christian holidaires or fasting daies at all.

18. *Religion of Angels.*] By the like false application of this text as of the other before, the He-
retikes abuse it against the inuocation or honour of Angels vsed in the Catholike Church, vvhere
the Apostle noeth the vvicked doctrine of Simon Magus and others (See S. Chryl. *bo. 7. in hunc*
locum, and *Epiph. har. 21.*) vvho taught, Angels to be our mediators and not Christ, *non tenens caput,*
not holding the head, as the Apostle here speaketh, & prescribed sacrifices to be offered vnto them,
meaning indifferently as vvell the il Angels as the good. Vvvhich doctrine the said Heretike had of
Plato, vvho taught, that spirites (vvhich he calleth *dæmones*) vvore to be honoured as mediators
next to God. Against vvvhich S. Augustine disputeth *li. 8. 9. & 10 de ciuit.* as the condemneth also
the same vndue vvorship *li. 10 Confess. cap. 42.* S. Hierom (q. 10 ad Algasiam) expoundeth this
also of il spirites or diuels, vvhom he proueth (out of S. Steuens sermon *Act. 7*) that the Ievves
did vvorship, auouching that they serue them still, so many of them and so often as they obserue
the Lavv. Of vvvhich idolatrie also to Angels Theodoret speaketh vpon this place, declaring that
the Ievves defended their superstition tovvardes Angels by that, that the Lavv vvvas giuen by them,
deceitfully

S. Pauls place
concerning re-
ligion of An-
gels, explica-
red: and that

deceitfully at once inducing the Colossians, both to keepe the Law, & to honouring of the Angels as the Protestants the giuers of the same. Vvhereby diuers of the faithfull vvare so seduced, that they forsooke Christ and his Church and seruice, and committed idolatrie to the said Angels. Against vvvhich abominations the Council of Laodicia Cap. 35 tooke order, accusing all that forsooke our Saviour and committed idolatrie to Angels, and contemning Christ, kept conuenticles in the name of spiritues and Idols. of vvvhich kinde of vvorship of Angels and Diuels see Clemens Alexand. Strom. 3. Tertullia (li. 5. cont. Marcion.) expoundeth this place of the false teachers that feined them selues to haue reuelatiō of Angels, that the Law should be kept touching difference of cleane & vncleane meates. Vvvhich is very agreeable to that * in the Epistle to Timothee, vvhere S. Paul calleth abstaining from meates after the Ievvish or heretical manner, *the doctrine of Diuels*: vvhereof see more in the annotation vpon that place.

1 Tim. 4.1.

Haimo a godly ancient vvriter, vpon this place, saith further, that some Philosophers of the Gentils and some of the Ievves also taught, that there vvere foure Angels Presidents of the foure elements of mans body, and that in feined hypocrisie (vvvhich the Apostle here calleth humilitie) they pretended to vvorship by sacrifice the said Angels. Theophylact expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediatorship to be a derogation to Christs maiestie, vvorshipped Angels as the only mediators. Al vvvhich vve see downe vvith more diligence, that the Heretikes may be ashamed to abuse this place against the due reverence and respect or praises made to the holy Angels. Vvvhich the Scriptures record so often to offer our prayers vp to God, and to haue been lawfully reuerenced of the Patriarks, neuer as gods, but as Gods ministers and messengers. *Iosu. 5. 14. Tob. 12. 12. Gen. 48. 16. Angelus qui eruit me. 1 Tim. 5. 21.* And that they may be praised vnto, & can helpe & heare vs, see S. Hierom in cap. 10. *Danielis. S. Ambrose in Psal. 118. ser. 1. S. Augustine li. 10 de ciuit. Dei c. 12. Bede li. 4 in Cantica c. 24.*

19. *Not holding the head*.) Because he hath much a do vvith such false preachers as taught the people to preferre the Angels vvvhich gaue the Law, or other vvhatsoeuer, before Christ: in this Epistle, and to the Ephesians, he often affirmeth Christ to be our head, yea and to be exalted far aboue all creatures, Angels, Potestats, Principalities, or vvhatsoeuer.

20. *Why doe you.*) A maruelous impudent translation of these vvordes in the English Bibles thus, *Why are you burdened vvith traditions?* Vvhereas the Greeke hath not that signification: but to make the name of Tradition odious, here they put it of purpose, not being in the Greeke: and in other places vvhere Traditions are commended (1 Cor. 11. and 2 Thes. 2.) and vvhere the Greeke is so most flatly (*παράδοσις*) there they translate it, *Instructions, ordinances*, &c.

δογμα-
τισμόςHeretical
translation.

21. *Touch not.*) The Heretikes (as before and alvvayes) very vainly alleage this against the Catholike fastings: vvhen it is most cleere that the Apostle reprehendeth the foresaid false teachers that thought to make the Christians subiect to the obseruation of the ceremonies of the old Law, of not eating hogges, conies, & hares flesh, and such like, nor to touch a dead corps nor any place vvhere a vvoman in her floures had sittē, & other infinite doctrines of touching, talking, vvailing, eating, and the rest, either commaunded to the old people by God, or (as many things vvere) voluntarily taken vp by them selues, sometime cleane against Gods ordinance, and often frivoulous and superstitious. Vvvhich fort as Christ in the Gospel, so here S. Paul calleth the precepts and doctrines of men, and superstition, and (as the Greeke vvord signifieth) * voluntarie vvorship, that is inuented by Heretikes of their ovvne head vvithout the vvarrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawfull authoritie of such vvhom Christ commaundeth vs to obey. Against such Sect-Maitters therefore as vvould haue yoked the faithfull againe vvith the Ievvish or Heretical fastes of Simon Magus and the like, S. Paul speakeeth, and not of the Churches fastes or doctrines.

* ἐξου-
θεσμία

22. *Having a shew.*) Againe the Heretikes of our time obiect, that these foresaid false teachers pretended holines, vvifedom, and chastisement of their bodies (for so S. Paul saith) by forbidding certaine meates according to the Ievves obseruation, euen as the Catholikes do. It is true they did so, and so do most vicissimite vertues. for if chastising of mens bodies and repressing their concupiscences and lustes vvere not godly, and if abstinence from some meates vvere not laudably and profitably vsed in the Church for the same purpose, no Heretikes (to induce the abolished obseruations and differences of meates of the Ievves, or the condemnation of certaine meates and creatures as abominable according to others) vvould haue falsely pretended the chastisement of their flesh, or made other (shew of vvifedom and pietie, to sound their vvallowful Heretical or Iudaical superstition concerning the same. The Catholike Church & her children, by the example of Christ, S. Iohn Baptist, the Apostles and other blessed men, do that lawfully, godly, religiously, and sincerely in deede to the end aforesaid, vvvhich these false Apostles onely pretended to do. 1 Cor. 9. 27. 2 Cor. 5. 6. S. Paul did chastise his body in deede, by vvatching, fasting, and many other afflictions, and that vvvas lawfull and vvvas true vvifedom and pietie in deede. The foresaid Heretikes not so, but to induce the Colossians to Iudaisme and other abominable errors, did but pretend the things in hypocritic.

1 Cor. 9.
27. 2 Cor.
5. 6.The hypocritical
abstinence of
old Heretikes,
maketh nothing
against true and
sincere fasting,
but commendeth
it.

CHAP. III.

He exhorteth to mortifie and put of al corrupt maners of the old man, and to put on such vertues as are for the new man. 18 In particular also, vviues and husbonds, children and parents, seruants and maisters, each sort to do their duetie.

The Epistle
vpon Easter
eue.



H E R F O R E if you be risen vvith 1
Christ, seeke the things that are aboue:
vvhere Christ is sitting on the right hand
of God. † Minde the things that are 2
aboue, not the things that are vpon the
earth. † For you are dead: and your life 3
is hidde: vvith Christ in God. † Vvhen 4
e, your life: then you also shal appeare
vvith him in glorie. -

† * Mortifie therefore your members that are vpon the 5
earth, fornication, vncleannesse, lust, euil concupiscence, and
"auarice, vvich is ^c the seruice of Idols. † for vvich things 6
the vvrath of God commeth vpon the children of incredulitie.
† in vvich you also vvalked sometime, vvhen you 7
liued in them. † But novv lay you also al avvay: anger, indig- 8
nation, malice, blasphemie, filthie talke out of your mouth.
† Lie not one to an other: * spoiling your selues of the old 9
man vvith his actes, † and ["] doing on the new, him that is 10
renewed vnto knowvledge, * according to the image of
him that created him. † vvhere there is not, Gentile and 11
Ievve, circumcision and prepuce, Barbarous and Scythian.
bonde and free: but al, and in al Christ.

The Epistle
vpon the 5
Sunday after
the Epiphanie.

† Put ye on therefore as the elect of God, holy, and be- 12
loued, * the bowvells of mercie, benignitie, humilitie, mode-
stie, patience, † supporting one an other: and pardoning 13
one an other, if any haue a quarel against any man, as also our
Lord hath pardoned vs: so you also. † But aboue al these 14
things haue charitie, vvich is the band of perfectiō: † & let 15
the peace of Christ ^c exult in your hartes, vvherein also you
are called in one body: and be thankesful. † Let the vvord of 16
Christ dwell in you abundantly, in al vvisedom: teaching
and admonishing your ovvne selues, vvith psalmes, hymnes,
and spiritual cāticles, in grace singing in your hartes to God. 17
† Al vvharsoeuer you doe in vvord or in vvorke, al things in
the name of our Lord I E S V S Christ, giuing thanks to God
and the Father by him. -

^c *Exultatio,*
triumph and
haute the vi-
glorie

† * Vvomen

Eph. 5. 3.

κρίσις ἁγίας

Eph. 4. 22.

Gen. 1. 26.

Eph. 4. 32.

- Eph. 5, 18 † * Vwomen be subiect to your husbands, as it behoueth
 22. 19 in our Lord. † * Men, loue your vviues: and be not bitter
 1. Pet. 3, 20 tovvard them. † * Children obey your parents in al things;
 7. 21 for that is vvel pleasing to our Lord. † Fathers, prouoke not
 Eph. 6, 1. 22 your children to indignation: that they become not discour-
 Eph. 6, 5 22 aged. † * Seruants, obey in al things, your maisters ac-
 Tit. 2. 9. 22 cording to the flesh, not seruing to the eie, as pleasing men,
 1. Pet. 2, 23 but in simplicitie of hart, fearing God. † Vwhatsoever you
 18. 24 doe, vvorke it from the hart as to our Lord, and not to men:
 24 † knowving that you shal receiue of our Lord the :: retri-
 25 bution of inheritance. Serue our Lord Christ. † For he that
 doeth iniurie, shal receiue that vvhich he hath done vn-
 iustly: and * there is not acceptiō of persons vvith God.
- Deu. 10, 17. Ro. 2, 11. Gal. 2, 6, ::Retribution or reppard for good vvorke: *ἀνταπόδοσις*, vvhich signi- fies render- ing one for an other.

A N N O T A T I O N S

CHAP. III.

1. *Auarice, vvhich is the seruice of idols.* Here is a maruelous impudent and foolish cor- ruption in the vulgar English Bible printed the yere 1577 and (as it seemeth) most foolish tran- slation. Vwhere for their errorr against the Images of Christ and his Saincts, and to make image and idol, al one: the translator, for that vvhich the Apostle saith in Greeke, *Co- metousnes is idolatrie*, maketh him to say in English, *Cometousnes is vvorshipping of images*: as also Eph. 5, * he translateth thus, *The cometous person is a vvorshipper of images*: for that vvhich the Apostle saith, *The cometous man is an idolater*, meaning spiritual idolatrie, because he maketh money his God. In vvhich sense to call this spiritual idolatrie, vvorshipping of images, is to ridiculous, and must needes procede of blinde heresie.

9. *Doing on the new.* By this and the vvhole discourse of this chapter conteining an exhortation to good life, and to put on the habite of the new man vvith al vertues: vve may see, our iustice in Christ to be a very qualitie and forme inherent in our soul, adorning the same, and not an imputation onely of Christes righteousnes, or a hiding onely of our finnes and vickednes, vvhich the Heretikes falsely affirme to remaine in vs after baptisme and alwayes during life. See S. Augustine *de pe. mer. & remis. li. 2. c. 7. & cont. Julian. li. 6. c. 7.*

CHAP. IIII.

He exhorteth to instance in praier, 1 and to vvisedom in behauiour. 7 He senteth Tychicus: so He doeth commendations, 15 and iniyneth to be done.

- 1 **Y** O V Maisters, that vvhich is iust and equal, doe
 2 to your seruants: knowving that you also haue a
 3 Maister in heauen. † * Be instant in praier: vvatch-
 11. 18, 1 2 ing in it in thankes giuing, † * praying vvithal
 Eph. 6, 18. 2. 3 :: for vs also, that God may opē vnto vs the doore of speache
 Thes. 3, 1 3 to speake the myserie of Christ (for the vvhich also I am
 4 bound) † that I may manifest it, so as I ought to speake.
 Eph. 5, 5 † * Vvalke vvith vvisedom tovvard them that be vvithout:
 15. redeeming
- :: S. Paul ever inuch desireth the praies of the faithful: whereby vve learne the great efficacy of them.

redeeming the time. † Your talke alwayes, in grace let it be 6
seasoned with salte: that you may know how you ought
to answer every man.

† The things that are about me, Tychicus our dearest 7
brother, and faithful minister, & fellow-servant in our Lord,
will make you understand al, † whom I have sent to you 8
for this same purpose, that he may know the things that con-
cerne you, and may comfort your hartes, † with * Onesi- 9
mus the most deere and faithful brother who is of you.
Al things that are done here, shall they doe you to under-
stand.

† Aristarchus my fellow-prisoner saluteth you, & Marke 10
the cousin-german of Barnabas (concerning whom you have
received commandements, If he come to you, receive him)
† and Iesus that is called Iustus: who are of the Circumci- 11
sion. these only are my coadiutors in the kingdom of God:
which have been a comfort to me. † Epaphras saluteth you 12
who is of you, the servant of Christ Iesus, always care-
ful for you in prayers, that you may stand perfect and full in al
the will of God. † For I give him testimonie that he hath 13
much :: labour for you, and for them that be at Laodicia, and
that are at Hierapolis. † * Luke the most deere physicion salu- 14
teth you: and Demas. † Salute the brethren that are at 15
Laodicia: and Nymphas and the Church that is in his house.
† And when the epistle shall be read with you, make that 16
it be read also in the Church of the Laodicians: and that
you read that which is of the Laodicians. † And say to Ar- 17
chippus, See the ministerie which thou hast received of our
Lord, that thou fulfil it. † The salutation: with mine owne 18
hand, Paules. Be mindeful of my bandes. Grace be with you.
Amen.

He did not
only pray, but
tooke other
great paines
to procure
Gods grace
for the Colos-
sians: perhaps
by watching,
fasting, and do-
ing other pe-
nances of body:
that God
would not su-
ffer them to
fall from their
received faith
to the secte of
Simon Magus
or the Judaiz-
ing christians.

Phile.
10.

2 Tim.
4, 10, 11



THE

THE ARGVMENT OF THE
FIRST EPISTLE OF S. PAVL TO
THE THESSALONIANS.



HOVV S. Paul vvith Silas (or Siluanus) and Timothee according to a vision calling him out of Asia into Macedonia, came to Philippi being the first citie thereof, vve reade Act. 16. And howv againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head citie of that countrie, vve reade Act. 17. vvhere after 3 weeles preaching, the Ievves stirred the citie against them, and pursued them also to Beraa: so that Paul vvvas conueied from thence to Athens, vvhere he expected the coming of Silas & Timothee from the foresaid Beraa in Macedonia, but received them (as vve haue Act. 18.) at Corinth in Achaia.

HAVING therefore left the Thessalonians in such persecution, and being careful to knowv howv they did in it, he vvvas desirous to returne vnto them, as he signifieth in the 2 chapter of this Epistle v. 17. But (as he there addeth) Satan hindered vs. therefore carying himself at Athens, he sendeth Timothee vnto them, as vvwhose returne vnderstanding their constancie, he is much comforted, as he declarcth c. 3. So then they are all three together at the vvriting of this Epistle, as also vve haue in the title of it: Paul and Siluanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to haue bene vvritten at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they mette not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the sensations of those persecutions. The other vvix are of exhortation, to liue according to his preceptes, namely in justification of their bodies, and not in fornication: to loue one an other: to comfort one another about their frendes departed, vvith the doctrine of the Resurrection, and vvith continuall preparation to die: the laeticie to obey, and the Charge to be diligent in euery point of their office.

Z z z THE



THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for them, & gathereth that they are elect, because his preaching at their first conversion was with diuine power, and they on the other side receiued it with al ioy, notwithstanding the great persecution that was raised against them.

The Epistle
vpon the 6
Sunday after
the Epipha-
nie.



PAUL and Siluanus and Timothy to the Church of the Thessalonians in God the Father, & our Lord Iesus Christ. Grace to you and peace.

† Vve giue thanks to God alwaies 2
for al you: making a memorie of you in
our praiers without intermissio, † minde- 3
ful of the vvorke of your faith and labour, and of the
charitie, & of the enduring of the hope of our Lord Iesus
Christ, before God and our father: † knowving brethren 4
beloued of God, your election: † that our Gospel hath not
been to you in word only, but in power and the holy Ghost,
and in much fulnesse, as you know vwhat manner of men vve
haue been among you for your sakes. † And you became 6
folowers of vs, & of our Lord: receiuing the vvord in much
tribulation, vvith ioy of the holy Ghost: † so that you were 7
made a paterne to al that beleeue in Macedonia & in Achaia.
† For from you vvas bruited the vvord of our Lord: not on- 8
ly in Macedonia and in Achaia, but in euery place, your faith
vvhich is to God vvard, is proceeded, so that it is not neces-
sarie for vs to speake any thing. † For they them selues re- 9
port of vs vwhat manner of entring vve had to you: and how
you are turned to God: from Idols, to serue the liuing and
true God, † and to expect his Sonne from heauen (vvhom 10

:: In this and
the like places
the Heretikes
malitiously &
most falsely
translate, con-
strue, & apply
al things meane
of the Heathen
idols, to the
memories and
images of
Christ and his
saincts, namely
the English
Bibles of the
yeres 1562.
1577. See
the Annotations
1. 10. 35. 21.

he

he raised vp from the dead) Iesus, vvho hath deliuered vs from the vvrath to come. ⁊

ANNOTATIONS

CHAP. I.

6. *Polemicus of vi.* S. Paul is bold to commend them for imitation of him, yea and to ioyne him self in that point vvith Christ, to be their paterne to vvalke after. Vvhere without curiositie he nameth him self first, and our Lord aftervvard, because he vvvas a more neere and ready object then Christ, vvho vvvas not nor could not be folowed but through the preaching and conuersion of the Apostle, vvho vvvas in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diuers orders and rules, al tending to the better imitation of Christ our Lord. See the like vvordes of the Apostle, 1 Cor. 11. 1. and Philip. 3, 17.

Religious persons imitation of diuers holy men is the imitatio of Christ him self.

CHAP. II.

He calleth euen them selues to vvitness, that his preaching vnto them vvvas as he said, in most commendable manner. 11 And againe on the other side he thanketh God for their manner of receiuing it: that is, vvith al ioy, notwithstanding the persecution of their vvvne citizens.



OR your selues knowv, brethren, our entrance vnto you, that it vvvas not vaine: † but^c hauing suffered before and * been abused vvith contumelies (as you knowv) at Philippi, vve had confidence in our God, to speake vnto you the Gospel of God in much carefulnes. † For our exhortation vvvas not of errour, nor of vncleannesse, nor in deceite: † but as vve vvvere approued of God that the Gospel should be committed to vs, so vve speake: not as pleasing men, but God, vvho proueth our hartes. † For neither haue we been at any time in the vvord of adulation, as you knowv: nor in occasion of avarice, God is vvitness: † nor seeking glorie of men, neither of you, nor of others. † Vvhereas vve might haue been a burde to you, as the Apostles of Christ: but vve became children in the middes of you, as if a nource should cherish her children: † so hauing a desire to you, vve would gladly deliuer vnto you not only the Gospel of God, but also our ovvne soules: because you are become most deere vnto vs. † For you are mindeful, brethren, of * our labour and toile day & night vvorking, lest vve should charge any of you, vve preached among you the Gospel of God. † You

^c A notable example for Catholike preachers, and passing comfortable, when in the middes of persecutiōs and reproches they preach sincerely, to please God & not men.

Z z z ij are

AM. 16,
12. 23.

* milde

AM. 10,
34. 1. Cor.
4, 12.
2. Thef. 3,

are vvitnesses and God, howv holily and iustly and vvithout blame, vve have been to you that did beleue. † as, you 11 knowv in vvhat maner we desiring and comforting you, have adiuted euery one of you (as a father his children) that you vvould vvalke vvorthie of God, vvho hath called you into his kingdom and glorie.

† Therefore vve also giue thanks to God vvithout in- 12 termission: because that vvhen you had receiued of vs the vvord of the hearing of God, you receiued it not as the vvord of men, but (as it is in deede) * the vvord of God, who vvorketh in you that. have beleued. † For you, brethren, 13 are become solovvers of the churches of God that be in Iew- rie, in Christ I E S V S: for you also have suffered the same things of your ovvne lineage, as they also of the Ievves, † vvho 14 both killed our Lord I E S V S, and the Prophets, and have persecuted vs, and please not God, and are aduersaries to al men, † prohibiting vs to speake to the Gentiles that they may be 15 saued, to make vp their sinnes alvvaies. for the vvrrath of God is come vpon them euen to the end. † But vve, brethren, de- 16 priued of you for a short time, in sight, not in hart: have hastened the more abundantly to see your face vvith much desire. † For vve vvould have come to you, I Paul certes, 17 once and againe: but Satan hath hindered vs. † For vvhat is 18 our hope, or ioy, or trovvne of glorie? Are not you before our Lord I E S V S Christ in his comming? † For you are 19 our glorie and ioy.

¶ If the Apo-
stle vvithout
iniurie to god,
in right good
sense call his
scholers the
Thessalonians,
his hope, ioy,
glorie: vvhy
blaspheme the
Protestants the
Cath. Church
& her childre
for terming
our B. Ladie
or other Sain-
des, their
hope, for the
special confi-
dence they have
in their prai-
ers?

c. anap-
paudiv-
lis

AN NOT A T I O N S

CHAP. II.

Not only the
vvritten vvord,
is the vvord of
God.

12. The vvord of God.] The Aduersaries will have no vvord of God but that vvwhich is vvritten and contained in the Scripture: but here they might learne that al I aules prea- ching before he vvrote to them, vvvas the very vvord of God. They might also learne that vvwhat so euer the lawfull Apostles, I astors, and I riestes of Gods Church preach in the vvritie of the same Church, is to be taken for Gods ovvne vvord, and ought not to be re- puted of them for doctrines of men or I harisfaical traditions, as they falsly call canons, precepts, and decrees of holy Church.

CHAP. III.

Because he could not come him self, as he desired, he sent Timothee. & As vvho se-
turne newv understanding that they stand stil steadfast, nor vvish standing al those
persecutions, he vvisheth exceedingly: so praying that he may see them againe,
12. and for their increase in charitie.

FOR



- 1 **E**OR the vvwhich cause forbearing no longer,
 2 it pleased vs to remaine at Athens, alone.
 3 † And vve sent Timothee our brother, & the
 4 minister of God in the Gospel of Christ, to
 5 confirme you and exhort you for your faith,
 6 † that no man be moued in these tribulations, for your selues
 7 knowv, that vve are appointed to this. † For euen vvhē vve
 8 vvvere vvith you, vve foretold you that vve should suffer tri-
 9 bulatiōs, as also it is come to passe, & you knowv. † Therefore
 10 I also forbearing no lōger, sent to knowv your faith: lest per-
 11 haps he that tempteth, hath tempted you, & our labour be
 12 made vaine. † But now* Timothee cōming vnto vs frō you,
 13 & reporting to vs your faith & charitie, and that you haue a
 good remēbrance of vs alvvaies, desiring to see vs, as vve al-
 so you: † therfore vve are cōforted, brethrē, in you, in al our
 necessitie, & tribulation, by your faith, † because novv vve
 liue, if you stand in our Lord. † For vvhat thanks-giving
 can vve render to God for you, in al ioy vvherevvith vve re-
 ioyce for you before our God, † night and day more aboun-
 dantly praying that vve may see your face, and may accom-
 plish those things that vvant of your faith.
 † And God him self and our Father, and our Lord I E s v s
 Christ direct our vvay to you. † And our Lord multi-
 plie you, and make your charitie abound one to an other, &
 tovvard al men: as vve also in you, † to cōfirme your hattes
 vvithout blame, in holinesse, before God and our Father, in
 the comming of our Lord I E s v s Christ vvith al his Sain-
 ſtes. Amen.

* Though letters or epi-
 stles in absēce
 give great
 comfort and
 confirmation
 in faith, yet it
 is preaching
 in presēce by
 vvich the
 faith of Christ
 and true reli-
 gion is alvvaies
 both begunne
 and accompla-
 shed.

CHAP. IIII.

*He exhorteth them to live as he taught them: and namely to abstaine from al fornicatiō,
 9 to love one another, 11 to meddle onely vvith their ovvne matters, 12 to
 helpe one another vvith vvord toward the Infidels. 13 Touching their frendes depar-
 ted, he comforteth them, shewing that they shal meete againe at the Resurre-
 ction, and be vvith Christ for ever.*

- 1 **E**OR the rest therfore, brethren, vve desire & be-
 2 seeche you in our Lord I E s v s, that as you haue
 receiued of vs hovv you ought to vvake, and
 to please God, as also you doe vvake, that you
 2 abounde more. † For you knowv vvhat precepts I haue gi-
 Z z z iij uen

The Epistle
 vpon the 2
 Sunday in
 Lent.

uen to you by our Lord I E S V S. † For this is the vvil of 3
 God, your sanctificatiō: that you abstaine from fornication,
 † that euery one may knowv to possesse his vessel in sanctifi- 4
 cation and honour: † not in the passion of lust, as also the 5
 Gentiles that knowv not God, † and that no man ouergoe, 6
 nor circumuent his brother in businesse: because our Lord is
 reuenger of al these things, as vve haue foretold you, & haue
 testified. † For God hath not called vs into vncleannesse: 7
 but into sanctification. ¶ † Therefore he that despiserh these 8
 rhings, despiseth " not man but God, vvho also hath giuen
 his holy Spirit in vs.

e Al Catho-
 like Christians
 make one fra-
 ternitie or
 brotherhod.

:: Christian
 men ought to
 procede and
 profite conti-
 nuall in good
 vvorkes and
 iustification.

The Epistle in
 a Masse for
 the dead vpon
 the day of the
 burial or de-
 position.

:: He speaketh
 in the person
 of those that
 shal be aliue
 vvhen our Sa-
 uour retur-
 neth to iudge-
 ment.

† But concerning the charitie of the^e fraternitie, vve haue 9
 no neede to vvrite to you: † for * your selues haue learned
 of God to loue one another. † Yea and you doe it to vvard 10
 al the brethren in al Macedonia. But vve desire you brethrē, 11
 that you :: aboud more: † & that you employ your indeuour
 to be quiet, & that you doe your ovvne businesse, & vvorke
 vvith your ovvne hands, as we haue cōmaunded you: † and 12
 that you vvalke honestly to vvard them that are vvithout:
 and neede nothing of any mans.

† And vve vvil not haue you ignorant, brethren, concer- 13
 ning them that^e sleepe, that you be not sorovvful, as also
 others that haue no hope. † For if vve beleue that I E S V S 14
 died and rose againe, so also God them that haue slept by
 I E S V S vvil bring vvith him. † For this vve say to you in 15
 the vvord of our Lord, * that :: vve vvich liue, vvich are
 remaining in the aduent of our Lord, shal not preuent them
 that haue slept. † For our Lord him self in commaundement 16
 and in the voice of an * Archangel and in the trōpet of God
 vvil descend from heauen: and the dead that are in Christ,
 shal rise againe first. † Then vve that liue, that are left, vvith- 17
 al shal be taken vp vvith them in the cloudes to meete
 Christ, into the aire, and so alvvayes vve shal be vvith our
 Lord. † Therefore cōfort ye one another in these vvordes. † 18

1e. 13, 14,
 15, 17.
 Heb. 13, 21

1. Cor. 15,
 23.

Mt. 24,
 31. 1. Cor.
 13, 52.

ANNOTATIONS

CHA P. III.

The precepts
 of the Church.

8. *Not man but God.* ¶ He that despiseth the Churches or her lawfull Pastors precepts,
 offende h. no lesse then if he contemned Gods expresse commaundements. For they be of
 the holy Ghost, and are not to be counted among the commaundements of men onely.

13. *Sleepe.* ¶ Some Heretikes perversly inferred of this that the soules did sleepe til
 the day of iudgement: vvhere it is meant of the bodies onely.

C A M B

CHAP. V.

*To talke of the time of the Resurrection is not necessarie, but to prepare our selues against
it: as time so sodaine and so terrible to the vnprepared. 12 He beseecheth the laitie
to be obedient, 14 and the Clergie to be vigilans, with many short precepts
more.*



AND of the times and momentes, brethren,
you neede not that vve vwrite to you. † For
your selues knowv perfectly that the day of
our Lord shal so come, as ^a theefe in the night.
† For vwhen they shal say, peace & securitie:
then shal sodaine destruction come vpon them, as the paines
to her that is vwith childe, and they shal not escape. † But
you brethren are not in darknesse: that the same day may as a
theefe ouertake you.

† For al you are the children of light, and children of the
day: vve are not of the night nor of darknesse. † There-
fore let vs not sleepe as also others: but let vs vwatch and be
sober. † For they that sleepe, sleepe in the night: & they that
be drunke, be drunke in the night. † But vve that are of the
day, are sober, ^a hauing on the breast-plate of faith and ⁱⁱ cha-
ritie, and a helmer, the hope of saluation. † For God hath
not appointed vs vnto vvrath, but vnto the purchasing of
saluation by our Lord I E S V S Christ, † vvhich died for vs:
that vwhether vve vwatch, or sleepe, vve may liue together
vwith him. † For the vvhich cause comfort one an other: &
edifie one an other, as also you doe.

† And vve beseeche you brethren, that you vvil knowv
them that labour among you, and that gouerne you in our
Lord, and admonish you: † that you haue them more a-
boudantly in charitie for their vvorke. haue peace vwith them.

† ^b And vve beseeche you brethren, admonish the vnquiet,
comfort the vveake-minded, beare vp the vveake, be patient
to al. † See that ^a none render euil for euil to any man: but
alvvaies that vvhich is good pursue towards eche other, and
towards al. † Alvvaies reioyce. † ^c Pray ^a vvithout inter-
mission. † In al things giue thanks. for this is the vvill of
God in Christ I E S V S in al you. † The Spirit extinguish not.
† Prophecies despise not. † But ^a prooue al things: hold that
which is good. † From al appearance of euil refraine your
selues.

† And the God of peace him self sanctifie you in al things:
that

^a A christian
mans vvhole
armour is not
faith only, but
al the three
vertues here
named.

^b The Epistle
vp6 the 1mber
Saturday in
Lent.

^c To desire e-
ternal life of
him that onely
can giue it, is
to pray vvith-
out intermis-
sion: but be-
cause that de-
sire is oftē by
worldly cares
cooled, certale
houres and ti-
mes of vocal
prayer vvere
appointed. See
S. Aug. ep. 121 ad
Probam.

*Mt. 24,
44. 2
Pet. 3, 10
Apoc. 3, 3
16, 15.*

*Esa. 59,
17. Eph.
6, 17.*

*Pro. 17,
13. Ro. 12
1. Pet.
3, 9.
Luc. 18,
1.*

that your vvhole spirit, and soule and body vvvithout blame
 may be preſerued in the comming of our Lord I E S V S
 Chriſt. † He is faithfull, that hath called you, vvhoo alſo 24
 vvill doe it. † Brethren pray for vs. † Salute al the brethren 25
 in a holy kiſſe. † I adiure you by our Lord that this epiſtle 26
 be read to al the holy brethren. † The grace of our Lord 27
 I E S V S Chriſt be vvith you. Amen. 28

ANNO TAT. CHAP. V.

Not raſhly to
 credite euery
 ſpirit.

[*But prooue.*] Though vve may not extinguiſh the ſpirit, nor cōtemne the pro-
 phets, yet vve muſt bevvare vve be not deceived by geing to light credite to euery
 one that vaute. h him ſelf of the ſpirit, as Arch-heretikes euer did. vve muſt trie the by the
 doctrine of the Apoſtles & the ſpirit of the Catholike Church, vvhih can not beguile v

THE ARGVMENT OF THE
 SECOND EPISTLE OF S. PAUL
 TO THE THESSALONIANS.



*THE ſecond to the Theſſalonians hath in the title as the
 firſt: Paul and Siluanus and Timothee, &c. And
 therefore it ſeemeth to haue bene vvritten in the ſame
 place, to vvrite, at Corinth, vvhere they remained * a
 yere and ſixe moneths, & ſtraight vpon their anſwer
 to the firſt epiſtle.*

*Firſt be thanketh God for their increaſe, and perfe-
 uerance (comforting them againe in thoſe perſecutions)
 and praieth for their accompliſhment. Secondly he af-
 ſureth them, that the day of Iudgement is not at hand, putting them in remembrance
 vvhat he told them thereof by vvord of mouth, vvhen he vvvas preſent (as therefore
 he biddeth them aftervvard * to hold his Traditions vvritten, no leſſe then the
 vvritten,) to vvrite, that all thoſe perſecutions and hereſies, raiſed then, and after-
 vvard againſt the Catholike Church, vvvere but the myſterie of Antichriſt, and not
 Antichriſt him ſelf. but that there ſhould come at length a plaine Apoſtaſie, & the
 (the vvhole forerunning myſterie being once perfitly vvronght) ſhould folow the
 reuelation of Antichriſt him ſelf in perſon (as after all the myſteries of the old Te-
 ſtament, Chriſt I E S V S our Lord came him ſelf in the ſubnes of time.) And then
 at length after all this, the day of Iudgement and ſecond comming of Chriſt ſhall
 be at hand, and not before, vvhatſoeuer pretenſe of viſion, or of ſome ſpeech of mine
 (ſaith S. Paul) any make to ſeduce you vvithal, or of my former epiſtle, or any
 other. For vvvhich cauſe alſo, in the end of this epiſtle, he biddeth them to know his
 hand, vvhih is a ſigne in euery epiſtle.*

*Laſtly he requereth their prayers, and requireth them to keepe his commaun-
 dements and Traditions, namely that the poore vvvhich are able, get their ovne
 living vvith vvorking, as he alſo gaue them example, though he vvvere not bound
 thereto.*

THE



THE SECOND

EPISTLE OF PAUL TO

THE THESSALONIANS.

CHAP. I.

He thanketh God for their increase in faith and charitie, and constancie in perfection (assuring them that they merite thereby the kingdom of God, as their persecutors do damnation :) 11. and also praith for their accomplishment.



PAUL and Siluanus and Timothee: to the churche of the Theſſalonians in God our Father and our Lord I E s v s Christ. † Grace to you and peace from God our Father and our Lord I E s v s Christ.

† Vve ought to giue thanks alwaies to God for you brethren, so as meete is, because your faith in-

creaseth exceedingly, and the charitie of every one of you aboundeth tovvards eche other: † so that vve our selues also glorie in you in the churches of God, for your patience, and faith in al your persecutions and tribulations, vvhich you sustaine † for an example of the iust iudgemēt of God, that :: you may be counted vvorthis of the kingdom of God, for the vvhich also you suffer. † if yet it be iust vwith God to repay tribulation, to them that vex you: † and to you that are vexed, rest with vs in the reuelation of our Lord I E s v s from heauen vwith the Angels of his povver, † in flame of fire, giuing reuenge to them that knovv not God, & that obey not the Gospel of our Lord I E s v s Christ. † vvhich shal suffer eternal paines in destruction, from the face of our Lord and from the glorie of his povver: † vvhē he shal come to be :: glorified in his sainctes, and to be made maruelous in al them that haue beleueed, because our testimonie

:: Note that by constant and patient suffering of afflictions for christ men are made vvorthis (so the Greeke signifieth, as the Aduersaries them selues translate v. 11.) of the crowne or kingdom of heauen, and so do merite and deserue the same. See Anno. Luc. 20. 35. And the Apeltle here saith that it is Gods iustice no lesse to repay glorie to the afflicted, then to render punishment to them that afflict, because of their contrarie defects or merites.

11 Christ shal be glorified in his sainctes, that is, by the

Aaaa concerning

e kala-
fodivau
vmas

1. Thes.
4, 16.

great and unspeakable honour & exaltation of them he shal be honoured, as now he is: the honour which the Church doth to them, not diminishing Christs glorie (as the Adversaries foolishly pretend) but exceedingly augmenting the same.

concerning you was credited in that day. † Wherein also I have pray alwaies for you, that our God make you worthy of his vocation, and accomplish al the good pleasure of his goodnesse & the worke of faith in power, † that the name of our Lord Iesus Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord Iesus Christ.

CHAP. II.

He requireth them, in no case to let inke that Demasday is at hand, repeating unto them, that there must before come first a revolt, secondly the revelation also of Antichrist him self in person, and that Antichrist shal not permit any God to be worshipped but onely him self: that also with his lying wonders he shal winne to him the incredulous Jewes. But Christ shal come then immediately in maiestie, and destroy him and his. 13 Therefore he thanketh God for the faith of the Thessalonians, 15 and biddeth them stick to his Traditions both written and unwritten, & praith God to confirme them.

The Epistle in the Ember Saturday of Advent.

How then can the Pope be Antichrist, as the Hereticks fondly blaspheme, who is so far from being exalted above God, that he praith most humbly not onely to christ, but also to his B. mother and al his Saints.

Deu mittet (saith S. Aug. li. 20. de Ci. c. 19.) quia Deu Diabolum facere ista permittit. God wil send, because God wil permit the Diuel to do these things. Whereby we may take a general rule that Gods action or working in such things is his permission. See Annot. Ro. 1. 24.



ND we desire you, brethren, by the coming of our Lord Iesus Christ, and of our congregation into him: † that you be not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, as though the day of our Lord were at hand. † Let no man seduce you by any meanes, for unless there come a revolt first, and the man of sinne be reuealed, the sonne of perdition, † which is an aduersarie & is extolled above al that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing him self as though he were God. † Remember you not, that when I was yet with you, I told you these things: † And now what letteth, you know: that he may be reuealed in his time. († For now the mysterie of iniquitie worketh: only that he which now holdeth, doe hold, vntil he be taken out of the way.) † And then that wicked one shal be reuealed * vvhom our Lord Iesus shal kil with the spirit of his mouth: & shal destroy with the manifestation of his aduent, him, † vvwhose coming is according to the operation of Satan, in al power, and lying signes and wonders, † and in al seducing of iniquitie to them that perish, for that they haue not receiued the charitie of the truth that they might be saued. † Therefore God will send them the operation of error, to beleue lying:

6. 12. 13. 14.

6. 12. 13. 14.

Es. 11. 4

- 12 lying: † that al may be iudged vvhich haue not beleued the truth, but haue consented to iniquitie.
- 13 † But vve ought to giue thākes to God alvvaies for you, brethrē beloued of God, that he hath chofen you first-fruites vnto saluation, in sanctification of spirit and faith of the
- 14 truth: † into the vvhich also he hath called you by our Gospel, vnto the purchasing of the glorie of our Lord I E S V S
- 15 Christ. † Therefore brethren stand: and hold^c the^c traditiōs vvhich you haue learned, vvhether it be by vvord, or by our
- 16 epistle. † And our Lord I E S V S Christ him self, and God & our father vvhich hath loued vs, and hath giuen eternal con-
- 17 solation, and good hope in grace, †^c exhort your hartes, and confirme you in euery good vvorke and vvørde.

τὰς
παλαι-
σας

ἐπαρ-
μασίαις

c This vvord
of exhorting
implieth in it
comfort and
consolation: as
2. Cor. 1. v. 4.
& 6.

ANNOTATIONS CHAP. II.

1. *As though the day.*] The curiositie of man sed by Satans deceites, hath sought to knowv and to giue out to the vvorld, such things as God vvil not impart to him, nor be necessarie or profitable for him to knowv: so farre, that both in the Apostles daies and often aftervvard, some haue feined reuelations, some falsely gathered out of the Scriptures, some presumed to calculate and to coniecture by the starres, and giuen furth to the vvorld a certaine time of Christes coming to iudgement. Al vvhich seducers be here noted in the person of some that vvore about to deceiue the Thessalonians therein. And S. Augustine (in his 80 Epistle ad Helychium) proueth that no man can be assured by the Scriptures of the day, yere, or age, that the end of the vvorld or the second Aduent shal be.

2. *Unless there come a reuolt first.*] Though vve can not be assured of the moment, houre, or any certaine time of our Lordes cōming, yet he vvarranteth vs that it vvil not be before certaine things be fulfilled, vvhich must come to passe by the course of Gods providence and permission before, vvhich are diuers, vvhereof in other places of Scriptures vve be forevvarned. Here he vvarneth vs of two specially, of a reuolt, defection or an apostasie, and of the coming or reuelation of Antichrist. Vvhich two pertain in effect both to one, either depending of the other, and shal fall (as it may be thought) neere together, and therefore S. Augustine maketh them but one thing.

This apostasie or reuolt, by the iudgement in manner of al auncient vvriters, is the general forsaking & fall of the Romane empire. So Tertullian *li. de resur. carnis.* S. Hierom q. 11 *ad Algasia.* S. Chrysostom *ho. 4.* and S. Ambrose vpon this place, S. Augustine *De Ciu. Dei li. 20 c. 19.* Al vvhich fathers and the rest * Caluin presumpuously condemneth of error and follie herein, for that their exposition agreeth not vvith his and his fellowes blasphemous fiction that the Pope should be Antichrist. To establish vvhich false impietie, they interpret this reuolt or apostasie to be a general reuolt of the visible Church from God, vvhoſe house or building (they say) vvas suddenly destroyed, and lay many yeres ruined, and ruled onely by Satan and Antichrist. So lieth the foresaid Arch-heretike here, though for the advantage of his defence and as the matter els vvhere requireth, he seemeth (as al their fashion is) to speake in other places quite contrarie: but vvith such colour and collusion of vvordes, that neither other men nor him self can tell vvhat he vvould haue or say. And his fathers Vvicleſſe and Luther, his fellowes and folowvers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so vvicious among them selues, and so contrarie to him, that it is horrible to see their confusion, and a pitieful case that any reasonable man vvil follov such companions to euident perdition.

But concerning this error and falshod of the Churches defection or reuolt, it is refuted sufficiently by S. Augustine against the Donatiles in many places. Vvhich he proueth that the Church shal not faile to the vvorldes end, no nor in the time of Antichrist: affirming them to deny Christ, and to robbe him of his glorie & inheritance bought vvith his blood, vvhich teach that the Church may faile or perishe. *Li. de vn. Ec. c. 12. 13.* *De Ciu. li. 20 c. 8.* *In Esai. 85 ad illud, Tu solus Deus*

The day of
iudgment vn-
certaine, and
to be left to
Gods secretes.

Two special
signes before
the later day:
a general apo-
stasie, and the
coming of
Antichrist.

The heretikes
interpretation
of this apostasie,
& their cō-
dēning of the
fathers.

There can be
no apostasie of
the visible
Church from
God.

Αααα β. magnus.

Caluin in
hunc locū.

magnum. p. 70 Cons. 2. & P^{sal.} 60. De *util. cred.* c. 8. S. Hierom refuteth the same vicked Heresie in the *Luciferians, prouing against them, that they make God subiect to the Diuel, and a poore miserable Christ, that imagine the Church his body may either perish or be driuen to any corner of the vworld, both of them answer to the Heretikes arguments ground on Scriptures falsely vnderstood, which were to long here to rehearse. It is ynough for the Christian reader to know, that it is an old deceit and excuse of al Heretikes and Schismatikes, for defence of their forsaking Gods Church, that the Church is perished, or remaineth hidden, or in them selues onely and in those places vvhether they and their follovers dwell: to know also, that this is rebused by the holy Doctors of the primitive Church, and that it is against Christes honour, pover, providence, and promise.

* *Dialog. adu. Lucifer. c. 8.*

If the Aduersaries had said that this reuolt vvhich the Apostle foretelleth shal come before the vworlds end, it meant of great numbers of Heretikes & Apostataes revolting from the Church, they had said truth of them selues and such others, vvhom S. Iohn calleth Antichristes. And it is very like (be it spoken vnder the correction of Gods Church and al learned Catholices) that this great defection or reuolt shal not be onely from the Romane empire, but specially from the Romane Church, and vvvithal from most points of Christian religion. not that the Catholicke Christians, either in the time of Antichrist or before, shal refuse to obey the same, but for that neere to the time of Antichrist and the consummation of the vworld, there is like to be a great reuolt of kingdoms, peoples, and Prouinces from the open external obedience and communion thereof. Vvhich reuolt hauing been begunne and continued by Heretikes of diuers ages, resisting & hating the Seate of Peter (vvhich they called *castrum pestilentie, the chaire of pestilence*,* in S. Augulines daies) because it is Christes fort erected against Hol gares and al Heretikes, and being novv vnderfully increased by these of our daies the next precursors of Antichrist as it may seeme, shal be fully achieved a litle before the end of the vworld by Antichrist him self, though euen then also, vvhnen for the fevv daies of Antichristes reigne the external state of the Romane Church and publique entercourse of the faithfull vvvith the same may cease, yet the due honour and obedience of the Christians toward it, and communion in hart vvvith it, and practise thereof in secrete, and open confelling thereof if occasion require, shal not cease, no more then it doth novv in the Christians of Cypres and other places vvhether open entercourse is forbidden.

1 Io. 2. c. 18.

li. 2. cont. li. 2. Peril. c. 12.

It is very like, the Apostle speaketh of a great apostasie from the See of Rome, and from most articles of the Catho. faith.

The wonderfull providence of God in preserving the See of Rome more then al other states, notwithstanding manifold dangers and scandals.

This is certaine and vvwonderfull in al wise mens eyes, and must needs be of Gods providence, & a singular prerogative, that this Seate of Peter standeth, vvhnen al other Apostolike Sees be gone: that it stood there for certaine ages together vvvith the secular seate of the Empire: that the Popes stood vvvithout vvalth, pover, or humane defence, the Emperours knowing, vvviting, and seeking to destroy them, and putting to the svword about thirtie of them one after another, yea and being as much afraid of them as if they had been *amuli imperij, Competitors of their Empire*, as S. Cyprian noteth (*epist. 52 ad Antonianum. num. 3*) of S. Cornelius Pope in his daies, and Decius then Emperour: againe, that the Emperours aftervard yielded vp the citie vnto them, continuing for al that in the Imperial dignitie still: that the successors of those that persecuted them, laid downe their crownes before their Seate and sepulcres, honouring the very memories and Relikes of the poore men vvhom their predecessours killed: that novv vvel neere these 1600 yeres this Seate standeth, as at the beginning in continual miserie, so novv of long time for the most part in prosperitie, vvvithout al mutation in effect, as no other kingdom or State in the vworld hath done, euerly one of them in the said space being manifoldly altered. It standeth (vve say) al this vvhile (to vse S. Augulines vvordes *de util. cred. c. 17.*) *Frustra circumlatrantibus hereticis, the Heretikes in vaine barking about it*, not the hirst Heathen Emperours, not the Gotthes and Vandals, not the Turke, not any lackes or massakers by Alaricus, Geniericus, Attila, Borbon, and others, not the emulation of secular Princes, were they kings or Emperours, not the Popes ovvne diuisions among them selues and manifold difficulties and dangers in their elections, not the great vices vvhich haue been noted in some of their persons, not al these nor any other endeavour or scandal could yet preuaile against the See of Rome, nor is euer like to preuaile til the end of the vworld drayv neere, at vvhich time this reuolt (here spoken of by the Apostle) may be in such sort as is said before, and more shal be said in the Annotations next folloving.

Many Antichrists, as forerunners of the great Antichrist.

The great Antichrist shal be one special and notorious man.

1. *The man of sinne.* There were many euen in the Apostles time (as vve see by the 4. Chapter of S. Iohns first epistle and in the vvritings of the adient fathers) that were forerunners of Antichrist, and for impugning Christes truth and Church were called antichristes, vvhether they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperours did, or by false teaching and other deceites, as the Heretikes of al ages. in vvhich common and vulgar acceptance S. Hierom saith, al belonged to Antichrist that were not of the communion of Damianus then Pope of Rome. *Hiero. ep. 57 ad Damas.* and in another place, al that haue new names after the peculiar calling of Heretikes, as Arians, Donatistes (as vve say novv. Calvinistes, Zuin-glians, &c.) al such (saith he) be Antichristes. *Dial. cont. Lucifer. c. 9.* Yea the later of our time much more then any of the former, for diuers causes vvhich shal aftervard be set downe. Neuerthelesse they nor none of them are that great Aduersarie, enemy, and impugner of Christ, vvhich is by a peculiar distinction and special signification named, *the Antichrist*, 1 Io. 2. and the man of sinne, the

the *summe* of perdition, the *Aduersarie*, described here & els vvhether, to oppose him self directly against God & our Lord I E s v s CHA 15 7. The Heathen Emperours vvvere many, Turkes be many, Heretikes haue been and now are many, therefore they can not be that one great Antichrist vvvhich here is spo- n of, and vvvhich by the article alwaies added in the Greeke, is signified to be one special and singular man: as his peculiar & direct opposition to Christs person in the 5 chapter of S. Iohns Gospel v. 43: the insinuation of the particular stocke and tribe vvvhich he should be borne, to wit, of the Iewes (for of them he shal be receiued as their Meissias Jo. 5. v. 43.) and of the tribe of Dan. Iren. li. 5. Hieron. com. in c. 11 Dan. August. q. in Ios. q. 22: the note of his proper name

Gen. 49.

17.

Apoc. 13: the time of his appearing so neere the vvvorlde end: his short reigne, his singular vvvice and destruction of Gods honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new & old Testament: these & many other arguments proue him to be but one special notorious Aduersarie in the highest degree, vnto vvvhom al other persecutors, Heretikes, Atheistes, and vvicked enemies of Christ and his Church, are but members and seruants.

And this is the most common sentence also of al aſcient fathers. Onely Heretikes make no doubt but Antichrist is a vvvhole order or succession of men, vvvhich they hold against the former euident Scriptures and reasons, onely to establish their solish and vvicked paradox, that Christs cheefe Minister is Antichrist, yea the vvvhole order. Vvherein Beza specially pricketh so high, that he maketh Antichrist (euen this great Antichrist) to haue been in S. Pauls daies, though he vvvas not open to the vvvorlde. Vvho it should be (except he meane S. Peter, because he vvvas the first of the order of Popes) God knoweth. And sure it is, except he vvvere Antichrist, neither the vvvhole order, nor any of the order can be Antichrist, being al his lawfull successors both in dignitie and also in truth of Christs religion. Neither can al the Heretikes alieue proue that they or any of them vied any other regiment or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith or vvvorship of God, then Peter him self did preach and plant. Therefore if the rest be Antichrist, let Beza boldly say that S. Peter vvvas so also, and that diuers of the aſcient Catholike fathers did serue an l vvvice (though vvvnvares) tovvvards the setting vp of the great Antichrist, for so doth that blasphemous pene boldly vvwrite in his Annotations vpon this place: and an English printed booke of late coming forth out of the same schools, hath these vvwordes: *As for Leo and Gregorie Bishops of Rome, although they vvwere not come to the full pride of Antichrist, yet the myserie of iniquitie hauing vvvrrought in that Sate neere five or fixe hundred yeres before them, and then greatly increased, they vvwere deceived vvwith the long continuance of error.* Thus vvriteth a malapert Scholer of that impudent schole, placing the myserie of Antichrist as vvworking in the See of Rome euen in S. Peters time, and making these vvvo holy fathers great vvworkers and furtherers of the same, vvwhereas an other English Rabbine doubted not at Pauls crosse to speake of the self same fathers as great Doctors and Patrones of their new Gospel, thus: *O Gregorie, & Leo, if vvve be deceived, you haue deceived vs.* Vvhereof vve giue the good Christian Reader vvvarning more diligently, to bevvware of such damnable bookes and Mailers, carying many vvvnadvised people to perdition.

Against

D. San-

dri rocke

pag. 248.

C^r pag.

278.

Incl.

6. *Extolled.* The great Antichrist vvvhich must come neere the vvvorlde end, shal abolish the publike exercise of al other religions true and false, and pull downe both the B. Sacrament of the altar, vvvherein consisteth specially the vvvorship of the true God, and also al Idols of the Gentils, and sacrifices of the Iewes, generally al kinde of religious vvvorship, sauing that vvvhich must be done to him self alone, vvvhich vvvas partly prefigured in such kings as published that no God nor man but them selues should be praised vnto for certaine daies, as * Darius and such like. How can the Protestants then for shame and vvwithout euident contradiction, auouch the Pope to be Antichrist, vvwho (as vve say) honoureth Christ the true God vvwith al his povver, or (as they say) honoureth Idols, and challengeth no diuine honour to him self, much lesse to him self onely, as Antichrist shal do? He hubly praith to God, & lowly kneeleth downe in euery Church at diuers altars erected to God in the memories of his Saints, and praith to them. He saith or heareth Masse daily vvwith al deuotion, he conſelleth his sinnes to a Priest as other poure men do, he adoreth the holy Eucharist vvvhich Christ affirmed to be his ovne body, the Heretikes call it an Idol (no maruel if they make the Pope his Vicar Antichrist, vvwhen they make Christ him self an Idol.) These religious duties doth the Pope, vvwhereas Antichrist shal vvvorship none, nor pray to any, at the least openly.

Dan. c. 6.

4. *In the temple.* Most aſcient vvriters expound this of the Temple in Hierusalem, vvvhich they thinke Antichrist shal build vp againe, as being of the Iewes stocke, and to be acknowledged of that obſtinate people (according to our Sauoure prophetic Ios. 6.) for their expected and promised Meissias. Iren. li. 5. in fine. Hippolyt. de consensu, munitis. Cyril. Hiero. Caesab. 15. Author op. imp. ho. 49. in Mat. See S. Hieron in 11 Dan. Grego. li. 31. Moral. c. 11. Nor that he shal suffer them to vvvorship God by their old manner of sacrifices, (al vvvhich he vvwill either abolish, or conuert to the onely adoration of him self: though at the first to apply him self to the Iewes, he may perhaps be circumcised and keepe some part of the law) for it is here said that he shal sitte in the Temple as God, that is, he shal be adored there by sacrifice and diuine honour, the name and vvvorship of the true God vvwholy defaced, And this they thinke to be the *abominatio* of desolation foretold by Daniel, mentioned by our Sauoure, prefigured and resembled by Antiochus and others, that defaced the

Dan. 9.

Mat. 24.

1 Mach. 1.

δ' ἀντίχριστος.
δ' οὗτος ὁ ἀντι-
χριστός.
δ' ἡ πόλις
δ' ἡ πόλις
δ' ἡ πόλις

The Caluini-
stes place An-
tichrist in the
See of Rome,
in S. Pauls
daies.

They make S.
Leo & S. Gre-
gorie, great
furtherers of
Antichrists
pride.

Antichrist
shal suffer no
worship or
adoration, but
of him self on-
ly, therefore
the Pope can
not be Anti-
christ.

In vvwhat tem-
ple Antichrist
shal sitte.

The abomination of desolation consisteth chiefly in abolishing the sacrifice of the altar.

How Antichrist shall sit in the Church.

Neither Antichrist nor his precursors, are members of the Church.

Antichrist (by interpretation, One against Christ) why so called.

Protestants & Calvinists the neere forerunners of Antichrist.

S. Augustins humilitie in interpreting the scriptures

The mysterie of iniquitie is the covert working of heretikes toward the manifest revelation of Antichrist himself.

worship of the true God by prophanation of that Temple, specially by abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christes holy body and blood in the Church, as the abolishing of that, was a figure of the abolishing of this, which shall be done principally & most vniuersally by Antichrist him self (as now in part by his forerunners) through out all Nations and Churches of the world (though then also Masse may be had in secret, as it is now in nations where the secular force of some Princes prohibiteth it to be said openly.) For although he may haue his principal seate and honour in the Temple and citie of Hierusalem, yet he shall rule over the vvhole world, and specially prohibite that principal worship instituted by Christ in his Sacraments, as being the proper Aduersarie of Christes person, name, law, and Church, the prophanation and desolation of vvhich Church by taking away the sacrifice of the altar, is the proper abomination of desolation, and the vvorke of Antichrist onely.

S. Augustine therefore li. 20 de ciuit. c. 19. and S. Hierom q. 11 ad Algasim. do thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather then in Salomonstemple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet vvhich continuing vvitin the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (vvhich they plainly confesse and agnise that the Pope is a member of the Church, *et in ipso sine Ecclesia, and in the very bosome of the Church*, say they:) for that is ridiculous, that al Heretikes vvhom S. Iohn calleth Antichrists as his precursors, should go out of the Church, and the great Antichrist him self should be of the Church, & in the Church, & cōtinue in the same. and yet to them that make the vvhole Church to reuolt from God, this is no absurditie. But the truth is, that this Antichristian reuolt here spoken of, is from the Catholike Church: and Antichrist, if he euer were of or in the Church, shall be an Apostata and a renegade out of the Church, and shall vsurpe vpon it by tyrannie, and by chalenging worship, religion, & gouernement thereof, so that him self shall be adored in al the Churches of the world vvhich he list to leaue standing for his honour. And this is to sitte in the temple or * against the Temple of God, as some interpret. If any Pope did euer this, or shall do, then let the Aduersaries call him Antichrist.

And let the good Reader obserue, that there be tivo special causes vwhy this great man of sinne is called Antichrist. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regiment vvhich he constituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to him self by singular tyrannie and vsurpation, in vvhich kinde S. Athanasius (ep. ad Solis. vit. degentes.) is bold to call the Emperour Constantius being an Arian Heretike, Antichrist, for making him self *Principem Episcoporum, Prince over the Bishops and President of Ecclesiastical iudgements* &c. The other cause is, for impugning Christes Priesthood, vvhich is only or most properly exercised in earth by the sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, vvhich kinde of external worship by sacrifice no lawfull people of God euer lacked. And by these tivo things you may easily perceiue, that the Heretikes of these daies do more properly and neerely prepare the way to Antichrist and to extreme desolation, then euer any before, their special heresie being against the spiritual Primacie of Popes and Bishops, and against the sacrifice of the altar, in vvhich tivo the foueraintie of Christ in earth consisteth.

S. What letteth. S. Augustine (li. 20 de ciuit. dei.) professeth plainly that he vnderstandeth not these vvorces, nor that that follovveth of the mysterie of iniquitie, and least of al that vvhich the Apostle addeth, *Only that he vvhich holdeth now, do hold &c.* Vvhich may humble vs al and stay the confident rashnes of this time, namely of Heretikes, that boldly feine heresies vvnatsoever is agreeable to their heresie and phantasie. The Apostle had told the Thessalonians before by vvorde of mouth a secret point vvhich he vvhould not vtter in vvvriting, and therefore referreth them to his former talke. The mysterie of iniquitie is cōmonly referred to Heretikes, vvhom he vvorke to the same, and do that that Antichrist shall do, but yet not openly, but in couert and vnder the cloke of Christes name, the Scriptures, the vvorde of the Lord, the vve of holines, & c. Vvhereas Antichrist him self shall openly attempt and atchieue the foresaid desolation, and Satan now serving his turne by Heretikes vnderhand, shall toward the last end vtter, reueale, & bring him forth openly, and that is here, *to be reuealed*, that is, to appear in his owne person.

These other vvorces, *Only that he vvhich now holdeth, hold*: Some expound of the Emperour, during vvhose continuance in his state, God shall not permit Antichrist to come, meaning that the very Empire shall be vvholly desolate, destroyed, and taken away before or by his coming: vvhich is more then a defection from the same, vvhichereof was spoken before: for there shall be a reuolt from the Church also, but it shall not be utterly destroyed. Others say, that it is an admonition to al faithful, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seeke to decieve them, til they that now pretend religion and the Gospel, end in a plaine breach, reuolt, and open apostasie by the appearance of Antichrist, vvhom al Heretikes serue in mysterie, that is, couertly and in the Diuels meaning, though the world seeth it not, nor them selues at the beginning thought it, as now euer day more & more al men perceiue they send to plaine Athelisme and Antichristianisme.

9. *In answer.* Satan whose power to hurt is abridged by Christ, shall then be let loose, and shall shew Antichrist in all manner of signes, wonders, and false miracles, whereby many shall be seduced, not only Iewes: But all such as be deceived and carried away by vulgar speech only, of Heretikes that can vowe no miracles, much more shall follow this man of sinne deiring to great wonders. And such both now do follow Heretikes, and then shall receive Antichrist, that delue so to be forsaken of God, by their forsaking of the vnitie and happie fellowship of Saints in the Catholike Church, where only is the *Charitie of truth*, as the Apostle here speaketh.

15. *Traditions.* Not only the things written and set downe in the holy Scriptures, but all other truthe and pointes of religion vntured by word of mouth and deliuered or giuen by the Apostles* to their scholars by tradition, be so here approued and els where in the Scripture itself, that the Heretikes purposely, guiltily, and of ill conscience (that belike reprehendeth them) reiaine in their translations, from the Ecclesiastical and most vial word, *Tradition*, ever more when it is taken in good part, though it expresse most exactly the signification of the Greeke word: but when it soundeth in their fond phantasie against the traditions of the Church (as in deede in true sense it neuer doth) there they vie it not gladly. Here therefore * in the like places, that the reader might not so easily like of Traditions vntwitten, here commended by the Apostle, they translate it, *Institutions, Constitutions, Ordinances*, and what they can inuent els, to hide the truth from the simple or vntwitten Reader, whose translations haue no other end but to beguile such by art and conuolence.

But S. Chrysostom (*ho. 4. in 1. Thes. 2.*) and the other Greeke scholies or commentaries say hereupon, Loth vntwitten and vntwitten precepts the Apostles gaue by tradition, and both be worthy of obseruation. S. Basil (*De Sp. Sancto c. 29. in principio.*) thus, *I account it Apostolike to continue firmly euen in vntwitten traditions*, and to proue this, he allegeth this place of S. Paul. In the same Locke c. 17 he saith, *If we once go about to reuise vntwitten customs as things of no importance, we shall, ere we be aware, doe damage to the principal partes of the faith, and bring the preaching of the Gospel to a naked name.* And for example of these necessarie traditions, he nameth the signe of the Crosse, praying towards the east, the words spoken at the eleuation or sheving of the holy Eucharist, with diuerse ceremonies vsed before & after the consecration, the halcyving of the font, the blessing of the oile, the anointing of the baptized with the same, the three immersions into the font, the wordes of abrenuntiation and exorcismes of the partie that is to be baptized &c. *What scripture* (saith he) *teacheth these and such like? none truly, al comming of secret and silent tradition, wherewith our fathers thought it meete to couer such mysteries.*

S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 28 ad Licinij.*) reckoneth vp diuers the like traditions, willing men to attribute to the Apostles such customs as the Church hath receiued in diuers christian countries. S. Augustine cleareth the Apostolike traditions so much, that he plainly affirmeth in sundrie places, not onely the obseruation of certaine festiuities, fastes, ceremonies, & whatsoeuer other solemnities vsed in the Catholike Church, to be holy, profitable, and Apostolike, though they be not written at all in the Scriptures: but he often also writeth, that many of the articles of our religion and pointes of highest importance, are not so much to be proued by scriptures, as by tradition, namely aouching that in no wise we could beleue that children in their infancie should be baptized, *If it were not an Apostolical tradition.* *De Gen. ad lit. li. 10. c. 23.* Tradition caused him to beleue that the baptized of heretikes should not be rebaptized, notwithstanding S. Cyprians authoritie and the manifold scriptures alleaged by him, though they seemed neuer so pregnant. *De bap. li. 2. c. 7.* By tradition onely, he and others condemned Heluidius the heretike for denying the perpetual virginite of our Lady. And without this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Lutychian, no Pelagian, no Zuinglian will yield. *We must vse tradition*, (saith S. Epiphanius *lib. 61. Apostolicorum.*) *For the Scriptures teach not all things: and therefore the Apostles deliuered certaine things in writing, certaine by tradition.* and for that he allegeth this place also of S. Paul. And againe he. *55. Melchised. There be boundes set downe for the foundation and building up of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is euenly way fenced.*

S. Irenaeus (*li. 3. c. 4.*) hath one notable chapter, that in all questions we must haue recourse to the traditions of the Apostles: teaching vs vvitall, that the way to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike see of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most wise, which neuer had Scriptures, but learned onely by tradition. Tertullian (*de corona milit. nu. 1.*) reckoneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in manner the same) whereof in fine he concludeth, *Of such and such if thou require the rule of Scriptures, thou shalt finde none. Tradition shall be alleaged the author, custom the confirmer, and faith the object.* Origen also of this matter writteth in plaine termes,

What kinde of men shall follow Antichrist.

Hereticaler station.

Traditions vntwitten.

Their authoritie & estimation, & examination of some peculiar traditions out of the fathers.

S. Chrysostom

S. Basil.

S. Hierom.

S. Augustine.

S. Epiphanius.

S. Irenaeus.

Tertullian.

S. Cyprian.

Origen.

that

that there be many things done in the Church (vvhich he there nameth) vvhether of there is no easier reason to be giuen then tradition from Christ and the Apostles. *ho. 5. in Numer.* S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. *in fine Ec. Hierarch. s. 7. parte 3.* So doth Tertullian *De coron. militis.* S. Augustine *De cura pro mortuis c. 1.* S. Chrysostom *ho. 3. in ep. ad Philip. in Moral.* S. Damascene *Ser. de defunctis in initio.*

The Scriptures giuen vs by tradition, and the sense thereof.

The Creede an Apostolical tradition.

An inuincible argument for the credite of Traditions.

Vve might adde to al this, that the Scriptures them selues, euen al the bookes and partes of the holy Bible, be giuen vs by tradition: els vve should not nor could not take them (as they be in deede) for the infallible vvord of God, no more then the vvorkes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (vvhich Catholikes haue & heretikes haue not) remaineth stil in the Church by tradition. The Crede is an Apostolike traditiō. *Ruffin. in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Ser. 38. Aug. de Symb. ad Catechum. li. 3. c. 1.* And vvhath Scriptures haue they to proue that vve must accept nothing not expressly vvritten in Scriptures? Vve haue to the contrarie, plaine Scriptures, al the fathers, most euident reasons, that vve must either beleue traditions or nothing at al. And they must be asked vvhether, if they vvere assured that such and such things (vvhich be not expressed in Scriptures) vvere taught and deliuered by vvord of mouth from the Apostles, they vvould beleue them or no? If they say no, then they be impious that vvill not trust the Apostles preaching: if they say they vvould, if they vvere assured that the Apostles taught it: then to proue vnto them this point, vve bring them such as liued in the Apostles daies, and the testimonies of so many fathers before named neere to those daies, and the vvhole Churches practise and asseueratiō descending downe from man to man to our time. vvhich is a sufficient prooffe (at least for a matter of fact) in al reasonable mens iudgements. specially vvhien it is knowen that S. Ignatius the Apostles equal in time, vvrote a booke of the Apostles traditions, as Eusebius vvittneseth *li. 3. Eccl. li. 30.* And Tertullians booke of prescriptiō against Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer do.

CHAP. III.

He desireth their prayers, & and inculcated his precepts and traditions, namely of vvorking quietly for their vvell lining, commanding to excommunicate the disobedient.



Here also as is noted before 1 Thess. 2. 15) the adversaries in their translations avoid the vvord, Tradition, being plaine in the Greeke, lest them selues might seeme to be noted as men vvalking inordinately, and not according to Apostolical Tradition, as al Schismatikes, Heretikes, and rebels to Gods Church doe.

OR the rest, brethren, pray for vs, that the vvord of God may haue course and be glorified, as also vvith you: † and that vve may be deliuered from importunate and naughtie men. for al men haue not faith. † But our Lord is faithful, vvho vvill confirme and keepe you from euil. † And vve haue confidence of you in our Lord, that the things vvwhich vve commaund, both you doe, and vvill doe. † And our Lord direct your hartes in the charitie of God, and patience of Christ.

† And vve denounce vnto you, brethren, in the name of our Lord Iesus Christ, that you vvithdraw your selues frō euery brother vvalking inordinately, and not according to the traditiō vvwhich they haue receiued of vs. † For your selues know how you ought to imitate vs: for vve haue not been vnquiet

Ep. 6. 18.
Col. 4. 1.

c. 11. 11.
dean

- Act. 20.* 8 vnquiet among you: † * neither haue vve eaten bread of
1. Cor. 4. 9 any man gratis, but in labour & in toile night and day vvork-
1. Tb. 2. 9 king, lest vve should burden any of you. † * Not as though
1. Cor. 9, 6. vve had not authoritie: but that vve might giue our selues a
 10 paterne vnto you for to imitate vs. † For also vvhen vve
 11 vvere vvith you, this vve denounced to you, that if any vvil
 12 not vvorke, neither let him eate. † For vve haue heard of
 13 certaine amög you that vvalke vnquietly, vvorking nothing,
 14 but curiously meddling. † And to them that be such vve
 15 denounce, & beseeche them in our Lord Iesus Christ, that
 16 vvorking vvith silence, they eate their ovvne bread.
Gal. 6, 13 † But you brethren * faine not vvell-doing. † And if
 9. 14 anyⁿ obey not our vvord, note him by an epistle: † and do
 15 not companie vvith him, that he may be confounded: and
 16 do not esteeme him as an enemie, but admonish him as a
 17 brother. † And the Lord of peace him self giue you euerla-
 18 sting peace in euery place. Our Lord be vvith you al. † The
 salutation, vvith mine ovvne hand, Paules: vvich is a signe
 in euery epistle. so I vvrite. † The grace of our Lord Iesus
 Christ be vvith you al. Amen.

ANNOTATIONS CHAP. III.

- 10. Neither let them eate.* It is not a general precept or rule, that every man should liue by his handvvorke, as the Anabaptistes argue falsely against Gentlemen, and the Calvinistes applie it peruerfely against the vacant life of the Clergie, specially of Monkes and other Religious men. But it is a natural admonitiö onely, giuen to such as had not vvith-against Religious me that
 vvith to liue of their ovvne, or any right or good cause vvhy to chalenge their finding of
 others, and to such as vnder the colour of Christian libertie did passe their time idly, cu-
 riously, vnprofitably, and scandalously, refusing to do such vvorkes as vvere agreeable to
 their former calling and bringing vp. Such as these, vvere not tolerable, specially
 there and then, vvhen the Apostle and others (that might lawfully haue liued of the altar
 and their preaching) yet to disburden their hearers, and for the better aduancement of the
 Gospel, vvrought for their liuing: * protesting neuertheles continually, that they might
 haue done othervvise, as vvell as S. Peter and the rest did, vvho vvrought not, but vvere
 found othervvise iustly and lawfully, as al sortes of the Clergie preaching or seruing the
 Church and the altar, be and ought to be, * by the lavv of God and nature. Vvhoſe spiri-
 tual labours far passe al bodily trauailes, where the duties and functions of that voca-
 tion be done accordingly: as S. Augustine affirmeth of his ovvne extraordinary paines
 incident to the Ecclesiastical affaires and regiment: inſteede of vvich, if the vse of the
 Church and his infirmities vvould haue permitted it, he vvisheth he might haue laboured
 vvith his hands some houres of the day. as some of the Clergie did ever voluntarily
 occupie them selves in teaching, vvriting, grauing, painting, planting, sewing, embro-
 dering, or such like seemely and innocent labours. See S. Hieron. ep. 114. *ſeu pref. in Iob. and*
in vita. Hilario.

And Monkes for the most part in the primitive Church (ſeu of them being Priests,
 and many taken from ſcruile vvorkes and handicraftes, yea often times professed of bond-
 men, made free by their maisters to enter into religiö) vvere appointed by their Superiors
 to vvorke certaine houres of the day, to ſupply the lackes of their Monasteries: as yet the

B b b b

Religious

Religious do (vvomen specially) in many places, vvith standeth vvell vvith their professi-
 on. And S. Augustine vvriteth a vvhole booke (*de opere Monachorum* to 3) against the er-
 rour of certaine disordered Monkes that abused these vvordes, (*No ite esse solitari, bene
 careful &c.* and *Respicite volatilia cali, behold the fowles of the aire &c.*) to proue that they should
 not labour at al, but pray only and commit their finding to God: not only for excusing
 their idlenes, but preferring them selues in holines about other their fellows that did

Monkes were
 shauen in
 the primitiue
 Church, and
 Nonnes clip-
 ped of their
 heare.

worke, and erroneously expounding the said Scriptures for their defence: as they did
 other Scriptures, to proue they should not be shauen after the maner of Monkes. Vvhih
 letting their heads to grow he much blameh also in them. See li. 1. *Retract. c. 21. & de op.
 Monach. c. 31.* and S. Hierome p. 48. c. 3. of Nonnes cutting their heare.

Vvhere by the vvay you see that the Religious vvere shauen euen in S. Augustines
 time, vvho reprocheth them for their heare, calling them *Crinatos, Hearelings*, as the Hiere-
 tikes now contrariewise deride them by the vvord *Rasos, Shauelings*. So that there is a great
 difference betvvene the auncient Fathers and the new Protestants. And as for hand la-
 bours, as S. Augustine in the booke alleaged, would not haue Religious folke to refuse
 them, vvhere necessitie, bodily strength, and the order of the Church or Monasterie
 permit or require them: so he expressely vvriteth, that al can nor are not bound to
 vvorke, and that vvho so euer preacheth or ministrerth the Sacraments to the people or
 serueth the altar (as al Religious men commonly now do) may chalenge their liuing of
 them vvhom they serue, and are not bound to vvorke, *no nor such neither as haue been li. de op
 brought vp before in state of Gentlemen, and haue giuen avvay their lands or goods, and *Monach.*
 made them selues poore for Christes sake. Vvhih is to be noted, because the Heretikes o. 21.
 affirme the said Scripture and S. Augustine to condemne al such for idle persons.

S. Augustines
 opinion con-
 cerning Reli-
 gious mens
 working or
 not working.

Ecclesiastical
 censures a-
 gainst the dis-
 obedient.

14. *Obey not.*] Our Pastors must be obeyed, and not onely secular Princes. and such as
 vvill not be obedient to their spiritual gouernours, the Apostle (as S. Augustine saith)
 giueth order and commaundment that they be corrected by correction or admonition,
By degradation, excommunication, and other lauvful kinde of punishments. Cont. Donatist. post collat.
 o. 4. 10. Read also this holy fathers answer to such as said, *Let our Prelates commaund vs
 onely vvhat vve ought to do, and pray for vs that vve may do it: but let them not correct vs.* Vvhere he
 proueth that Prelates must not onely commaund and pray, but punish also if that be not
 done vvhih is commaunded. *Li. de correptione & gratia. c. 3.*

Not to com-
 municate vvith
 excommunicate
 persons but in
 certaine cases.

14. *Note him.*] Disobedient persons to be excommunicated, and the excommunicated
 to be separated from the companie of other Christians, and the faithful not to keepe any
 companie or haue conuersation vvith excommunicated persons, neither to be partaker
 vvith them in the fault for vvhih they are excommunicated, nor in any other act of reli-
 gion or office of life, except cases of mere necessitie and other prescribed and permitted
 by the law: al this is here insinuated, and that al the Churches censures be grounded in
 Scriptures and the examples of the Apostles.





THE ARGVMENT OF THE
FIRST EPISTLE OF S. PAVL TO
TIMOTHEE.



AFTER the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops: and to Philemon.

Of Timothee we reade Act. 16. how S. Paul in his visitation tooke him in his traine at Lystra, circumciding him before, because of the Iewes. he was then a Disciple, that is to say, a Christian man. Afterward the Apostle gaue him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles vnto him. 1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.

He writeth therfore vnto him as to a Bishop, and him self expresth the scope of his first Epistle, saying: These things I write to thee, that thou maiest know how thou oughtest to conuerse in the House of God, which is the Church. And so he instructeth him (and in him, al Bishops) how to gouerne both him self, & others. and touching him self, to be an example & a spectacle to al others, in al vertue. as touching others, to prohibe al such as goe about to preach othervise then the Catholike Church hath receiued, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and women: to seruants, to the ruie, to euery sort conveniently. With what circumspection to giue orders, & to what persons: for whom to pray: whom to admit to the rite of vniuersal vniuersal &c.

This Epistle was written, as it seemeth, after his first emprisonment in Rome, when he was dismissed and set at libertie. and thereupon it is, that he might say here, I hope to come to thee quickly. so was vnto Ephesus, where * he had desired him to remaine. although in his voyage to Hierusalem, before his being at Rome, he said as Miletum to the Clergie of Ephesus, vpo probable feare: And now behold I know, that you shal no more see my face.

Where it was written, it is vncertaine: though it be commonly said, at Laodicea. Which seemeth not, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.

1 Timot
* 1 Tim.
Act. 20. v
38.

Col. 2. v.

Bbb ij. THE



THE FIRST

EPISTLE OF PAVL TO

TIMOTHEE.

CHAP. I.

He recommendeth vnto him, to inhibit certaine leuues vnto iangled of the Law as though it were contrarie to his preaching. 11 Against vnto him heaueneth his ministerie, though he acknowledge his vnto vnto him.



PAVL an Apostle of IESVS Christ according to the commaundement of God our sauour, and of Christ IESVS our hope: † to Timothee his beloued sonne 2 in the faith. Grace, mercie, and peace from God the father, and from Christ IESVS our Lord.

† As I desired thee to remaine at Ephesus vwhen I went 3 into Macedonia, that thou shouldest denounce to certaine "not to teache otherwise, † nor to attend" to fables and ge- 4 nealogies hauing no ende: vvhich minister "questions rather then the edifying of God vvhich is in faith. † But" the ende 5 of the precept is charitie from a pure hart, and :: a good conscience, and a faith not feined. † From the vvhich things 6 certaine straying, are turned into: vaine talke, † "desirous 7 to be doctours of the Law, not vnderstanding neither vvhart things they speake, nor of vvhart they affirme. † But vve know 8 that * the Law is good, if a man vse it lawfully: † knowing 9 this that" the Law is not made to the iust man, but to the vniust, and disobedient, to the impious and sinners, to the 10 vvhicked and contaminate, to killers of fathers and killers of mothers, to murderers, † to fornicatours, to lyers vwith mā- kinde, to man-stealers, to liers, to periured persons, and vvhart other thing foucer is contrarie to sound doctrine, † vvhich 11

*S. Augustine
ith, he that
to haue the
pe of beaue
him looke
at he haue a
god conscience.
haue a good
conscience, let
me beleue &
worke vvel.
or that he be-
ueth, he hath
f faith: that
e worke it,
e hath of cha-
rie. Prefat.
P/s. 31.*

is according to the Gospel of the glorie of the blessed God, vvwhich is committed to me.

12 † I giue him thanks vvwhich hath strengthened me, Christ I E S V S our Lord, because he hath esteemed me faithfull, putting me in the ministerie. † vvho before vvvas blasphemous

13 and a persecutor & contumelious. but I obtained the mercie

14 of God, because I did it being ignorant in incredulitie. † And the grace of our Lord ouer-abounded vvith faith and loue,

15 vvwhich is in Christ I E S V S. † A faithfull saying, & vvorthie

Mr. 9, 13.

Mr. 2, 17.

of al acceptatiō, that Christ I E S V S came into this vvorld * to saue sinners, of vvhom I am the cheefe. † But therfore haue

16 I obtained mercie: that in me first of al Christ I E S V S might

c. xpijs

deus

vvbi

17 shew al patience, to the information of them that shal beleeue on him vnto life euerlasting. † And to the king of

the vvorldes, immortal, inuisible, onely God, honour & glorie for euer and euer. Amen.

18 † This precepr I commend to thee o Timothee: according to the prophecies going before on thee, that thou warre

c. xpijs

19 in them a good vvvarfare, † hauing faith and a good conscience, vvwhich certaine repelling, haue made shipvvracke

20 vvvhom I haue deliuered to Satan, that they may learne not to blasphemc.

¶ Euit life and no good conscience is often the cause that men fall to Heresie from the faith of the Catholike Church. Again, this plainly reproueth the heretikes false doctrine, saying, that no man can fall from the faith that he once truly had.

ANNO TATIONS

CHAP. I.

3. [Not to teach othervvise.] The proper marke of Heretikes & false preachers, is, to teach othervvise or contrarie to that vvwhich they found taught and beleeued generally in the vnitie of the Catholike Church before their time: al doctrine that is odde, singular, new, differing from that vvwhich vvvas first planted by the Apostles, and descended downe from them to al nations and ages following vvwithout contradiction, being assuredly erroneous. Special marke of Heretikes,

* i. l. p. d.

deus

vvbi

* The Greeke vvord vvwhich the Apostle here vseth, expresseth this point so effectually, that in one compound terme he giueth vs to vvit, that an Heretike is nothing els but an after-teacher, or teacher-othervvise. vvwhich euen it self alone is the easiest rule euen for the simple to discern a false prophet or preacher by, specially vvhen an heresie first be- ginneth. Luther found al Nations Christian at rest and peace in one vvvniforme faith, and al preachers of one voice and doctrine touching the B. Sacrament and other Articles: so that vvbut so euer he taught against that vvwhich he found preached and beleeued, must needs be an other doctrine, a later doctrine, an after-teaching or teaching-othervvise, and therfore consequently must needs be false. And by this admonitiō of S. Paul, al Bis hops are vvvarned to take heede of such, and specially to provide that no such odde teachers arise in their dioceses.

Luthers teaching other- vvise.

4. [To fables.] He speake h specially of the Iewes after-doctrines and humane constitutions repugnant to the lawes of God, vvwhereof Christ giueth Warning Mr. 23 and in other places, vvwhich are contained in their Cabala and Talmud: generally of al heretical doctrines, vvwhich in deepe, how so euer the simple people be beguiled by the, are nothing but fabulous inuentions, as vve may see in the Valentinians, Manichees, and others of fables. Al heretikes doctrine is

old: by the brethren of loue, Furitans, Anabaptistes, and Calvinistes of our time. For

Bbbb iij which

which cause Theodoret to entitle this booke against Heretikes, *Hereticarum fabularum*, Of *Heretical fables*.

Curious questioning in religion.

4. *Questions.* Let our louing brethren consider whether these contentious and curious questionings and disputes in religion, which these vnhappy heresies haue ingendered, haue brought forth any increase of good life, any deuotion, or edification of faith and religion in our daies. and then shall they easily iudge of the truth of these new opinions, and the end that wil folow of these innovations. In truth at the world now seeth they edifie to Atheisme and no otherwise.

Charitie the very formal cause of our iustification.

5. *The end Charitie.* Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the law and precepts. and yet the Adversaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride & stubbnes for saken the euident truth. Charitie doubles which is here commended, is iustice it self, and the very formal cause of our iustification, as the vvorkes proceeding thereof, be the vvorkes of iustice. *Charitas incitata* (saith S. Augustine) *incitata iustitia*: *Charitas prouecta*, *prouecta iustitia*: *Charitas magna*, *magna iustitia*: *Charitas perfecta*, *perfecta iustitia* est. Charitie nouw beginning, is iustice beginning: Charitie growen or increased, is iustice growen or increased: great Charitie, is great iustice: perfect Charitie, is perfect iustice. *Li. de nat. & grat. c. 70.*

Heretikes great boasters, but vnlearned.

7. *Desirous to be Doctors.* It is the proper vice both of Iudaical and of Heretical false teachers, to professe knowledge and great skill in the Law and Scriptures, being in deede in the sight of the learned most ignorant of the vvord of God, not knowing the very principles of diuinitie, euen to the admiration truly of the learned that reade their bookes or heare them preach.

Libertines alledge scripture.

9. *The Law not made to the iust.* By this place and the like, the Libertines of our daies vvould discharge them selues (vvhom they count iust) from the obedience of lawes. But the Apostles meaning is that the iust man doth vvell, not as compelled by law or for feare of punishment due to the transgressors thereof, but of grace & mere loue toward God & al goodnes, most vvillingly, though there were no law to commaund him.

Excommunication of Heretikes, and the effect thereof.

22. *Delivered to Satan.* Hymenæus and Alexander are here excommunicated for falling from their faith & teaching heresie: an example vnto Bishops to vse their spiritual power vpon such. In the primitiue Church, corporal affliction through the ministerie of Satan was ioyned to excommunication. V where we see also the diuels readines to invade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent poouer of Bishops in that case. V whereof S. Hieron (*ep. 1. ad Heliod. c. 7*) hath these memorable vvordes: *God forbid* (saith he) *I should speake sinistrously of them, vvho succeding the Apostles in degree, make Christs body vvith their holy mouth, by vvhom we are made Christians: vvho hauing the keys of heauen, do after a sort iudge before the day of iudgement: vvho in sobriety and chastitie haue the keeping of the spouse of Christ. And a litle after, They may deliver me up to Satan, to the destruction of my flesh, that the spirit may be saved in the day of our Lord Iesw. And in the old Law vvho soeuer was disobedient to the Priests, was either cast out of the campe and so stoned of the people, or laying downe his necke to the sword, expiated his offense by his blood: but nouw the disobedient is cus of vvith the spiritual sword, or being cast out of the Church, is torne by the furious mouth of Diuels. So saith he. Vvch vvordes vvould God euery Christiā man vvould vveigh.*

The Priests high authoritie of Excommunication.

The terrible effect thereof.

CHAP. II.

By his Apostolike authoritie he appointeth publike praies to be made for al mē vvithout exception. 8 also men to pray in al places: 9 and vvomen also in seemly attire, 11 to learne of men, and not to be teachers in any vvise, but to seeke saluation, by that vvich is to them belongeth.

22 Euen for heathen kings & Emperours by vvhom the Church suffereth persecution: much more for al faithful Princes & powers



Desire therefore first of al things that obsecrations, praies, postulations, thanksgouings be made for al men, † 22 for kings and al that are in preminence: that vve may leade a quiet and a peaceable life in al pietie and chastitie. † For this is good, and acceptable before our Sauour God, vvho.

- 4 † " vvho vvill al men to be saued, and to come to the know-
ledge of the truth, † For there is one God," one also media-
5 tour of God and men, man Christ I x s v s : † vvho gaue him
self a redemption for al, vvwhose testimonie in due times is co-
6 firmed. † * vvherein I am appointed a preacher & an Apo-
7 stle (I say the truth, I lie not) doctōr of the Gentiles in faith
and truth.
8 † I vvill therefore that men pray in euery place: lifting vp
9 pure handes, vvithout anger and altercation. † In like ma-
ner * vvomen also in comely attire: vvith demurenesse and
10 sobrietie adorning them selues, not in plaited heare, or gold,
or pretious stones, or gorgeous apparel, † but that vvwhich
11 becometh vvomen professing pietie by good vvorkes. † Let
12 a vvoman learne in silence, vvith al subiection. † But * to
teach" I permit not vnto a vvoman, nor to haue dominion
13 ouer the man: but to be in silēce. † For * Adam vvwas formed
14 first: then Eue. † and Adam vvwas not seduced: but the
15 vvoman being seduced, vvwas in preuarication. † Yet she
shal be saued by generation of children: if 'they' continue in
faith & loue and sanctification vvith sobrietie.

A N N O T A T I O N S

CHA P. II.

1. *Obsecrations.*] This order of the Apostle S. Augustine (*ep. 59*) findeth to be fulfilled specially in the holy celebration of the Masse, vvwhich hath al these kindes, exprest here in foure diuers vvordes pertaining to foure sortes of prayers. the difference vvhereof he exactly seeketh out of the proper signification and difference of the Greeke vvordes. And he teacheth vs that the first kind of prayers vvwhich here be called, *obsecrations*, are those that the Priest saith before the consecration, & about the Receiuing, including specially the *Pater noster*, vvwherevvith the vvhole Church (saith he) in manner endeth this part, as S. Hierom also affirmeth, that Christ taught his Apostles to vse the *Pater noster* in the Masse Sic docuit, & c. So taught he his Apostles, that daily in the Sacrifice of his body she saith: 'ful' should be bold to say, *I ater noster* &c. *Li. 3. cons. Pelag. cap. 5.* where he alludeth to the very vvordes now vsed in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere*, *Pater noster*. The third sort called here in the text, *Postulationes*, be those vvwhich are vsed after the Communion, as it vvwere for dimitting of the people vvwith benediction, that is, vvwith the Bishops or Priests blessing. Finally the last kinde, vvwhich is *Thanksgiuings*, concludeth al, vvwhen the Priest and people giue thanks to God for so great a myltitie then offered and receiued. Thus the said holy father handleth this text *ep. 59* to Paulinus.

S. Epiphanius also insinuateth these vvordes of the Apostle to pertaine to the Liturgie or Masse, vvwhen he thus vvrieth to Iohn Bishop of Hierusalem. *Vbi enim vos accomplis hunc precem after the rite of the holy Mysteries, vos pray both for al others, and for thee also*, *ep. 60. c. 2. ad Io. Hierosolym. apud Hieronymum*. And most of he other fathers expōd the foresaid vvordes, of publicke prayers made by the Priest, vvwhich are said in al Liturgies or Masses both Greeke and Latin, for the good estate of al that be in high dignitie, as kings and others. See S. Chrys. *ho. 6. in 1 Tim. & S. Ambros. in lunc loc. Propter de vocat. li. 1. c. 4.* So exactly doth the practise of the Church agree vvith the Precepts of the Apostle and the Scriptures, and so profitably do the holy fathers seeke out the proper sense of the Scriptures, vvwhich our Protestants do so prophanely, popularly, and lightly summe ouer, that they can neither see nor endure the truth.

and people both spiritual and temporal, for vvhom as members of Christs body, and therefore obviating in prayer & oblation vvith the ministers of the Church, the Priestes more properly and particularly offer the holy Sacrifice. See S. Augustine de orig. anima *lib. 9.*

The praiers & petitions in the Masse, deduced out of the Apostles vvordes by S. Augustine, & other fathers.

PATER NOSTER in the Masse.

Praier in the Masse for kings and others.

God will no mans perdition but the saluation of al.

4. *Vnde vniuersal men*] The perishing or damnation of men must not be imputed to God, who delighteth not in any mans perdition, but hath provided a general medicine & redemption to shue al from perishing that will accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so would haue al saued by his conditional will and ordinance: that is, if men will them selues, by accepting, doing, or hauing done vnto them al things requisite by Gods law. for God vseth not his absolute will or power towards al in this case. But he that list see the manifold senses (al good and true) that these vvordes may beare, let him see S. Augulline, *Ad articu. sibi falso impos. resp. s. 10. 7. Ench. c. 103. Ep. 107. De cor. & grat. c. 15, and S. Damasceni li. 1. de orthod. fide c. 29.*

How there is but one Mediator, Christ: and vvhath it is to be such a Mediator.

5. *One mediator.*] The Protestants are to peuishe and pitifully blind, that charge the Catholike Church & Catholikes, vvith making moe Mediators then one, vvwhich is Christ our Sauour, in that they desire the Saints to pray for them, or to be their patrones and intercessors before God. Vve tel them therefore that they vnderstand not vvhat it is to be a Mediator, in this sense that S. Paul taketh the vvord, and in vvwhich it is properly and onely attributed to Christ. For, to be thus a Mediator, is, * by nature to be truly both God and man, to be that one eternal Priest and Redeemer, vvwhich by his sacrifice and death vpon the Crosse hath reconciled vs to God, and paid his blood as a full and sufficient raunton for al our sinnes, him self vvithout neede of any redemption, neuer subiect to possibilitie of sinning: againe, to be the singular Aduocat and Patrone of mankind, that by him self alone and by his ovvne merites procureth al grace & mercie to mankind in the sight of his Father, none making any intercession for him, nor geuing any grace or force to his prayers, but he to al: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this sort then (as S. Augustine truly saith, *Cont. ep. Parm. li. 2. c. 8.*) neither Peter nor Paul, no nor our B. Lady, nor any creature vvhatsoever, can be our Mediator. The aduersaries thinke to basely of Christes mediation, if they imagine this to be his onely prerogative, to pray for vs, or that vve make the saincts our Mediators in that sort as Christ is, vvhen vve desire them to pray for vs: vvwhich is so far inferior to the singular mediation of him, that no Catholike euer can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but vve say, *Lord haue mercie vpon vs, Christ haue mercie vpon vs:* & not, *Christ pray for vs,* as vve say to Kyrie eleison our Ladie and the rest. Therefore to inuocate Sainds in that sort as the Catholike Church doth, *for,* can not make them our Mediators as Christ is, vvhom vve must not inuocate in that sort. And as vvel make vve the faithful yet liuing, our Mediators (by the Aduersaries arguments) vvhen vve desire their prayers, as the departed Saincts. *Christe I. leison.*

The different maner of praying to Christ, and to Saincts.

How there be many mediators, as there be many fauours, and redeemers, eue in the Scriptures.

But novv touching the vvord *Mediator*, though in that singular sense proper to our Sauour, it agreeth to no mere creature in heauen or earth, yet taken in more large and common sort by the vse of Scriptures, doctores, and vulgar speech, not onely the Saincts, but good men liuing, that pray for vs and help vs in the vvay of saluation, may and are rightly called Mediators. As S. Cyril li. 12. Thesaur. c. 10. proueth, that Moyse according to the Scriptures and Ieremie and the Apostles and others be Mediators. Read his ovvne vvordes, for they plainly refuse al the Aduersaries cauillations in this case. And if the name of * sauour and redeemer be in the Scriptures giuen to our Sauour of the vvorld: vvhat can they say, vvhy there may not be many Mediators, in an inferior degree to the onely and singular Mediator? S. Bernard saith, *Opus est mediator ad Mediatorem Christum, nec aliter nobis utilior quam Maria.* that is, *We haue neede of a mediator to Christ the Mediator, and there is none more for our profite then our Ladie.* Bernard. Ser. qui incipit, *Signum magnum apparuit &c. post Ser. 5. de Assumpt.* S. Basil also in the same sense, vvriting to Iulian the Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets, and Martyrs, for procuring of Gods mercie and remission of his sinnes. His vvordes are cited in *Com. N. l. 2. art. 4. pag. 110 & 111.* Thus did and thus beleue al the holy fathers, most agreably to the Scriptures, and thus must al the children of the Church do, be the Aduersaries neuer so importunate and vvillfully blinde in these matters.

Women great talkers of Scripture, and promoters of heresie.

12. *I permit nos.*] In times of licentiousnes, libertie, and heresie, vvomen are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted, but S. Paul vvetterly forbiddeth it, and the * Greeke Doctores vpon this place note that the vvoman taught but once, that vvas vvhen after her reasoning vvith Satan, she perswaded her husband to transgression, and so the vviid al mankind. And in the Ecclesiastical vvriters vve find that vvomen haue been great promoters of every sort of heresie (vvwhereof see a notable discourse in S. Hierom. *ep. ad Cresph. cont. Pelag. c. 2.*) vvwhich they vvould not haue done, if they had according to the Apostles rule, folloved pietie and good vvorkes, and liued in silence and subiection to their husbands.

* Aug. li. 9. de Ciu. cap. 15. D. fid. ad I. en. c. 2.

Kyrie eleison. Christe I. leison.

Iud. 3. 9. 2. Ejd. 5. 27. Act 7. 35.

* S. Chry. Ho. 9. 1. Tim.

CHAP. III.

*Of what qualitie they must be, whom he ordaineth Bishops, & Deacons.
14. and the cause of his writing to be, the excellencie of the Catholike Church,
and of Christ, who is the object of our religion.*

Tit. 1, 6.



b ἡγεμῶν

c στυμνός

1 Faithful saying. If a man desire a Bishops of-
2 fice, he desireth a good worke. † It behoueth
therefore a Bishop to be irreprehensible, the
husband of one vwife, sobre, vwise, comely,
3 chaste, a man of hospitalitie, a teacher, † not
giuen to vvine, no fighter, but modest, no quareler, not coue-
4 tious, † vvell ruling his ovvne house, † having his children
5 subiect vvith al chastitie. † But if a man knowv not to rule
his ovvne house: howv shal he have care of the Church of
6 God? † Nor^b a neophyte: lest puffed into pride, he fall into
7 the iudgment of the Deuil. † And he must have also good
testimonie of them that are vvithout: that he fall not into
reproch and the snare of the Deuil.

*c He saith, ha-
ving children,
not, getting chil-
dren. S. Ambro.
Ep. 82.*

*b Neophytus is
he that vv3s
lately christe-
ned or newely
planted in the
mystical body
of Christ.*

8 † Deacons in like maner † chaste, not double tonged, not
9 giuen to much vvine, not solovvers of filthie lucre: † ha-
10 uing the mysterie of faith in a pure cōscience. † And let these
also be proued first: & so let them minister, hauing no crime.
11 † The vvomen in like maner chaste, not detracting, sober,
12 faithful in al things. † Let deacons be the husbantes of one
13 vwife: vvich rule vvell their children, & their houses. † For
they that have ministred vvell, shal purchase to them selues
a good degree, and much confidence in the faith vvich is
in Christ I E S U S.

14 † These things I vvrite to thee, hoping that I shal come
15 to thee quickly. † but if I tary long, that thou maiest knowv
howv thou oughtest to conuerse in the house of God, vvich
is the CHURCH of the liuing God, the piller and ground
16 of truth. † And manifestly it is a great sacrament of pietie,
vvich vvvas manifested in flesh, vvvas iustified in spirit, ap-
peared to Angels, hath beene preached to gentils, is beleued
in the vvorld, is assumed in glorie.

A N N O T A T I O N S
CHAP. III.

C c c c

s. Agud

The great charge, & great merite, of Ecclesiastical functions.

1. *A good vvorke.* Nothing (saith S. Augustine) in this life, and specially in this time; is easier, pleasanter, or more acceptable to men, then the office of a Bishop, Priest, or Deacon, if the thing be done only for fashion sake and flatteringly: but nothing before God more miserable, more lamentable, more damnable. Again, There is nothing in this life, and specially at this time, harder, more laborious, or more dangerous, then the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if they vuarre in such sort as our Capitaine commaundeth. August. ep. 148.

The Apostle vnder the name of Bishop instructeth Priests also.

2. *A Bishop.* That vvich is here spoken of a Bishop (because the vvordes Bishop & Priest in the new Testament be often taken indifferently for both or either of the tvvaine, as is noted in an other place) the same is meant of euery Priest also though the qualities here required, ought to be more singular in the Bishop, then in the Priest, according to the difference of their degrees, dignities, and callings.

The heretikes opinion concerning Priests marriage.

3. *Of one vvife.* Certaine Bishops of Vigilantius sect (vvwhether vpon false construction of this text, or through the filthines of their steehly lust) vvould take none to the Cleargie, except they vvould be married first, not beleeking (saith S. Hierom aduers. Vigilant. c. 1.) that any single man liueth chastly, shewing how holily they liue them selues, that suspect il of euery man, and will not giue the Sacrament (of Order) to the Cleargie, vnles they see their vvives haue great bellies, and children vvailling as their mothers breasts. Our Protestants though they be of Vigilantius sect, yet they are scarce come so farre, to commaund euery Priest to be married. Neuertheles they mislike them that wil not marrie, so much the vvorse, and they suspect il of euery single person in the Church, thinking the gift of chastitie to be very rare among them, & they do not onely make the state of marriage equal to chaste single life, vvith the Heretike Iovinian, but they are bold to say sometimes, that the Bishop or Priest may do his duty and charge better married, then single: expressly against S. Paul, 1 Cor. 7. vvho affirmeth that the vvmarried thinke of the things that belong to God, and that the married be diuertely distracted and intrangled vvith the vvorld.

S. Pauls place, of one vvife, excludeth bigamoi from holy Orders.

The Apostle then, by this place vve now treat of, neither commaundeth, nor counsellith, nor vvisheth, nor vvould haue Bishops or Priests to marrie, or (such onely to be receiued as haue been married: but, that such an one as hath been married (so it vvere but once, and that to a virgin) may be made Bishop or Priest. Which is no more then an inhibition that none hauing been tvvise married or being bigamus, should be admitted to that holy Order. And this exposition onely is agreeable to the practise of the vvhole Church, the definition of ancient Councils, the doctrine of al the fathers vvithout exception, and the Apostles tradition. Vvich sense S. Chrysostom vvholly follovveth vpon the Epistle to Titus (though here he folovv not vvholly the same sense.) Ho. 2 in ep. ad Tit. S. Ambrose also vpon this place, and most plainly and largely in his 82 Epistle post med. giuing the cause why bigamus can not be made Bishop or Priest, in fine affirmeth, not onely the Apostle but the holy Councel of Nice to haue taken order that none should be receiued into the Cleargie, that vvere tvvise married. S. Hierom Ep. 83. ad Oceanum c. 2. Ep. 2. c. 18. ep. 11. a. 2 expressly vvriteth that the Cleargie is made of such as haue had but one vvife, atleast after Baptisme: for he thought that if one vvore often married vvhen he vvay yet no Christian, he might not vvithstanding be ordered Bishop or Priest. But S. Ambrose ep. 82. S. Augustine de bono coniug. c. 18. S. Innocentius the first ep. 2. c. 5. 6. 8. 1. Council. S. Leo, ep. 87. S. Gregorie, & after them the vvhole Church, exclude those also vvich haue been tvvise married vvhen so euer. vvhereof S. Augustine giueth goodly reason and example in the place alleged. S. Leo ep. 87. addeth further, & proueth that the mā is counted bigamus, & not the husband of one vvife, in respect of holy Orders, not onely if he hath had vv two vvives, but if his one vvife vvere not a virgin. vvich being obserued in the high Priests of the old law, must needs be much rather kept new. See also the booke Louis. 25. de Ecclesiasticis dogmatibus c. 72, in S. Augustines vvorkes.

Vvho are connected bigami.

The Heretical clergie nothing regardeth the Apostles prescription of one vvife.

None euer married after holy Orders.

They that vvere made Priests of married men, absteined from their vvives.

And by these fevv you may see howv shamefully the state of the new heretical Cleargie of our time is fallen from the Apostolike and al the fathers practise and doctrine herein. Vvho do not onely take men once or tvvise married before, but (vvich vvay neuer heard of before in any person or part of the Catholike Church) they marrie after they be Bishops or Priests, once, tvvise, and as often as their lusts require. vvhereas it vvay neuer lawfull in Gods Church to marrie after Holy Orders. Neither is there one authentical example thereof in the vvorld. For those of vvhom Nice Councel speaketh, vvere married before, & vvere but tolerated onely to vse their vvives: the fathers in the same Councel prouiding expressly at the same time, that none from thence forth should marrie after they came to holy Orders, and that according to the ancient tradition of the Church, as Socrates and Sozomenus declare in most plain vvordes. See Suidas in the vvord Paphnutius. And in vvhat country so euer they haue been permitted to haue carnal dealing euen vvith their vvives vvhen they had before, it vvay not according to the exact rule of the Apostles & Churches tradition, by vvich al that be in holy Orders, should vvholly abstaine, not onely from marying, but euen from their vvives before married. Vvhereof thus vvriteth S. Epiphanius

Socrat. li. 1 c. 8.

Sozom. li. 1 c. 32.

Epiphanius

nus baref. 59. cent. *Cathari*. The holy preaching of God receiveth not, after Christ, them that marrie againe after their viues departure, by reason of the great dignitie and honour of Priesthood. And this the holy Church of God observeth withal sinceritie. Yea he doth not receive the once married person that yett weeth his wife and begetteth children: but only such an one he taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his one wife, or is a virgine ever, specially where the holy canons be sincerely kept. But thou wilt say unto me, that in certaine places Priests, Deacons, and Subdeacons doe yet beget children (belike this holy father never heard of any Bishop that did so, and therefore he leaveth out that order, which he named with the other in the former part of the sentence) but that is not done according to order and rule, but according to mans minde, which by time slacketh, and for the great multitude (of Christian people) where there were not found sufficient for the ministration, &c. the rest of his wordes be goodly for that purpose.

Eusebius also *Euang. demost. li. 1. c. 9* saith, that such as he consecrated to the holy ministerie, should abstaine wholly from their viues which they had before. S. Hierom. *Apolog. ad Pammach. c. 8* proueth, that such of the Apostles as were married, did so, and that the Clergie ought to do the same by their example. Yea in his time he testifieth (*Cont. Vigil. c. 1.*) that they did live single in manner through the world, eue in the East Church also. What, saith he, I had the Church of the East do, what as they of Egypt, of the See Apostolike: which take to the Clergie, either virgins, or the continent and unmarried, or such as if they have viues, cease to be husband? And againe he saith in *Apolog. ad Pammach. c. 3.* (See also *c. 8.*) If married men like not well of this, let them not be angry with me, but with the holy Scriptures, with all Bishops, Priests, Deacons, and the whole companie of Priests and Levites, that know they can not offer sacrifices if they vse the ad of marriage. S. Augustine de adult. Coniug. li. 2. c. 20. maketh it so plaine a matter that all Priests should live chaste, that he writeth, that euen such as were forced (as many were in the primitive Church) to be of the Clergie, were bound to live chaste, yea and did it with great ioy and felicitie, neuer complaining of these necessities and intolerable burdens, or impossibilities of living chaste, as our fleshy companie of new Ministers and Superintendents do now, that thinke it no life without women. much like to S. Augustine before his conuersion, when he was yet a Manichee, vbo (as him self reporteth *Confess. li. 6. c. 3.*) admiring in S. Ambrose all other his incomparable excellencies, yet counted all his felicitie lesse, because he lacked a woman, without which he thought (in time of his infidelitie) no man could live. But after his conuersion thus he said to God of S. Ambrose: What hope he had, and against the tentations of his excellencie that a fight he felt, or rather what a comfort and iolace in tribulation, and his secret mouth which was within in his hart, what iolacorie and ioyous ioyes in tast of his bread, neither could I coniecture, neither had I tried.

See Tertullian li. 1. ad uxorem. S. Cyprian de singul. Clericor. the first Council of Nice can. 3. Tertullian. *Cont. I. clec. 2. can. 3.* Conc. Aurelian. 3. can. 2. of Carthage the second cap. 2. of Neocaesarea cap. 1. S. Cyprian. *Apocrypha* cap. 10. and you shal find that this was generally the Churches order euen from the Apostles time, though in some places by the licentiousnes of many, it was sometime not so religiously looked vnto. Whereby you may easily refute the impudent clamors of Heretikes against Siricius, Gregorie 7, and others, whom they falsely make the authors of the Clergies single life.

6. *Nova Neophytes*. That which is spoken here properly and principally of the newly baptized (for so the word Neophyte doth signifie) the fathers extend also to all such as be but newly retired from profane occupations, ciuil gouernement, vsuare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignitie of Bishop or Priest, though for some special prerogative and excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertullian (*li. de praescript.*) noteth Heretikes for their highnes in admitting every one without discretion to the Clergie. Their Ordors (saith he) are rash, Heretikes ad light, inconstant: now in every place Neophytes, then secular men, then our Apostataes, that as they may tie them by mit al sortes glorie and preferment, will omit with the truth they can not. No yet may a man sooner prefer and come without exception, forward, then in the campe of reuelles, where to be onely is to deserve much, therefore one to day a Bishop, tomorrow some what els: to day a Deacon, tomorrow Lessor, that is, a Reader: to day a Priest, tomorrow a lay man. for to laie men also they enioyne the functions of Priests. And S. Hierom ep. 83 ad Oceanum c. 4. saith of such, Yesterday a Catechumene or newly conuerted, to day a Bishop: yesterday in the theatre, to day in the Church: at night in the place of games and maseries, in the morning as the altar: a virgile ago a great patron of flegelers, now a consecrator of holy virgins. And in another place, Out of the bosome of Vlaso and Aristophanes they are chosen to a Bishoprick, whose care it, not Loue, to sucke out the marrow of the Scriptures, but horow to soothe the peoples eares with flourishing declamations. Dialog. cont. Lucifer. c. 5.

8. *Deacons*. Under the name of Deacons are here contained Subdeacons, as before vnder the name of Bishop, Priests also were comprehended, for to these foure pertaineth the Apostles precept and order touching one viue, and touching continencie and chastite, as by the alleged Coun- The three ho- c. 3. cels and fathers (namely by the wordes of S. Epiphanius) doth appear, for they only be in holy bound to cha- Grege. li. 1, Orders, as serving by their proper function about the Altar and the B. Sacrament in respect of the three ho- c. 42. cels.

Cccc ij

vvhercof

The 4 inferior orders not bound to chastitie.

Al the seven orders aun-
cient, eue from
Christ and the
Apostles time.

S. Ambrose
calbeth the B.
of Rome Re-
ctor of the
vwhole Chur-
ch.
The heretikes
say directly
contrarie to the
Apostle, that
the Church is
not the pillar
of truth.

That the
Church is the
pillar of truth
and can not
erre, is proued
by many rea-
sons.

The meaning
of this article,
I beleue the
Cath. Church.

vwhereof, the law of chastitie pertaineth to them, and not to the foure inferior Orders of *Acolyti, Exorciste, Lectores, and Osiary*. Vho neither by precept nor vow be bound to perpetual chastitie, as the others of the holy and high Orders be bound, both by precept and promise or solemne assent made vwhen they tooke Subdeaconship.

Al these degrees and orders to haue been euer since Christes time in the Church of God, it might be proued by al antiquitie: but for as much as the Apostles purpose is not here to reckon vp al the Ecclesiastical Hierarchie, it neede not be treated of in this place. But we vvissh the learned to reade the 3. 4. 5. 6. 7. 8. 9. chapters of the 4. Council of Carthage, vwhereat S. Augustine vvas present: vwhere they shal see the expresse callings, offices, and manner of ordering or creating al the said sortes, and shal vveel perceiue these things to be most aunient and venerable. Let them reade also Eusebius historie, the 35. Chapter of the 6 booke, vwhere for al these orders heretich Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely ep. 55. nu. 1. Where see the notes vpon the same, S. Hiero. ep. 2. c. 6. Of Subdeacon there is mention in S. Augustine. ep. 74. and ep. 20. de epistolis 22 in edit. Parisi. S. Epiph. har. 59. S. Cyprian ep. 24. S. Ignatius ep. 9 ad Antiochenos. and in the 43 canon of the Apostles. Conc. Tolet. 2. can. 1 & 3. Conc. Laodiceen. can. 21. Epiph. Epiph. apud Hiero. 60. c. 1.

15. In the house of God. Al the world being Gods, yet the Church onely is his house, the Rector or Ruler vwhereof at this day. (saith S. Ambrose vpon this place) is *Damasus*. Where let our louing brethren note vvel, how cleere a case it vvas then, that the Pope of Rome vvas not the Governour onely of one particular See, but of Christes vvhole house, vvhich is the Vniuersal Church, vvhose Rector this day is Gregorie the thirteenth.

15. The pillar of truth. This place pincheth al Heretikes vunderfully, and so it euer did, and therefore they oppose them selues directly against the very letter and confessed sense of the same, that is, cleane contrarie to the Apostle. some saying, the Church to be lost or hidden: some, to be fallen avay from Christ these many ages: some, to be driuen to a corner onely of the vvorlde: some, that it is become a stewes and the seat of Antichrist: lastly the Protestants most plainly and directly, that it may and doth erre, and hath shamefully erred for many hundred yerres together. And they say herein like them selues, and for the credit of their owne doctrine, vvhich can not be true in very deece, except the Church erre, euen the Church of Christ, vvhich is here called the house of the liuing God.

But the Church vvhich is the house of God, whose Rector (saith S. Ambrose) in his time vvas Damasus, and now Gregorie the thirteenth, and in the Apostles time S. Peter, is the pillar of truth, the establishment of al veritie: therefore it can not erre. It hath the Spirit of God to lead it into al truth till the vvorlde end: therefore it can not erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therefore it can not erre. Christ is in it til the end of the vvorlde, he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and ful perfection of the whole body, that in the meane time we be not caried about vwith euery blast of doctrine: therefore it can not erre. He hath praised for it, that it be sanctified in veritie, that the faith of the cheefe Governour thereof faile not: it is his house, his spoule, his body, his lotte, kingdom and inheritance, a giuen him in this vvorlde: he loueth it as his owne flesh, and it can not be diuorced or separated from him: therefore it can not erre. the new Testament, Scriptures, Sacraments, and sacrifice can not be changed, being the euerlasting dourie of the Church, continued and neuer rightly occupied in any other Church but in this our Catholike Church: therefore it can not erre. And therefore al those pointes of doctrine, faith, and vvorship, vvhich the Arians, Manichees, Protestants, Anabaptistes, other old or new Heretikes, vntruly thinke to be errors in the Church, be no errors in deece, but them selues most shamefully are deceived, and so shal be still, til they enter againe into this house of God, vvhich is the pillar and ground of al truth: that is to say, no: onely it self free from al error in faith and religion, but the pillar and stay to leane vnto in al doubttes of doctrine, and to stand vpon against al heresies and errors that it times yield, without vvhich there can be no certaintie nor securitie. And therefore the holy Apostles, and Councils of Nice and Constantinople, made it an article of our Creeds, to beleue the CATHOLIKE and APOSTOLIKE CHURCH. Vvhich is, not onely to acknowledge that there is such a Church, as heretikes falsely say: but that that which is called the Catholike Church, & knowen so to be, and communicate vwith the See Apostolike, is the Church: and that we must beleue, heare, and obey the same, as the touch stone, pillar, and firmament of truth. For, al this is comprised in that principle, I beleue the Catholike Church, And therefore the Council of Nice said, I beleue in the Church, that is, I beleue and trust the same in al things.

Neither can the Heretikes escape by fleting from the knowen visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical
apprehension of an

10. 14. 16.
Mat. 16.
Mat. 28.
Eph. 4.
10. 17.
Luce. 22.
Psal. 2.
Eph. 5.

10. 17.
Eph. 5.
10. 17.
Eph. 5.

apprehension of Vvicleffe and his folowers. The companie of the Predestinate maketh not any one Societie among them selues, many of them being yet vnborne, and many yet Infidels and heretikes, and therefore be not of the one house of God vvvhich is here called, *the pillar of truth*. And those of the Predestinate that be already of the Church, make not a seuerall companie from the knowven Catholike Church, but are baptized, houseled, taught, they liue and die in the common Catholike visible Church, or els they can neither receiue Sacraments, nor saluation. S. Paul instructeth not Timothee howv to teach, preach, correct, and conuerse in the inuisible Societie of the Predestinate, but in the visible house of God. So that it must needs be the visible Church vvvhich can not erre.

It is the visible Church that is the pillar or truth and can not erre.

If any make further question, how it can be that any companie or Societie of men (as the Church is) can be void of error in faith, seeing al men may erre: he must know that it is not by nature, but by priuilege of Christes presence, of the Holy Ghosts assistance, of our Lordes promis and praiere. See S. Augustine vpon these vvordes of the 118 Psalmie Cone. 13. *Na auferas de ore meo verbum veritatis v/quequaue*. Vvhere he hath goodly speeches of this matter. For the same purpose also these vvordes of Lactantius are very notable. It is the Catholike Church onely, that keepeth the true vvorship of God, this is the fountaine of truth, this is the house of faith, this the Temple of God: vvvhether if any man enter not, or from vvvhich if any man go out, he is an aliene and stranger from the hope of everlasting life and saluation. No man must by obstinate contention flatter him self, for it standeth vpon life and saluation. &c. S. Cyprian saith, The Church neuer departeth from that vvvhich she once hath knowven. Ep. 55 ad Cornel. nu. 3. S. Ireneus saith, That the Apostles haue laid up in the Church as in a rich treasure, al truth. And, that she keepeth vvith most sincere diligence, the Apostles saith and preaching. li. 3 c. 4. & 40. & li. 1 c. 3. It were an infinite thing to recite al that the fathers say of this matter, al counting it a most pernicious absurditie to affirme, that the Church of Christ may erre in religion.

Vvhence the Church hath this priuilege neuer to erre.

S. Augustine.

Lactantius.

S. Cyprian.

S. Ireneus.

CHAP. IIII.

He prophesieth that certaine should depart from the Catholike faith, vvvilling Timothee therefore to inculcate to the people those articles of the said faith. 7 Items to exercise him self in spiritual exercise, 12. to gatte authoritie by example of good life, 13. to studie, to teach, to increase in the grace given him by holy orders.

2 Tim. 3.
3 Pet. 3.
Iude 7.
18.

1
2
3
4
5
6
7



ND the Spirit manifestly saith that in the last times certain "shal depart from the faith attending to spirites of errour, and doctrines of diuels, † speaking lies in hypocrisie, and hauing their conscience seared, † "forbidding to marie, to abstaine from meates vvvhich God created to receaue vvith thanks-giuing for the faithful, and them that haue knowven the truth. † For "euery creature of God is good, and nothing to be reiected that is receiued" vvith thanks-giuing. † For it is "sanctified by the vvord of God and praiere.

† These things proposing to the brethren, thou shalt be a good minister of Christ I e s u s, nourished in the vvordes of the faith and the good doctrine vvvhich thou hast attained vnto. † But foolish and old vvviues fables auoid: and

"we see plainly by these vvordes such abstinence onely to be disallowed as condemneth the creatures of God to be naught by nature & creation.

Cccc iij exercise

Some (saith S. Chrysost.) expound this of fasting, but they are deceived, for fasting is a spiritual exercise. See a goodly commentarie of these vvordes in S. August. li. de mor. Eccl. Cath. c. 33.

exercise thy self to pietie. † For corporal exercise is profitable to litle: but pietie is profitable to al things: hauing promise of the life that now is, and of that to come. † A faithful saying and vvorthie of al acceptation. † For to this purpose vve labour and are reuiled, because vve hope in the liuing God vvwhich is the Sauour of al men, especially of the faithful. † Commaund these things and teach.

† Let no man contemne thy youth: but be an example in chastitie. † Til I come, attend vnto reading, exhortation, doctrine. † Neglect not the grace that is in thee: vvwhich is giuen thee by prophetic, vvith imposition of the handes of priesthod. † These things doe thou meditate, be in these things: that thy profiring may be manifest to al. † Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt saue both thy self and them that heare thee.

1. Tim. 1
4. Tim. 3
9.

AN NOT A T I O N S CHAP. IIII.

Al Heretikes are apostates from the faith.

1. *Shal depart.*] It is the proper description of Heretikes, to forsake their former faith, and to be Apostates, as the Greeke vvord importeth: to giue care to particular spirites of error & deception, rather then to the Spirit of Christ in his Church, to soloevv in hypocnsie and thevv of vertue the pernicious doctrine of Diuels, vvho are the suggesters and prompters of al Sectes, and are lying spirites in the mouthes of al Heretikes and false preachers: men that haue put their conscience to silence and made it senseles to the holy Churches admonition: the Apostle noting once before also in this same Epistle, that Heretikes haue no conscience, vvwhich is the cause both of their fall, and of their obduracy in heresie.

The old Heresies against matrimonie.

2. *Forbidding to marrie.*] He speaketh (saith S. Chrysostom) of the Manichees, Encratites, and Marcionistes. *ho. 12 in 1 Tim.* S. Ambrose vpon this place, addeth to these the Patrinites also. S. Irenæus li. 1 c. 30. S. Epiphanius *har. 45. 26. 61. 30.* S. Hierom 1 *cont. Iovin. c. 1. & ep. 50 c. 1 & 3.* S. Augustine *har. 25. 40.* and generally al antiquitie assume the same both of them, and also of the Heretikes called Apostolici, Ebionites, and the like. Their heresie about mariage vvas, that to marrie or to vse the act of matrimonie, is of Satan, as S. Irenæus vvittnesseth li. 1 c. 22: and that the distinction of male and femal and the creation of man and vvoman for generation, came of an il God. They taught their hearers, * saith S. Augustine, that if they did vse vvomen, they should in any vvise provide that they might not conceiue or beare children. Clemens Alexandrinus (li. 3. *Strom. in principio*) vvriteth, that such admit no mariage nor procreation of children, lest they should bring into the vvorld creatures to suffer miserie and mortaliitie. And this is the damnable opinion concerning mariage, noted here by the Apostle.

The old Heresies about abstinence from meates.

For the second point consisting in the prohibition of meates or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they vvvere not al of one sect touching these points) taught, that men might not eate certaine sortes of meates, specially of beastes and liuing creatures, for that they vvvere not made (say they) of the good God, but of the euil. And vvine they called the gall of the Prince of darkenes, and not to be drunke at al, and the Vine vvhereof it came, to be of the Diuels creation. And diuers other creatures they cōdemned as things by nature and creation polluted and abominable. *August. har. Manich. 46. & har. 25. Tassian. & toto libro de mor. Manich. 10. 1.* Lo these vvvere the Heretikes and their heresies vvwhich S. Paul here prophesieth of, that forbid mariage and meates as you haue heard, for vvvhich they and their follovvvers vvvere condemned in diuers Councils.

* The Catholikes impudently charged vvith the said old heresies.

Is it not now an intolerable impudencie of the Protestants, vvho for a smal similitude of vvordes in the cares of the simple, apply this text to the fallers of the Church, and the chastiitie of

* Aug. har. 46.

of Priests and Religious? As though either by appointing or vsing some daies of abstinence from certaine meates, the Church or any Catholike man condemned the said meates, vnles the Rech^{ts} meates is no bites Hierom. 35. or the Nazarites Num. 6. or the Niniuites Ion. 3. or Moyes Exod. 34. or Elias condemnation of the meates. 3 Reg. 19. or holy Anna the widow Luc. 2. or Iohn Baptist Mat. 3. & 9. or Christ him self Mat. 4. commending vsing, and solouing a prescript number of fasting daies, or God him self that in the very beginning, in Paradise, prescribed abstinence from the fruite of one certaine tree, and after appointed to many fastes in the Law, vnles he therefore, condemned his owne creatures, & the rest, those creatures from vvhich they abstained. No, there be many good and lawfull causes to forbid some or to abstaine frō some meates: as, for obedience, as in Paradise: for significatly, as the Iewes: for that they haue been offered to Idols, as in the Epistle to the Corinthians: for chastening the bodie and penance, for health also: and onely those causes are vnlawfull for vvhich the Manichees and other Heretikes abstained.

Concerning marriage likewise, they may as well charge God or the Church for forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the Law: as well might they charge Christ and the Apostle for prohibiting the sons to marrie man to marrie, during his viues life: and appointing vvidowes that serue the Church, to be condemned to liue vnmarrid, and not admitting a married woman as well as vvidow, nor her that hath nation of married moe husbands, as well as her that hath been married but once: as they charge the Church trimonie, for not admitting married persons to the altar, and for forcing them & Religious persons Catholikes to keepe their promise of chastitie. No, the holy Church is so farre from condemning teime marriage, that she honoureth it much more then the Protestants, accounting it an holy monie more Sacrament, vvhich they do not, who onely vse it to lust as the Heathen doe, and not to the Protestants due.

But it is an old deceitful practise of Heretikes to charge Catholike men with old condemned heresies. The Eutychieans slandered the Council of Chalcedon and S. Leo to be Nestorians, and to make two persons in Christ, because they said there were two natures. *Vigilius li. 1. cont. Eutychem.* Arius charged Alexander his Bishop of Sabellianisme, for auouching the vnitie of Substance in Trinitie. *Socrat. li. 1. c. 3.* Iulianus accused S. Augustine of the heresie of Apollinaris. *li. 1. cont. Iulian. c. 15.* Other Pelagians charged him for condemning marriage. *Retraict. li. 2. c. 33.* And that our Protestants bragge not to The Prote-

* Aug. li.
2 c. 5 de
nupe. &
concupisc.

much of their goodly inuention, Iouinian the old Heretike, their Master in this point, accused * the holy doctors and Catholikes vpon this same place, to be Manichees, and to answered long both answer to the Heretike, that the Church in deede & Catholikes do abstaine frō some Hierom and S. for euer, and some for certaine daies, and euery Christian man lightly at the 40 daies of Augustine.

Lent fast: not for that they thinke the meates viciant, abominable, or of an ill creation, as the Manichees do: but for punishment of their bodies and taming their concupiscences. *Hiero. li. 1. cont. Iouin. c. 11. Aug. cont. Adimantum c. 14. Li. de mor. Cash. Es. Hiero. in c. 4. ad Galat.* And as for marriage, the said doctors answer, that no Catholike man condemneth it for, vnlawfull, as the old Heretikes did, but onely preferreth virginie and continencie before it, as a state in it self more agreeable to God and more meete for the Cleargie. See S. Augustine against Iustus the Manichee *li. 30 c. 5. 6. and bar. 25* in the name, *Apostolici. S. Hierom ep. 10. c. 1. & 3.* At this the Catholikes continually tel the Aduersaries, and they can not but see it. Yet by accustomed audacitie and impudencie they beare it out still.

¶ *With thanks giuing.* By the most aient custom of the faithful both before Christ and since, men vse to blesse their table and meates, by the hand and word of a Priest, if any be present, or herwise by such as conveniently do it. And in husbandmens houses vvhich they haue no other meanes, they should at least blesse Gods giftes and them selues vvhich a *Pater noster* or the signe of the Crosse: not onely to acknowledge from whom they haue their continual sustentance, but also to blesse their meate and sanctifie it. For the

Blessing of
the table or of
meates, specially
by a
Priest.

Paul vs-
ing this.

Greece word vsed of S. Paul, by Ecclesiastical vse, vvhich it discerneth meates, significeth not onely thanks giuing, but blessing or sanctifying the creatures to be receiued, as being at one with vs. *1 Cor. 10. 16.* and in English we call it grace, not onely that after meate, which is onely thanks to God, but that before meate, vvhich is alwaies a benediction of the creatures, as it is plaine in the prescript and vsual formes of grace. For vvhich cause a Priest should euer do it rather then a lay man or any of inferior order in the Cleargie. In so much that S. Hierom (ep. 85) reprehendeth certaine Deacons vvhom he sauy say grace or blesse the meate and the companie, in the presence of a Priest. V who also recordeth in the life of S. Paul the holy Eremites the great curtesie and humilitie of him and S. An- tonic, yielding one to the other the preeminence of blessing their poore dinner. For to blesse is a great thing, and a Priestly prerogative, as the Apostle vvitnesseth, declaring the preeminence of Melchisedec in that he blessed Abraham. Read the note following.

To blesse is a
preeminence
of the better
person.

Hebr. 7.

1. Sanctified

No creature il by nature, yet one more sanctified then another.

Holy times and places, & every thing depu- to the service of God, holy.

Creatures hal- loved by the signe of the Crosse:

The blessing of our meate what averting it hath.

Holybread.

The signe of the crosse used in blessing.

The Churches exorcismes.

Holy vvater.

1. Sanctified.) Al creatures be of Gods creation, none of the Diuel, or of any other cause and beginning, as the Manichees blasphemed: and therefore none are il, abominable, or vnclane by creation, nature, and condition, but al good and made for mans vse, though al be not alike holy nor equally sanctified. God made seuen daies, but he sanctified only one of them, he made al places, but he sanctified none but the Temple and such like depu- to his seruice, as the Arke, the altar, and the rest vvich vvore by sacred vse both holy them selues, and gaue also holines and sanctification to things that touched them or vvore applied vnto them. So our Saviour saith, that the Temple sanctified the gold, and the altar the gift, and generally al creatures seuered from common and profane vse, to religion and vvorship of God, are made sacred thereby. So the places and daies of Gods apparition or vvorking some special vvondors or benches toward the people, vvore holy, as Bethel, Sinai, and others. And much more those times and places of Christs Nativity, Passion, buriall, Resurrection, Ascension: vvich is to plaie a case, that the hil vvhere he vvay transfigured onely, is called therefore by S. Peter, the holy mount.

These therefore be holy memories and monuments of al sortes sanctified, besides that creatures (as vve see here) be sanctified also by the vvord of God and praier, that is to say, by benediction & inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chrysostom, noteth on this place, *ho. 12 in 1 ad Tim.* by vvich the aduersarie power of Satan vvairping vniu-ly vpon Gods creatures through mans sinne, and seeking deceitfully in or by the same to annoy mans body or soule, is expelled, and the meates purged from him and made wholesome. S. Gregorie (*li. 1 Dialog. c. 4.*) recordeth that the Diuel entered into a certaine religious vvoman by eating the herbe lettuce vnblest. And S. Augustine *li. 18 de ciu. Dei c. 18.* sheweth at large, vvhat vvaises he hath by meates and drinks and other vsual creatures of God, to annoy men: though his pover be much lesse then it vvay be before Christ, but still much desire he hath on al sides to molest the faithful by abusing the things most neere and necessarie vnto them, to their hurt both bodily and Ghostly. for remedie vvhereof, this sanctification vvich the Apostle speaketh of, is very soueraine, pertaining not onely to this common and more vulgar benediction of our meates and drinks, but much more (as the propriete of the Greeke vvord vsed by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christs honour in the Church of God, and to mans spiritual and corporal benefites.

For as S. Augustine vvriteth *li. 2 de pec. merit. c. 26.* besides this vsual blessing of our daily fooode, the Cathhecumens (that is, such as vvore taught toward Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) vvich they receiue, though it be not the body of Christ; yet is holy, and more holy then the vsual bread of the table. He meaneth a kinde of bread then halowed, specially for such as vvore not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, vsed in the Church of England and France on Sundaeis. And it vvay a common vse in the primitive Church to blesse loaves, and send them for sacred tokens from one Christian than to another, and that not among the simple and superstitious (as the Aduersaries may imagine) but among the holiest, learnedst, and vvifest. Such halowed breads did S. Paulinus send to S. Augustine and Alipius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilarion (*post medium*): how Princes and learned Bishops & other of al sortes came to that holy man for holy bread; *panem benedictum*. In the primitive Church the people commonly brought bread to the Priests to be halowed, *Author op imp. ho. 14 in Ms.* The 3 Coicel of Carthage cap. 14. maketh mention of the blessing of milke, honie, grapes, and corne. See the 4 Canon of the Apostles. And not onely diuers other creatures vsed at certaine times in holy Churches seruice, as vvaxe, fire, palmes, asher, but also the holy oile, Chisme, and the vvater of Baptisme, that also vvich is the cheefe of al Priestly blessing of creatures, the bread and vvine in the high Sacrifice, be sanctified, for vvithout sanctification, yea (as S. Augustine affirmeth *tract. 118 in Ioan.*) vvithout the signe of the Crosse, none of these things can rightly be done.

Can any man novv maruel that the Church of God by this vvarrat of S. Pauls vvord expounded by so long practise and tradition of the first fathers of our religion, doth vse diuers elements and blesse them for mans vse and the seruice of God, expelling by the inuocation of Christs name, the aduersarie pover from them, according to the authoritie giuen by Christ, *Super omnia demonia, ouer al Diuels*: and by praier, vvich importeth as the Apostle here speaketh, desire of help, as it vvore by the vertue of Christ to combat vvith the Diuel, and so to expel him out of Gods creatures, vvich is done by holy exorcisme, and euer beginneth, *Adiuutorium nostrum in nomine Domini*, as vve see in the blessing of holy vvater and the like sanctification of elements. Vvich exorcismes, namely of children before they come to Baptisme, see in S. Augustine *li. 6 cont. Iulian. c. 5. & de Ec. dogmat. c. 31. De bapt. & concupis. li. 1 c. 20.* and of holy vvater, that hath been vsed these 1400 yea- in the Church by the institution of Alexander the first, in al Christian countries, and of the force thereof against Diuels, see a famous historie in Eusebius *li. 5 c. 21.* and in Epiphanius *her. 30 Ebionitarum*. See S. Gregorie to S. Augustine our Apostle, of the vse thereof in halowing the Idolatrous temples to be made the Churches of Christ, *apud Bedam li. 1 c. 30 hist. Angl.* Remember how the Prophet Elisius applied salt to the healing and purifying of vvaters, *4 Reg. 2*: how the

Angl

Angel Raphael vsed the liuer of the fish to driue away the Diuel, *Tab. 6. 8.* how Dauids harp and Psalmodie kept the euil spirit from Saul, *1 Reg. 16.* how a peece of the holy earth saued such a mans chamber from infestatiō of Diuels, *August. de Ciuit. dei li. 22. c. 8.* how Christ him self, both in Sacraments, & out of them, occupied diuers sanctified elements, some for the health of the body, some for grace and remission of sinnes, and some to vvorke miracles by. See in S. Hierom against Vigilantius Reliques. The force of the holy land. Reliques.

theodoros. c. 2. how holy Reliques termēt them. * In the historie of Iulianus the Apostata, how the signe of the Crosse: in the Aſes (cap. 19) how the name of I E S V S yea and of Paul putteth them to flight. The name of I E S V S.

Furnish your selues vvith such examples and groundes of Scriptures and antiquitie, and you shall contemne the Aduersaries caillations and blasphemies against the Churches practise in such things, and further also finde, these sacred actions and creatures, not only by increase of faith, feruor, and deuotion, to purge the impuritie of our soules, and procure remission of our daily infirmities, but that the chiefe Ministers of Christs Church, by their soueraine authoritie graunted of our Lord, may ioine vnto the same, their blessing and remission of our venial sinnes or spiritual dettes: as vve see in S. Iames, remission of al sinnes to be annexed to the vntion of holy oyle, vvich to the Catholikes is a Sacrament, but to the Protestants vvas but a temporary ceremonie, and to some of them nor of Christs institution, but of the Apostles onely. In their loved creature vve see therefore they should not maruel that such spiritual effectes should procede of the residue of sanctified creatures, whereas venial trespasses be remitted many waies, though mortally ordinarily by the Sacraments onely. S. Gregorie did commonly send his benediction and remission of sinnes, in and vvith such holy tokens as vvere sanctified by his blessing and touching of the Apostles bodies and Martyrs Reliques, as novv his succellors do in the like hallowed remembrances of religion. See his 7 booke, epistle 126: and 9 booke, epistle 60. Thus therefore and to the effectes aforesaid the creatures of God be sanctified. S. Gregorie.

If any man object that this vse of creatures is like coniuration in Necromancie, he must know the difference is, that in the Churches sanctifications and exorcismes, the Diuels be commanded, betwene the forced, and tormented by Christs vvord and by prayers: but in the other vvicked practises, they Churches exorcismes & other Scriptures, but Necromancie abominable and against the Scriptures.

14. *The grace.* S. Augustine declareth this grace to be the gift of the holy Ghost giuen vnto him by receiving this holy Order, vvhereby he vvas made fitte to execute the office to his owne Grace giuen in saluation and other mens. And note vvithall, that grace is not onely giuen in or vvith the Sacraments, by the receivers faith or deuotion, but by the Sacrament, *per impositionem, by imposition of hands.* for so he speaketh *1 Tim. 1.* Which is here said, *cum impositione, vvith imposition.*

14. *With imposition.* S. Ambrose vvpon this place, implieth in the vvord *imposition of hands,* al the holy action and sacred vvordes done and spoken ouer him vvhen he vvas made Priest. Consecratiō of Priests by imposition of hands.

Whereby (saith he) he vvas designed to the vvorke, and received authoritie, *et at he durst offer sacrifice in our Lordes steede vnto God.* So doth the holy Doctor allude vnto the vvordes that are said novv also in the Catholike Church to him that is made Priest: *Accipe potestatem offerendi pro viuīs et mortuis in nomine Domini.* that is, *Take or receive thou authoritie to offer for the liuing and the dead in the name of our Lord.* for the vvich S. Hierom also (as is noted before) saith, that the ordering of Priests is, *by imposition of hands and imprecation of voice.*

14. *Of Priesthood.* The practise of the Church giueth vs the sense of this place, vvich the Holy Orders a Sacrament.

ancient Councel of Carthage doth thus set downe. *When a Priest taketh orders, the Bishop blessing him and holding his hand vpon his head, let al the Priests present lay also their hands on his head by the Bishops hands &c.* V. ho seeth not novv, that holy Orders giuing grace by an external ceremonie and vvorke, is a Sacrament? So al the old Church counteth it. And S. Augustine (*cont. ep. Parmen. li. 2. c. 13.*) plainly saith that no man doubteth but it is a Sacrament, and lest any man thinke that he vseth not the vvord Sacrament properly and precisely, he ioyneth it in nature and name vvith Baptisme. Again vvho seeth not by this vse of imposition of hands in giuing Orders and other Sacraments, that Christ, the Apostles, and the Church may borrow of the Iewish rites, certaine conuenient ceremonies and Sacramental actions, seeing this same (as * the Heretikes can not deny) vvas received of the manner of Ordering Aaron and the Priests of the old law or other heads of the people? See *Exod. 39. Num. 27. 23.*

16. *Same both thy self.* Though Christ be our onely Sauour, yet the Scriptures forbear not to speake freely and vulgarly and in a true sense, that man also may saue him self and others. But the Protestants notwithstanding folow such a captious kind of Diuinitie that if a man speake any such thing of our Lady or any Sanct in heauen, or other meane of procuring saluation, they make it a derogation to Christs honour. Vvith such hypocrites haue vve novv a daies to do. Men also are called sauours without derogatiō to Christ.

C H A P. V.

How to behaue him self towards yong and old. 3. to bestow the Churches oblations vpon the needy vvithout vveare, 9. and not to admitte the said Churches vvithout vveare under threescore yeres old. 17. in distribution to respect vvell the Priests that are painful. 19. and how in his Confessorie to heare accusations against Priests. 22. to be stricke in examining before he giue Orders. to be chaste, and to remitte some vvhat of his drinking vvater.

D d d

A Seniuor.



The Epistle
for holy vvi-
dovves.

Because of
this continual
prayer vvhich
standeth not
vwith coniugal
& carnal aches
of matrimonie
(as the Apo-
stle signifieth
1 Cor. 7, 5)
therefore were
these vvidovves
to liue in
the state of
perpetual con-
tinencie.

c Double ho-
nour and liue-
lihod due to
good Priestes.

Here the A-
postle vvil not
haue euery
light felov to
be heard a-
gainst a priest-
so S. Augustin
for the like re-
uerence of
priesthod, ad-
monisheth
Pſcarinus that
in no wise he
admitte any
testimonies or
accusations of
heresikes a-
gainst a Catho-
like priest. ep.
212.

Seniour rebuke not : but beseeche as a father :
yong men, as brethren : † old vvomen , as
mothers : yong vvomen, as sisters, in al cha-
stite.

† Honour vvidovves : vvhich are " vvi-
dovves. † But if any vvidovv haue children or ne-
phevves : let her learne first to rule her ovvne house , and to
render mutual durie to her parents. for this is acceptable be-
fore God. † But she that is a vvidovv in deede and desolate :
let her hope in God , and continue in obsecrations & : prai-
ers night and day. † For she that is in deliciouseenes, liuing
is dead. † And this commaund that they be blamlesse. † But
if any man haue not care of his ovvne , and especially of his
domesticals , he hath denied the faith , and is vvorse then an
infidel. † Let a vvidovv be chosen of no lesse the three score
yeres, vvhich hath been the " vvife of one husband , † hauing
testimonie in good vvorkes, if she haue brought vp her chil-
dren , if she haue receiued to harbour , if she haue vvashed
the Saincts feete, if she haue ministred to them that suffer tri-
bulation , if she haue solovved euery good vvorke. † But
the yonger vvidovves auoid. For vvhen they shal be " vvan-
ton in Christ , they vvill marie : † " hauing damnation , be-
cause they haue made void " their first faith. † and vvithal
idle also they learne to goe about from house to house : not
only idle , but also ful of vvordes and curious , speaking
things vvhich they ought nor. † I vvil therefore the yonger
to marie , to bring forth children , to be housevvives : to giue
no occasion to the aduersarie for to speake euil. † For novv
certaine are turned backe " after Saran. † If any faithful man
haue vvidovves , let him minister to them , and let not the
Church be burdened : that there may be sufficient for them
that are vvidovves in deede.

† The priestes that rule vvell , let them be esteemed " vvor-
thie of double honour : especially they that labour " in the
vvord and doctrine. † For the Scripture saith : *Thou shalt not*
moofe the mouth to the ox that treadeth out the corne and , The vvorke man is
vvorthie of his hire. † : Against a priest receiue not accusation :
but vnder two or three vvitnesses. † Them that sinne , re-
proue before al : that the rest also may haue feare.

† I testifie before God and Christ I E s v s , and the elect
Angels , that thou keepe these things vvithout preiudice ,
doing

Deu. 25.
1. Cor. 9.
Mat. 10,
10.

- 22 doing nothing by declining to the one part. † Impose hādes on no man : lightly, neither do thou communicate vvith
 23 other mens sinnes. Keepe thy self chaste. † Drinke not yet
 " vvater : but vse a litle vvine for thy stomake, and thy often
 24 infirmities. † Certaine mens sinnes be manifest, going before
 25 to iudgement : and certaine men they folow. † In like manner also good deedes be manifest, & they that are other vvise, can not be hidde.

" Bishops must haue great care that they giue not orders to any that is not wel tried for his faith, learning, and good behaviour.

A N N O T A T I O N S

C H A P. V. .

Ambr. in
 hunc loc.
 Luc. c. 2,
 37.

3. *Widowes in deede.* S. Ambrose calleth them vvidooves and desolate in deede, that might marie, but to make them selues better and more vvorthy of God, refuse mariege, vvich they know to be but once blessed, imitating * holy Anne, vvho in fasting and praier ierued God night and day, neuer knowing but one husband. Such professed vvidooves then are to be honoured and succoured. Neither doth he speake onely of the Churches vvidooves (of vvhom specially aftervvard) but of al that by profession kept their vvidoovhod, exhorting them to passe their time in praier and fasting, v. 5. Vvich vvvas an honorable and holy state much vvritten of, and commended in the primitive Church, namely by S. Ambrose and by S. Augustine, vvho vvrote bookes intituled thereof, and make it next to virginie. *Ambr. de viduu. August. de bono viduitatu.*

8. *He hath denied.* Not that by this or by any other deadly sinne (except incredulitie or doubtfulness in beleefe) they lose their faith: but that their factes be not answerable to their faith and to Christian religion, vvich prescribeth al such duties.

9. *Let a vvidoovv be chosen.* Now he speaketh more particularly and specially of such vvidooves as vvvere nourished and found by the oblations of the faith ful & the almes of the Church, and did vvithal some necessarie seruices about vvomen that vvvere to be professed or baptized, for their instruction and addresting to that and other Sacraments, and also about the sicke and impotent: and vvithal sometimes they had charge of the Church goods or the disposition of them vnder the Deacons: in respect vvhereof they also and the like are called *Diaconisse*. Eusebius li 6 c. 35 reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40 Priests, fixe Deacons, seuen Subdeacons, Acoluthi 42, Exorcistes, Lectors, and Oiliarij 52, vvidooves together vvith the poore 150, al vvich God nourisheth in his Church. See *Act. Apost. c. 6. S. Chrysostom li. 3 de Sacerdotio proprijs finem.* S. Epiphanius in *hæresi 79 Collyridianorum*. Now then, vvhat manner of vvomen I should be taken into the fellowvvhip of such as vvvere found of the Church, he further declareth.

9. *The vvife of one husband.* If you vvould haue a plaine paterne of Heretical fraude, corruption, and adulteration of the native sense of Gods vvord, and an inuincible demonstration that these new Gloiers haue their consciences leasard and hartes obdured, vvillingly peruertering the Scriptures against that vvich they know is the meaning thereof, to the maintenance of their sectes: marke vvell their handling of this place about these vvidooves of the Church. S. Paul prescribeth such onely to be admitted as haue been the vvives of one husband, that is to say, once onely married, not admitting any that hath been vvivified, by vvich vvordes the Catholikes prouefust, that the like phrase vvied before of Bishops and Deacons, that they should be the husbands of one vvife, must needs signifie that they can not be vvivified married, nor admitted to these and the like functions, if they vvvere more then once married before. Secondly, vve proue by this place against the Aduersaries, that the state of vvidoovvhod is more vvorthy, honorable, decent, and pure in respect of the seruice of the Church, and more to be reliued of the reuenues thereof, then the state of married folkes, and that not onely (as the Aduersaries perhaps may answer) for their greater necessitie, or more leisure, freedom, or expedition to serue, in that they be not combered vvith husband and household, but in respect of their vvial continencie, chastitie, and puritie, for els such as vvvere vvidooves vvith intention and freedom to marie aftervvard, might haue been admitted by the Apottle, as vvell as those that vvvere neuer to marie againe.

Thirdly, vve proue that second marriage not onely after admission to the almes or seruice of the Church, but before also, is disagreeable and a signe of incontinencie or more lust and fleshlines then is agreeable or comely for any person belonging to the Church: and consequently, that the

Dddd ij. Apottle

Widowhod.

Widowes called *Diaconisse*, & their office.

These Widowes must haue had but one husband: vvhere of many Catholikes like conclusions are deduced,

1
2

3

c. 3.2.

Apostle in the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Churches refusing generally *bigamy* or twise married persons, mult needs much more meane that no man twise married should be received to holy Orders: and further, that as none were admitted to be viduovs of the Church, that euer intended to marie againe, so none should euer be received to minister the Sacraments (vvhich is a thing infinitely more, and requieth more puritie, and continencie, then the office or state of the said viduovs,) that intended to marie againe. To receiue the body of Christ (saith S. Hierom in *Apolog. pro lib. cont. Iovin. ep. 50. c. 6.*) is a greater and holier thing then praiser, and therefore Priests that mult both continually pray and also be occupied about the receiuing or ministering the holy Sacrament daily, mult liue continently.

4 Fourthly, vve proue that it is not vnlawfull to annexe, by precept or the parties promis, single
5 life or chastitie to a vvhole state or order of the faithful, because the Apostle & the vvhole Church in his time ioyned to this state of the Churches viduovs, perpetual continencie. Fifthly, vve proue hereby that to refuse and not to accept the twise married, or such as vvil not liue single, into the state of viduovs or holy Orders, is not to condemne or forbid second mariage, or once & often marrying, vvvith the Manichees according to the doctrine of Diuels, as the Protestants (and before them the old condemned Iovinianistes) do blasphem the Church, for then did S. Paul allow and teach doctrine of Diuels, vvhich refuseh a twise married vvhoman, and bindeth others by their entering into this state, neuer to marie againe: as no doubt he did the Cleargie men much more in the 3 chapter before. Thus loe vve Catholikes cōfesse & cōfesse the Scriptures, & for this meaning vve haue al the Doctōrs vvvithout exception. Vvhat shift then haue the Heretikes here? for marie and remarie they mult, let the Scriptures & al the Doctōrs in the vvvorld say nay to it. In truth they do not expound the vvvord of God, but flee from the euidence of it, some one way & some an other.

An- of al other, their extremest and most shameful tergiversation is, that the Apostle here forbiddeth * nor the admission of such viduovs as haue been twise married, but onely them that haue had tvvro husbands at once, vvhich vvas a very vnprobable and extorted exposition before, concerning Bishops and Deacons, c. 3. and (as S. Hierom saith ep. 83.) *malis nōdo malis cunear;* but here that an exception should be made onely against viduovs that had had tvvro husbands together (vvhich vvas a thing neuer lawfull nor neuer heard of) that is a most intolerable impudencie, and a cōstruction that neuer came to any vviue mans cogitation before: and yet these their fancies must be Gods vvvord, and *bigamy* or *bigamia* must against their old natures and vse of al vvvriters, be al one vvvith *Polygamy* and *Polygamia*. They giue an example of such viduovs, in vvvomen diuorced iustly from their husbands in the old law. As though S. Paul here tooke order for the leues viduovs onely, or that had been such a cōmon case among the leues also, that the Apostle needed to take so careful order for it. finally, they let not to say that if the Apostle should be vnderstood to refuse a viduov twise married at sundrie times, it were vnreasonable & iniurious to second marriages, vvhich haue no more indecencie or signe of incontinencie (say they) then the first. Thus bold they are vvvith the Apostle and al antiquitie.

11. *Wanton in Christ.* Viduovs vvvaxing vvarme, idle, and vvel fedde by the Church, iust after husbands, as also Apostate-Priests and Superintendents marie, specially after they haue gotten good Ecclesiastical liumgs. Which is to waxe wanton in Christ, or against Christ, *κατὰ χριστὸν*. * The Greeke vvvord signifieth to cast of the raines or bridle, that is, the bond or promis of continencie which they had put vpon them.

11. *They vvvil.* In the chastitie of viduovs or of virginities (saith S. Augustine) the excellencie of a greater gift is sought for. Which being once desired, chosen, and offered to God by vvvow, it is not onely damnable to enter after vvvard into mariage, but though it come not actually to mariage, onely to haue the vvvil to marie is damnable. Aug. li. de bono viduit. cap. 9.

12. *Having damnation.* It signifieth not blame, checke, or reprehension of men, as some to make the fault seeme lesse, vvvould haue it: but * iudgement or eternal damnation, which is a heavy sentence. God graunt al married Priests and Religious may consider their lamentable case. Vvhat a greuous sinne it is, see S. Ambrose *ad virginem lapsam* cap. 5 & 8.

12. *Their first faith.* Al the ancient fathers that euer wrote commentaries vpon this Epistle, Greeke and Latin, as S. Chrysostom, Theodoret, Oecumenius, Theophylactus, Primasius, S. Ambrose, Ven. Bede, Haimo, Anselme, and the rest: also al others that by occasion vse this place, as the 4. Council of Carthage ca. 104. and the 4. of Toledo c. 55.

S. Athanasius li. de virginitate. S. Epiphanius *her. 48.* S. Hierom *cont. Iovinianum* li. 1. c. 7. & in c. 44. *Ezech. prophe. finem.* S. Augustine in exceeding many places: al these expound the Apostles vvvordes of the vvvow of Chastitie or the faith and promis made to Christ to liue continently. *What is to breake their first faith?* saith S. Augustine. *They vvvorued, and performed not.* In pl. 75. *prophe. finem.* Again in an other place. *They breake their first faith, that stand not in that vvhich they vvvorued.* Li. de Sancta virgin. c. 33. Again he and al the fathers vvvith him in Carthage Council before named: *If any viduovs, how yong so euer they were left of their husbands deceased, haue vvvorued them selues to God, left their laical habite, and vnder the testimonie of the Bishop and Church haue appeared in religious vvvreeds, and after vvvard gone any more to secular mariage, according to the Apostles sentence*

The Caluinists most absurd exposition of the Apostles Wordes.

Their blasphemie against the plaine text.

The very vvvil to breake the vvvow of chastitie, is damnable.

Breaking of their first faith, is (by the consent of al antiquitie) vvhē they breake their vvvow of chastitie.

Beza upon this place.

* κατὰ χριστὸν

* κατὰ χριστὸν

sentence they shal be damned, because they were so bold to make void the faith or promise of Chastitie which they vowed to our Lord. So saith he and 215 fathers more in that Council.

And this promise of chastitie is called, *faith*, because the fidelitie betwix married persons is ordinarily called of holy Writers, *faith*: and the vow of chastitie made to God, ioyneth him & the persons so vowing, as it were in marriage, so farre, that if the said persons breake promise, they are counted and called in the last alleged Council, *Gads adulterers*. In the 1 to the Romanes also and often els vvhere, faith is taken for promise or fidelitie. And that it is so taken here, the vvordes *irritum facere* (to frustrate and make void) do proue. for that terme is commonly vsed in matter of vow, promise, or compasse. *Gen. 17. Nam. 30.*

This promise is called here *prima fides* (the first faith) in respect of the later promise vvich faith. Vvwhy the first

vowbreakers make to them vvith vvhom they pretend to marrie. So saith S. Augustine *li. de bono vidui. c. 8. & 9.* and Innocentius *1 ep. 2. cap. 13. to. 1. Conc.* And this is the onely natue, euident, and agreeable sense to the circumstance of the letter. And the vaine evasion of the Heretikes to faue the Apostate-Monkes, Friers, Nunnes, and Priests from damnation for their pretended marriages, is fruiolous: to vvot, that *first faith* here signifieth the faith of Baptisme or Christian beleefe, & not the promise or vow of Chastitie. But vve afke them if this faith of Baptisme be broken by marriage or no. For the text is plaine that by intending to marrie, they breake their faith, and by breaking their faith they be damned, if they die vvithout repentance. In truth vvich vvay so euer they vvrite them selues to defend their sacrilege or pretended marriages, they lose their labour and struggle against their owne conscience and plaine Scripture.

14. *I vvot the yonger.* He speakeeth of such yong ones as vvere yet free. For such as S. Paul meaued already made vow, neither could they vvithout damnation marrie, vvhere they yong neth not that or old, nor he vvithout sinne commaund or counsel them to it. Neither (as S. Hierom vviddowes proueth to * Gerontia, and S. Chrysostom vpon this place) doth he precisely commaund fessed should

* either
vvife
gerontia
ep. 11.

or counsel the yong ones that vvere free, to marrie, or absolutely forbid them to vow chastitie: God forbid, say they. But his speech containeth onely a vvife admonition to the frailer sort, that it were farre better for them not to haue vowed at all, but to haue married againe, then to haue fallen to aduoutrie and Apostasie after profession. Vvch is no more but to preferre second marriage before fornication: and a good warning, that they vvich are to professe, looke wel vvhat they do. S. Pauls experience of the fall of some yong ones to marriage, caused him to giue this admonition here: as also that before, that none should be receiued to the Churches almes vnder threefoore yeres of age. Not forbidding the Church for euer, to accept any vvoves of vviddowes or virgins til that age, as the Heretikes falsely affirme: but shewing vvhat was meete for that time and the beginning of Christianitie, vvhen as yet there vvere no Monasteries builded, no prescript rule, no exact order of obedience to Superiors: but the professed (as S. Paul here no. eth) coursed & wandered vp and downe idly, as now our professed virgins or Nunnes do not, neither can do. Of vvhom therefore, vvhere discipline is obserued, there is no cause of such danger. Besides that vviddowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose *li. de vidui*, prouing by the example of holy Anna, vvho liued a vviddow euen from her youth til so yeres of age, in fasting and praying night and day, that the Apostle doth not here vvithout exception forbid al yong vviddowes to vow, yea he esteemeth that profession in the yonger Women much more laudable, glorious, and meritorious. See his booke *de Vidui in initio*.

15. *After Satan.* Vve may here learne, that for those to marrie vvch are professed, is to turne backe after Satan. I he speakeeth of such as vvere married contrarie to their vow. And herevpon vve call the Religious that marrie (as Luther, Bucer, Peter martyr and the rest) Apostataes. More vve learne, that such yong ones haue no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they haue not the gift of Chastitie. For notwithstanding al these excuses, these yong professed vviddowes if they marrie, go backvvard after Satan, and be Apostataes, & damned, except they repent. For as for the Apostles vvordes to the Corinthians, *It is better to marrie then to burne*, Vve haue before declared out of the fathers, and here vve adde, that it pertaineth onely to persons that be free and haue not vowed to the contrarie, as S. Ambrose *li. ad virg. lapp. c. 5.* S. Augustine *de bono vid. c. 8.* and S. Hierom *li. 1. cont. Iovin. c. 7.* expound it.

I he Heretikes of our time thinke there is no remedie for fornication or burning, but marriage: and so did S. Augustine vvhen he was yet a Manichee. *Putabam me miserum &c.* The heretikes I thought: saith he *li. 6. Confes. c. 11.* that I should be an unhappy and miserable man if I should lacke the companie of a vvoman, and the medicine of thy mercie to heale the same infirmities I thought not vpon, because I had not tried it: and I imagined that continencie vvvas in a mans owne povver and liberie, vvch is in my self I did not feele: being so foolish I not to vnderstand that no man can be continant vvles thou

D d d d iij gine

Why this vow
is called faith
or fidelitie.

The heretikes
exposition of
this first faith,
impossible &
against the
text.

It is better for
the frailer
sort, that are
in danger of
falling, to
marrie rather
then to vow.

Yong vvomen
may be pro-
fessed & taken
into religion.

To marrie
after the vow
of Chastitie, is
to goe after
Satan.

1 Cor. 7.

The vow of chastitie law-
ful, possible to
be kept, more
grateful to
God.

Ioninians he-
rese in this
point, cōdem-
ned of old, is
called of the
Protestants,
Gods vword.

*gine it. Veray thou wouldest gine it, if wvish inward mourning I wvould knoeke at thy eare, and wvish
found faith wvould cast my care upon thee.*

By al vvich you may easily proue, that chastitie is a thing that may lawfully be
vowed, that it is not impossible to be fulfilled by prair, fasting, and chastisement of
mens concupiscence, that it is a thing more grateful to God then the condition of married
persons: for els it should not be required either in the Cleargie or in the Religious. finally,
that it is most abominable to persuade the poore virgins or other professed to such sacrile-
gious vvedlocke, which S. Augustine auoucheth to be vvorfe then aduoutrie. *de bon. vidu. a.*
4. 11. Iouinian vvas the first that euer made mariage equal vvith virginittie or chaste life, for
vvich he vvas condemned of heretic. *Aug. in argumento li. de bono coniugali. De pec. merit. li. 3. c. 7.*
Li. de heres. l. ar. 82. He vvas the first that persuaded professed virgins to marie, which S.
Augustine saith vvas so clerely and vvithout question vvicked, that it could neuer infect
any Priest, but certaine miserable Nunnes. Yea for this strange persuasion he calleth
Iouinian a monster, saying of him thus *Li. 2. Retract. cap. 22. The holy Church that is there (at
Rome) most faithfully and stoutly resisted this monster.* S. Hierom calleth the said Heretike and
his complices, *Christian epicures. li 2 cont. Iouin. c. 19.* See S. Ambrose *ep. 82. ad uercellensem episcopum
in inirio.* But vvhat wvould these holy doctors haue said, if they had liued in our dōleful time,
vvhen the Protestants go quite avvay vvith this vvickednes, and call it Gods vword?

17. *In vword and doctrine.* Such Priests specially and Prelates are vvorthy of double, that is, of
the more ample honour, that are able to preach and teach, and do take paines therein. Vvhere vve
may note, that al good Bishops or Priests in those daies vvere not so vvell able to teach as some
others, and yet for the ministerie of the Sacraments, and for vvisedom and gouernement, vvere not
vnmeete to be Bishops and Pastors. for though it be one high commendation in a Prelate, to be
able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often
recompensed by other singular giftes no lesse necessarie. S. Augustine laboured in vword and do-
ctrine, Alipius and Valerius vvere good Bishops, and yet had not that gift. *Posid. in vit. Aug. c. 5.*
And some times and countries require preachers more then other. Al vvich vve note, to discouer
the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that
they can not preach as they do, vvith meretricious and painted eloquence.

21. *Water.* You see how lawfull and how holy a thing it is, to fast from some meates or
drinkes, either certaine daies, or alwayes, as this B. Bishop Timothee did: vvho vvas hardly in-
duced by the Apostle to drinke a litle vvine vvith his vvater in respect of his infirmities. And marke
vvithal, vvhat a calumnious and stale cauillation it is, that to abstaine from certaine meates and
drinkes for punishment of the body or deuotion, is to condemne Gods creatures. See an homilie
of S. Chrysostom vpon these vvordes, to. 5.

CHAP. VI.

*Vvbat to teach seruants. 3 If any teach against the doctrine of the Church obstinately,
he doth it of pride and for lucre. 11 But the Catholike Bishop must folow
vertue, hauing his tie alwayes to life enlerlasting and to the coming of Christ.
17 Vvbat to commaund the riche. 20 Finally, to keepe most carefully the
Catholike Churches doctrine, vvithout mutation.*

WHOSOEVER are seruantes vnder yoke, let
them counte their maisters vvorthie of al ho-
nour: lest the name of our Lord and his doctrine
be blasphemed. † But they that haue faithful
maisters, let them not contemne them because they are bre-
thren, but serue the rather, because they be faithful and be-
loued, vvich are partakers of the benefite. These things
teache and exhort.

e See the aſo-
tation before
cap. 1, 3. 4.

† If any man teach othervvise, and consent not to the
found vvordes of our Lord I E S V S Christ, and to that do-
ctrine

calapod-
demon-
Λη

- 4 doctrine which is according to pietie: † he is proude, know-
ing nothing, but ^a languishing about questions and strife of
vvordes: of vvvhich rise enuies, contentions, blasphemies,
euil suspicions, † conflictcs of men corrupted in their
minde, and that are deprived of the truth, that esteeme gaine
to be pietie. † But ^b pietie vvith sufficiencie is great gaine.
7 † For vve * brought nothing into this vvorld: doubtlesse,
8 neither can vve take avvay any thing. † But * hauing fooode,
and vvhervvith to be couered, vvith these vve are content.
9 † For they that vvill be made riche, fall into tentation & the
snare of the deuil, & many desires vnprofitable and hurtful,
10 vvvhich drowne men into destruction and perdition. † For
the roote of al euils is couetousnes: :: vvvhich certaine desir-
ing haue erred from the faith, and haue intrangled them sel-
ues in many sorowes.
11 † But thou, o man of God, flee these things: and ^b pursue
12 iustice, pietie, faith, charitie, patience, mildenes. † Fight the
good fight of faith: apprehend eternal life, & vvherrein thou
art called and hast confessed a good confession before many
13 vvitnesses. † I commaund thee before God vvho quickeneth
al things, and Christ Iesus vvho * gaue testimonie
14 vnder Pontius Pilate a good confession: † that thou keepe
the commaundement vvithout spotte, blamelesse vnto the
15 comming of our Lord Iesus Christ. † vvvhich in due times
the Blessed & onely Mightie vvill shew, the * King of kings
16 and Lord of lordes, † vvho only hath immortalitie, and in-
habiteth light not accessible, * vvhom no man hath seen, yea
neither can see, to vvhom be honour and empire euerlasting.
^m Amen. †
17 † Commaund the riche of this vvorld not to be high
minded, nor to trust in the vncertaintie of riches, but in the
liuing God (vvho giueth vs al things abundantly to enioy)
18 † to doe wel, to become riche in good workes, to giue easily,
19 to communicate, † to heape vnto them selues a good :: foun-
dation for the time to come, that they may apprehend the
true life.
20 † O Timothee, keepe the ^a depositum, auoiding the ^b profane
nouelties of voices, & oppositions of ^c falsely called know-
ledge. † Vvvhich certaine promising, haue erred about the
faith. Grace be vvith thee, Amen.

^b The epistle
for S. Alexius
Iul. 17.

:: As in the
1. chap. lacke of
faith and good
conscience, so
here couetous-
nes or desire
of these tem-
poral things,
& in the end of
this chap. pre-
sumption, and
boasting of
knowledge, are
causes of fal-
ling from the
faith: heresie
often being
the punishment
of former sin-
nes.

^b The epistle
for S. Timo-
thee, Iac. 24.

:: Almes dees-
des and good
workes laide
for a foundation
and ground to
attaine euer-
lasting life. So
say the doctors
vp this place.

ANN

ANNOTATIONS CHAP. VI.

4. *Langwifhing.*] Euen these be the good difpofes of our new Sect-maifters, and the vvorl hath to long proued these inconueniences here named, to be the fruites of such endles altercations in religion as these vnhappy sectes haue brought forth.

10. *Depofitum.*] The whole doctrine of our Christianitie being taught by the Apostles, and deliuered to their fuccessors, and comming downe from one Bishop to an other, is called the *Depofitum*, as it were a thing laid into their hands, and committed vnto them to keepe. Vvhich because it passeth from hand to hand, from age to age, from Bishop to Bishop without corruption, change, or alteration, is al one with Tradition, and is the truth giuen vnto the holy Bishops to keepe, and not to lay men. See the notable discourse of Vincentius Lirinensis vpon this text. *li. cont. profan. har. Nouationes.* And it is for this great, old, and knouen treasure committed to the Bishops custodie, that S. Irenæus calleth the Catholike Church *Depofitorium diues, the rich treasure of truth.* *li. 3 c. 4.* And as Clemens Alexandrinus writteth *li. 2 Strom.* this place maketh so much against al Heretikes who do al change this *Depofitum*, that for it onely such men in his daies denied this Epistle. The Heretikes of our daies challenge also the truth, and say it is the old truth. but they leape 14 or 15 hundreth yeres forit ouer mens heads to the Apostles. But we call for the *Depofitum*, and aske them in vvhole hands that truth vvhich they pretend, vvas laid vp, and how it came downe to them. for it can not be Apostolical, vvaies it were *Depositem* in some Timothees hand, so to continue from one Bishop to an other vntil our time and to the end.

The Protestants can shew no such *depositem*.

20. *Profane nouelties.*] *Non dixit antiquitates* (saith Vincentius Lirinensis) *non dixit vetustates, sed prophanas nouitates. Nam si vitanda est nouitas, tenenda est antiquitas: si prophana est nouitas, sacra est vetustas.* that is, *He said not, Antiquities: he said not, AVNCIENTNES: but PROFANE NOVELTIES.* For if *nouelties* it to be auoided, *antiquities* it to be kept: if *nouelties* be *profane*, *antiquities* be *holy and sacred.* See his vvhole booke against the profane nouelties of heretikes.

Profane nouelties of vvorl how to be tried and examined.

We may not measure the newnes or oldnes of Wordes and termes of speaking in religion, by holy Scriptures only: as though all those or only those were new and to be rejected, that are not expressely found in holy writte: but we must esteeme them by the agreeableness or disagreeableness they haue to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apostolike vse of speache come vnto vs by tradition of all ages and Churches, and to the prescription of holy Councils and Schooles of the Christian World: vvhich haue giuen out (according to the time and questions raised by heretikes and contentious persons) very fit, artificiall, and significant vvorl, to discern and defend the truth by, against fals hood.

Catholike termes not expressely in the Scriptures, but in sense, are no such nouelties of vvorl.

These termes, *Catholike, Trinitie, Person, Sacrament, Incarnation, Masse*, and many moe, are not (in that sense vvherein the Church vseth them) in the Scriptures at all, and diuers of them were spoken by the Apostles before any part of the new Testament was writtten, some of them taken vp straight after the Apostles daies in the writings and preachings of holy Doctours, and in the speech of all faithfull people, and therefore can not be counted Nouelties of vvorl. Others beside these, as, *Consubstantial, Deipara, Transubstantiation*, and the like, vvhich are neither in expresse termes found in Scriptures, nor yet in sense (if we should follow the iudgement of the speciall sectes against vvhich the said vvorl were first inuented, the Arians crying out against Nicene Council, for the first: the Nestorians against the Ephesine Coucel, for the second: the Lutherans & Calvinists against the Laterā and the later Councils, for the third) these vvorl also not withstanding, by the iudgement of holy Church and Councils approued to be consonant to Gods vvorl, and made a uenient all among the faithfull, are found and true vvorl, and not of those kinde vvhich the Apostle calleth *Nouelties*.

Heretical nouelties of vvorl.

The vvorl then here forbidden, are the new prophane termes and speeches inuented or specially vsed by heretikes, such as S. Irenæus recordeth the Valentinians had a number most monstrous: as the Manichees had also diuers, as may be seene in S. Augustine: The Arians had their **Similiū substantia*, and Christ to be *ex non existentibus*: the other heretikes * *de 111* after those daies had their **Christiparam*, and such like, agreeable to their sectes. But the Protestants passe in this kinde, as they exceed most heretikes in the number of new opinions: as their *Seruum arbitrium*, their *sole faith*, their *fiduce*, their *apprehension of Christe in* * *de 111* *fiat*, their *imputative righteousness*: their horrible termes of terrors, anguishes, distresses, * *de 111* distrust, feares and feeling of hell paines in the soule of our Sauiour, to expresse their blasphemous fiction of his temporall damnation, vvhich they call his descending to hell: Their *markes, tokens*, and *badges* *Sacramentall*, their *Companation, Impanation, Circumpanation*, to auoid the true conuersion in the Eucharist: their *presence in figure, in faith, signe, spirit, pledge,* * *de 111* *effect*,

effect, to avoid the reall presence of Christs body. These and such like innumerable vvich they occupie in every part of their false doctrine, are in the sense that they vse them, all false, captious and deceitfull vvordes, and are *novitates verborum* here forbidden.

And though some of the said termes have been by some occasion obiter vvithout il meaning spokē by Catholikes before these Heretikes arose, yet now knowing the to be the propre speeches of Heretikes, Christiā men are bound to avoid them, Wherein the Church of God hath euer been as diligent to resist Nouelties of vvordes, as her Aduersaries are busy to inuent them, for vvich cause she vvill not haue vs cōmunicate vvith them, nor folow their fashion and phrase newly inuented, though in the nature of the vvordes sometime there be no harme. In S. Augustines daies vvhen Christiā men had any good befallē them, or entered into any mans house, or met any frind by the vvay, they vsed alwaies to say, *Deo gratias*. The Donatistes and Circumcellions of that time being nevvfangled, forsooke the old phrase and vvould alwaies say, *Laud Deo*: from vvich the Catholike men did so abhorre (as the said Doctor vvriteth) that they had as leese mette a theefe as one that said to them, *Laud Deo*, in steede of *Deo gratias*. As novv vve Catholikes must not say, *The Lord, but, Our Lord*: as vve say, *Our Lady*, for his mother, not, *The Lady*. Let vs keepe our forefathers vvordes, and vvee shal easily keepe our old and true faith that vve had of the first Christiāns. Let them say, *Amendement, abstinence, the Lords Supper, the Communion table, Elders, Ministers, Superintendents, Congregation, so be it, praise ye the Lord, Morning-prayer, Evening-prayer*, and the rest, as they vvill: Let vs avoid those Nouelties of vvordes, according to the Apostles prescript, and keepe the old termes, *Penance, Fasting, Priest, Church, Bishop, Masse, Mattins, Euen-song, the B. Sacrament, Altar, Oblation, Host, Sacrifice, Alleluia, Amen, Lent, Palms-Sunday, Christmas*, &c. the very vvordes vvil bring vs to the faith of our first Apostles, and condemne these nevv apostatacs nevv faith and phrases.

Catholikes must abhorre from heretical phrases and vvordes.

so. *Falsely called knowlledge.* It is the propertie of al Heretikes to arrogate to them selues great knowlledge, and to condemne the simplicitie of their fathers the holy Doctors and the Church: but the Apostle calleth their pretended skill, a knowlledge falsely to called, being in truth high and deepe blindnes. Such (saith S. Irenæus li. 5. c. 17.) *as forsake the preaching of the Church, argue the holy Priests of vn/kisfulnes, not considering how far more vvorth a religious idote is, then a blasphemous and impudent sphisler, such as al Heretikes be.* And againe Vincentius Lirinensis speaking in the person of Heretikes saith, *Come ye foolish and miserable men, that are commonly called Catholikes, and learne the true faith vvich hath been hid many ages heretofore, but is revealed and shewnd of late, &c.* See his vvhole booke concerning these matters.

Heretikes arrogate knowlledge falsely so called.

THE ARGVMENT OF THE SECONDE EPISTLE OF S. PAUL

TO TIMOTHEE.



TH E cheefe scope of this second to Timothee, is, to open vnto him that his martyrdom is at hand. Vvich yet he doth not plainly before the end: preparing first his minde vvith much circumstance, because he knew it vvould grieve him sore, and also might be a temptation vnto him. Therefore he talketh of the cause of his trouble, & of the reward: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready alwaies to suffer for it, to fulfill his ministerie to the end, as him self novv had done his.

Vvhereby it is certaine, that it vv as vvritten at Rome, in his last apprehension and emprisonment there: as he signifieth by these vvordes Cap. 1. Oncliphorus vv as not as hamed of my chaine, but vvhen he was come to Rome, carefully sought me, &c. And of his martyrdom, thus: For I am novv ready to be offered, and the time of my resolution (or death) is at hand. cap. 4.

Eccc THE



THE SECOND EPISTLE OF PAUL TO TIMOTHEE.

CHAP. I.

With his praises he courageously exhorteth him not to be dismayed for his trouble, & (having grace giuen in Orders to helpe him, 8 and knowing for what cause he is persecuted) and namely with the example of Onesiphorus.



PAUL an Apostle of IESVS Christ 1
by the vvil of God, according to the
promisse of the life which is in Christ
IESVS: † to Timothee my dearest 2
sonne, grace, mercie, peace from God
the father, and Christ IESVS our
Lord.

† I giue thanks to God, vvhom 3
I serue from my progenitours in a

Here againe
it is plaine that
holy Orders
giue grace, &
that euen by
and in the ex-
ternal cere-
monie of im-
posing the Bi-
shops hands.
And it is a ma-
ner of speech
specially vsed
in this Apostle
and S. Luke,
that Orders
giue grace to
the ordered, &
that to take or-
ders or autho-
ricie to mini-
ster sacraments
or preach, is, to
be giuen or
deliuered to
Gods grace.
Act 14, 25.

pure conscience, that vwithout intermission I haue a memorie
of thee in my praiers, night and day † desiring to see thee, 4
mindeful of thy teares, that I may be filled vwith ioy, † cal-
ling to minde that faith vvhich is in thee not feined, vvhich
also dwelt first in thy grandmother Lois, and thy mother
Eunice, and I am sure that in thee also. † For the vvhich 6
cause I admonish thee that thou resuscitate the grace of
God, vvhich is in thee by the imposition of my handes.
† For God hath not giuen vs the spirit of feare: but of 7
povver, and loue, and sobrietie. † Be not therfore ashamed 8
of the testimonie of our Lord, nor of me his prisoner: but
trauail vwith the Gospel according to the pover of God,
† vvhich hath deliuered and called vs by his holy calling, *not 9
according to our vvorkes, but according to his purpose and
grace, vvhich vvas giuen to vs in Christ IESVS * before the
secular times. † But it is manifested novv by the illumination 10
of

Ti. 3, 5.

Ti. 1, 3.

- of our Saviour I E S V S Christ, vvho hath destroyed death, & illuminated life and incorruption by the Gospel: † vvherein
 11 * I am appointed a preacher and Apostle and Maister of the
 12 Gentiles. † For the vvhich cause also I suffer these things: but I am not cōfounded. For I know whom I have beleueed, & I am sure that he is able to keepe my *depositum* vnto that day.
 13 † Haue thou "a forme of sound vvordes, vvhich thou hast
 14 heard of me in faith & c in the loue in Christ Iesvs. † Keepe the good *depositum* by the holy Ghost, vvhich dvvelleth in vs.
 15 † Thou knowest this, that al vvhich are in Asia, be auerted from me: of vvhom is Phigelus and Hermogenes.
 16 † Our Lord giue mercie to * the house of Onesiphorus: because he hath often refreshed me, and hath :: not been ashamed of my chaine. † but vvhen he vvvas come to Rome:
 17 he sought me carefully, and found me. † "Our Lord graunt him to finde mercie of our Lord in that day. And how many things he ministred to me at Ephesus, thou knowest better.

c Faith and loue coupled commonly too. geher in this Apostles vvritings.

:: Vvhas a happie & meritorious thig it is to relieue the afflicted for religiō, & not to be ashamed of their disgrace, yrd or what miseries for euer.

ANNOTATIONS

CHAP. I.

§. In thy grandmother.] Though God shew mercie to many that be of incredulous, heretical or il parents, yet it is a goodly benediction of God to haue good education and to haue good faithful progenitors and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to folov strange doctrines, abandoning not onely our next natural parents faith, but the aūcient faith and beleefe of al our progenitors for many hundred yeres together. And if to selovv the faith of mother and grandmother onely, the Christian religion being then but newly planted, vvvas so commendable euen in a Bishop, how much more is it now laudable to cleave fast to the faith of so many our progenitors and ages that continued in the same Christian religion vvhich they first received?

A great blessing, to haue Catholike progenitors: and very cōmendable to cleave fast to their faith.

Apol. cōs. Ruff. li. 1. c. 8.

Our Protestants in their great vviledom laugh at good simple men vvhen they talke of their fathers faith. But S. Hierom, *I am a Christian*, faith he, *and borne of Christian parents, and carie the signe of the crosse in my forehead.* And againe ep. 65. c. 3. *Until thu day the Christian vvorld hath been vvithout thu doctrine, that faith vvil hold fast being an old man, vvherein I vvvas borne a child.* And the holy Scriptures set vs often to schole to our fathers. *Aske thy fathers, and they vvill shew thee, thy ancestors, and they vvill tel thee.* And againe, *Our fathers haue shewred vnto vs.* And cōmonly the true God is called the God of the faithful and of their forefathers. Dan. 2. 3. And false Gods and new doctrines or opinions be named, *New and fresh*, such as their fathers vvorshipped not. Deut. 32. Finally S. Paul both here and * often els allegeth for his defense and commendation, that he vvvas of faithful progenitors. And it is a case that Heretikes can not lightly bragge of, no one sect cōmonly during so long vvithout intermission, that they can haue many progenitors of the said sect, Vvvhich is a demonstration that their faith is not true, and that it is impossible our Catholike faith to be false, supposing the Christian religion to be true.

The peoples speeches of their fathers faith, is very Christian and laudable.

Deut. 32. & Ps. 43.

* Act. 24. 2 Cor. 11.

11. *Depositum.* A great comfort to al Christians, that euery of their good deedes and sufferings for Christ, and al the vvorldly losses sustained for defense or confession of their faith, be extant vvith God, and kept as *depositum*, to be repaid or received againe in heauen. Vvvhich if the vvorldlings beleeneed or considered, they vvould not so much maruel to see Catholike men so vvillingly to lose land, libertie, credit, life and al for Christes sake and the Churches faith.

Al our good deedes are laid vp vvith God, to be rewarded

13. *A forme.* The Apostles did set dovne a platforme of faith, doctrine, & phrase of Catholike speech and preaching, & that not so much by vvriting (as here vvwe see) as by vvord of mouth: to vvvhich he referreth Timothee ouer and aboue his Epistles vnto him. And how precisely Christian

E c c e i j

We must speake in Catholike termes, after a certaine rule of vvordes breedeth an impious opinio of the things also that are signified by the same. Trinitie, person, assense, of faith, Consubstantial, Transubstantiation, Masse, Sacrament, and such like, be *verba, ana* (as the Apostle speaketh) *sound vvordes*, giuen to expresse certaine high truthes in religion, partly by the Apostles and first founders of our religion vnder Christ, and partly very aptly, inuented by holy Councils and fathers, to expresse as neere as could be the high inestimable or vspeakable veritie of some points, and to stopper the Heretikes audacitie and inuention of new vvordes and prophane speeches in such things, which the Apostle vvarneth Timothee to auoid 1 ep. c. 6, 10. and 2 ep. 2, 16. See the Annotations there.

Relieuers of Cath. prisoners. 18. *Our Lord.* To haue this prayer of an Apostle, or any Priest or poore Cath. man so relieued, giueth the greatest hope at the day of our death or general iudgement, that can be: and it is worth al the landes, honours, and riches of the world.

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, and his denial of them that deny him. 14 Not to contend, but to shunne heresies: neither to be moued to see some subuerted, considering that the elect continue Catholikes, and that in the Church be of al sortes. 24 Yet vviib al subuermes to reclaim the decessed.



11 Marke here that the elect (though sure of saluation) yet are saued by meanes of their preachers & teachers, as also by their owne endeouours.

HOW therfore my sonne, be strong in the grace vvhich is in Christ I E s v s: † & the things vvhich thou hast heard 2 of me by many witnesses, these comend to faithful men, vvhich shal be fit to teach others also. † Labour thou as 3 a good souldiar of Christ I E s v s. † "No 4 man being a souldiar to God, intagleth him self vvith secular busineses: that he may please him to vvhom he hath approued him self. † For he also that striueth 5 for the maisterie, is not crownd vnlesse he striue lawfully. † The husbandman that laboureth, must first take of the 6 fruites. † Vnderstand vvhat I say: for our Lord vvil giue 7 thee in al things vnderstanding † Be mindeful that our 8 Lord I E s v s Christ is risen againe from the dead, of the seede of Dauid, according to my Gospel, † vvherein I labour 9 euen vnto bandes, as a malefactor: but the vvord of God is not tied. † Therfore 11 I sustaine al things for the elect, that 10 they also may obtaine the saluation, vvhich is in Christ I E s v s, vvith heauenly glorie. † A faithful saying. For if vve 11 be dead vvith him, vve shal liue also together. † If vve shal 12 sustaine, vve shal also reigne together. * If vve shal deny, he also vvil denie vs. † * If vve beleue not: he continueth 13 faithful, he can not denie him self. † These things admonish 14 testifying before our Lord.

Mat. 10.
Ro. 3: 3.

Contend

- Contend not in vvordes, for it is profitable for nothing,
 15 but for the subuersion of them that heare. † Carefully provide to present thy self approued to God, a vvorkeman not to be confounded, " rightly handling the vvord of truth.
 16 † But " profane and vaine speaches auoid: for they doe much
 17 grovv to impietie: † & " their speache spreadeth as a canker:
 18 of vvhom is Hymenæus and Philétus: † vvho haue erred from the truth, saying that the resurrection is done already, and haue subuerted the faith of some.
 19 † But the sure foundation of God standeth, hauing this seale, Our Lord knovveth, vvho be his, and let euery one depart from iniquitie that nameth the name of our Lord. † But
 20 " in a great houte there are not only vessels of gold and of siluer, but also of vvood and of earth: and certaine in deede
 21 vnto honour, but certaine vnto contumelie. † If any man therefore (shal " cleanse him self from these, he shal be a vessel vnto honour, sanctified & profitable to our Lord, prepared to euery good vvorde.
 22 † But youthful desires flee: and pursue iustice, faith, charity, & peace vvith them that inuocate our Lord from a pure
 23 hart. † And * foolish and vnlearned questiōs auoid, knovv-
 24 ing that they ingender braules. † But the seruant of our Lord must not vvrangle: but be milde toward al men,
 25 apt to teache, patient, † vvith modestie admonifhing them that resist the truth: lest sometime :: God giue them repentance to knovv the truth: † and they recouer them selues from the snares of the deuil, of vvhom they are held captive at his vvill.

c See the Annotation before
 1 Tim. 6. v. 20.

:: Conversion from sinne and heresie is the gift of God and of his special grace: yet here vve see, good exhortations and prayer and such other helps of man be profitable therevnto. Vvwhich could not be, if vve had not free vvill.

Tim. 3. 9.

AN NOT A T I O N S

CHAP. II.

4. *No man bring a souldiar.* First of al, the Apostle (1 Cor. 7.) maketh marriage & the needful cares, solitudine, and distractions therevpon euer depending, special inpediments of al such as should employ them selues vvholly to Gods seruice, as Bishops & Priests are bound to do. *He that is vvith a vvife* (saith he) *is careful for the vvorld, how to please his vvife, and is distracted or decided.* 1 Cor. 7.

Vvhat secular affaires do not agree nor consist vvith spiritual mens function.

Secondly, the practise of Physicke, mŷchandise, or any other profane facultie and trade of life to gather riches, and much more to be giuen to hunting, hauking, gaminge, thevves, enterludes, or the like pastimes, is here forbidden.

Thirdly, the seruices of Princes and manie other base offices done to them for to obtaine dignities and promotions, are disagreable to Priestly functions. not so, to be their chaplens for this purpose to preach vnto them, to heare their confessions, to minister the Sacraments vnto them, to lay Diuine seruice before them, and such other spiritual duties. for, al such seruices done to principal persons both of the Clergie and Laity, be godly and cōsonant to Priestly vocation. As also seruing of Princes and Commonvvales in ciuill causes and matters of state, in making peace and quietnes

Howv spiritual men may serue secular Princes, & deale in ciuill causes.

Eccc 11j among

among the people, by deciding or compounding their controuersies, and al such like affaires tending to the honour of God and good of men, and to the vpholding of true religion, vvhhen they may be done without notorious damage or hinderance of their spiritual charge, or vvhen the hurtes thereof be abundantly recompensed by the necessarie duties done for the general good of kingdom or Countie: al such things (I say) be lauvful and often very requisite. And S. Augustine, S. Ambrose, S. Bernard, and other holy Bishops of old vvhere much occupied therein, as vve see in S. Augustines booke *de opere Monachorum* c. 29. & *Posid. in vit.* c. 19.

in vit. S. Ambr. & Bern.

Catholikes on-
ly, right hād-
lers
of the Scrip-
ture.

15. *Rightly.*] The Scriptures or challenge of the vvord of God is common to Catholikes and Heretikes, but al is in the handling of them. these later handle them guilefully, adultering the vvord of God, as* els vvhere the Apostle speaketh: the other sincerely after the maner of the Apostles and doctors of Gods Church. Vvhich the Greeke expresseth by a significant vvord of cutting a thing straight by a line, *ἀπὸ εὐθείας*.

2 Cor. 1 & 4.

Heretical boo-
kes and sermons
are to be avoi-
ded.

17. *Their speeches.*] The speeches, preachings, and vvritings of Heretikes be pestiferous, contagious, and creeping like a canker. therefore Christian men must neuer heare their sermons nor read their booke. For such men haue a popular vvay of talke vvherely the vnlearned, and specially vvomen loden vvith sinne, are easily beguiled. *Nothing is so easy* (saith S. Hierom) *as vvith voluble and rolling tong to deceiue the rude people, vvvhich admire vvhat- soeuer they vnderstand not.* Ep. 2. ad Nepot. c. 10.

Who are out of
the Church or
vvithin it.

20. *In a great house*] He meaneth not that Hymenæus and Philétus (of vvho he spake immediatly before) or other heretikes, be properly vvithin the Church, as catholike men are, though greuous sinners: but that euil men vvho for the punishment of their sinnes become heretikes, vvhere before they fell from their faith as vessels of contumelie, vvithin the Church. Yea and often also after they be seuered in hart and in the sight of God, so long as they stand in external profession and vse of the same Sacraments, and in the outvvard fellowvvhip of Catholikes, not yet either separated of them selues, nor cast out by the gouernours of the Church, so long (we say) they be after a sort in the Church: though properly and in deede they be out of the compasse of Gods house. Mary of those that are openly seuered in Sacraments, Seruice, and communion, there is no question but they are out of the Church.

Free vvill.

21. *Cleanse him self.*] Man then hath free vvill to make him self a vessel of saluation or damnation: though saluation be attributed to Gods mercie principally, the other to his iust iudgement: neither of both being repugnant to our free vvill, but vvorking vvith and by the same, al such effectes in vs as to his prouidence and our deserts be agreeable.

CHAP. III.

He prophesieth of Heretikes to come, 6 and noteth certaine then also for such, bidding him to auoid them, 10 and (vvhat so euer persecution befall for it) so continue constant in the Catholike doctrine, both because of his Maister (S. Paul him self) 15 and also because of his owne knowledge in the Scriptures.



AND this knowv thou, that * in the last 1
daies shal approche perilous times. † and 2
" men shal be louers of them selues,
couetous, haucie, proud, blasphemous,
not obedient to their parents, vnkinde,
vvicked, † vvithout affection, vvithout 3
peace, accusers, incontinent, vnmerciful,
vvithout benignitie, † traitours, stubburne, puffed vp, and 4
louers of voluptuousnes more then of God: † hauing an ap- 5
pearance in deede of piete, but denying the vertue thereof.
And these auoid. † For of these be they that craftely enter 6
into houses: and leade captiue scely, " vvomen loden vvith
sinnes,

1 Tim. 4, 1

- 7 sinnes, vvhich are ledde vvith diuers desires: † alvvai-
 learning, and neuer attaining to the knowlledge of the truth. Magicians
 vvvhich resisted
 Moyſes, were
 thus called,
 it is not writ-
 ten in al the
 old Teſtamēt.
 therefore it
 came to the A-
 poſtles know-
 ledge by tra-
 dition, as the
 Church now
 hath the names
 of the 3 kings,
 of the penitēt
 cheefe, of the
 ſouldiar that
 pierced Chri-
 ſtes ſide on the
 Croſſe, and of
 the like.
- 8 † But as † Iannes & Mambres* resisted Moyſes, ſo theſe alſo
 9 resist the truth, men corrupted in minde, reprobate cōcerning
 the faith. † But they ſhal prosper no further: for their folly
 ſhal be maniſt to al, as theirs alſo vvvas.
- 10 † But thou haſt attained to my doctrine, institution, pur-
 11 poſe, faith, longanimitie, loue, patience, † persecutions, paſ-
 ſions: vvhat maner of things vvvere done to me at Antioche,
 at Iconium, at Lyſtra: vvhat maner of perſecutiōs I ſuſtained,
 12 and out of al our Lord deliuered me. † And al that vvill liue
 13 godly in Chriſt I eſvs, ſhal ſuffer perſecution. † But euil
 men and ſeducers ſhal prosper to the vvorſe: erring, and dri-
 14 uing into error. † But thou, † continue in thoſe things
 vvvhich thou haſt learned, and are committed to thee: know-
 15 ing of vvhom thou haſt learned: † and becauſe from thine
 infancie thou haſt knowen the holy Scriptures, vvvhich can
 inſtruct thee to ſaluation, by the faith that is in Chriſt I eſvs.
- 16 † * All Scripture inſpired of God, is profitable to teach,
 17 to argue, to correct, to inſtruct in iuſtice: † that the man of
 God may be perfect, inſtructed to euery good vvorke.

ANNO TATIONS CHAP. III.

1. *Men ſhal be.* Al theſe wordes S. Cyprian expoundeth of ſuch as by pride and diſ-
 obedience reſiſt Gods Priests. Let no faithfull man, ſaith he, that keepeſh in minde our
 Lordes and the Apoſtles admonition, marvel if he ſee in the later times ſome proud and
 ſubburne ſollowes and the enemies of Gods Priests, goe out of the Church or impugne the
 ſame: vvhen both our Lord and the Apoſtle foretold vs that ſuch ſhould be. *Cyp. ep. 55.
 nu. 3.*

6. *Women loden.* Women loden vvith ſinnes, are for ſuch their deſeruings, and through Women eaſily
 the frailtie of their ſexe, more ſubiect to the heretikes deceites, then men: the enimie at-
 tempting (as he did in the fall of our firſt parents) by them to ouerthrow men. See S.
 Hier. in vvpon the 3 chapter of Ieremie, Where he addeth that euery hereſie is firſt bro-
 ched *propter gulam & ventrem*, for gluttonie and belly-cheere.

9. *Folly maniſt.* Al heretikes in the beginning ſeeme to haue ſome ſhew of truth, The folly of
 God for iuſt puniſhment of mens ſinnes permitting them for ſome vvhile in ſonie perſons
 and places to preuaile: but in ſhort time God dereceth them, and openeth the eies of
 men to ſee their deceites: in ſo much that after the firſt brunt they be maintained by force
 onely, al wiſe men in maner ſeing their falſhod, though for troubling the ſtate of ſuch
 common weales vvhere vvluckely they haue been receiued, they cannot be ſo ſodenly
 extirped.

11. *Al that vvill liue.* Al holy men ſuffer one kinde of perſecutiō or other, being greued Perſecution.
 and afflicted by the vvicked, one way or another: but not al that ſuffer perſecution, be holy,
 as al malefactors. The Church and Catholike Princes perſecute heretikes, and be perſe-
 cuted of them againe, as S. Auguſtine often declareth. *See ep. 48.*

13. *Proſper.* I though hereſies and the authors of them be after a vvhile diſcouered &
 by little and little forſaken generally of the honeſt, diſcrete, and men careful of their owne
 ſaluation

saluation, yet their authors and other great sinners proceede from one error and heresie to an other, and finally to plaine Atheisme and al Diuelish disorder.

16. Al Scripture:] Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defense and helpe of the faithfull, and specially of a Bishop, not onely to auoid and condemne al heresies, but to the guiding of a man in al iustice, good life and vvorkes. Vvhich commendation is not here giuen to the bookes of the new Testament onely (vvherēof he here speaketh not, as being yet for a great part not vvritten) but to the Scripture of the old Testament also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and vnderstood according to the same Spirit vvherewith it was vvritten.

The Heretikes
folish argumēt:
Al Scripture is
profitable, ergo
only Scripture
is necessarie &
sufficient.

The Heretikes vpon this commendation of holy Scriptures, pretend (very simply in good sooth) that therefore nothing is necessarie to iustice and saluation but Scriptures. As though euery thing that is profitable or necessarie to any effect, excluded al other helpe, and were onely ynough to attaine the same. By vvvhich reason a man might as vvell proue that the old Testament were ynough, and so exclude the new: or any one peece of al the old, and thereby exclude the rest. For he affirmeth euery Scripture to haue the foresaid vtilities. and they might see in the very next line before, that he requireth his constant perseuerance in the doctrine vvvhich he had taught him ouer and aboue that he had learned out of the Scriptures of the old Testament, vvvhich he had read from his infancie, but could not thereby learne al the mysteries of Christian religion therein. Neither doth the Apostle affirme here that he had his knowledge of Scriptures, by reading onely, vvithout helpe of maisters and teachers, as the Aduersaries herevpon (to committe the holy Scriptures to euery mans presumption) do gather: but affirmeth onely that Timothy knew the Scriptures and therefore had studied them by hearing good readers and teachers, as S. Paul him self did of Gamaliel and the like, and as al christian students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

CHAP. III.

He requireth him to be earnest vvvhile he may, because the time vvvil come vvhen they vvvil not abide Catholike preaching, & and so fulfill his course, as him self now hath done. & and to come vnto him vvith speede, because the rest of his traine are dispersed, and he draweth nouri to heauen.

The Epistle
for holy Do-
ctors, and for
S. Dominike
August. 4.



¶ The martyrdom of saints is so acceptable to God, that it is counted as it were a sacrifice in his sight, and therefore hath many effectes both in the partie that suffereth it, and in others that are partakers of the merite as of a sacrifice: vvvhich name it hath by a Metaphore.

I Testifie before God and I E S V S Christ, vvho shal iudge the liuing and the dead, and by his aduent, and his kingdom: † Preach the vvord. vrge in season, out of season, reprove, beseeche, rebuke in al patience and doctrine. † For there shal be a time vvhen they vvil not beare sound doctrine: but according to their ovvne desires they vvil heape to them selues maisters, hauing itching eares, † and from the truth certes they vvil auert their hearing, and to fables they vvil be conuerted. † But be thou vigilant, labour in al things, doe the vvorke of an Euangelist, fulfill thy ministerie. Be sober. † For I am euen now to be sacrificed: & the time of my resolutiō is at hand. † I haue fought a good fight, I haue consummate my course, I haue kept the faith. † Concerning the rest, there is laid vp for me a crowne of iustice, vvvhich our Lord vvil render to me in that day, a iust iudge:

iudge: and not only to me, but to them also that loue his comming. ¶

Col. 4, 14
9 † Make hast to come to me quickly. † For Demas hath
10 left me, louing this vworld, and is gone to Thessalonica:
11 Crescens into Galatia, Titus into Dalmatia. † * Luke only
is vvith me. Take Marke, and bring him vvith thee: for he is
12 profitable to me for the ministerie. † But Tychicus I haue
13 sent to Ephesus. † The cloke that I left at Troas vvith Car-
pus, cōming bring vvith thee, and the bookes, especially the
14 parchement. † Alexander the Coppersmith hath shewed
me much euil, our Lord vvil reppard him according to his
15 vvorkes: † vvhom doe thou also auoid, for he hath greatly
16 resisted our vvordes. † In my first ansvver no man vvvas vvith
17 me, but al did forsake me: be it not imputed to them. † But
our Lord stode to me, and strengthened me, that by me the
preaching may be accomplished, and al Gentiles may heare:
18 and I was deliuered from the mouth of the lion. † Our Lord
hath deliuered me from al euil vvorke: and vvil saue me
vvnto his heauenly kingdom. to vvhom be glorie for euer &
euer. Amen.

vvil de-
liuer

2 Timo.
1, 16.

19 † Salute Prisca and Aquila, and * the house of Onesiphorus. † Erastus remained at Corinth. And Trophimus I left sicke at Milētum. † Make hast to come before vvinter. Eubulus and Pudens and Linus and Claudia, and al the brethren, salute thee. † Our Lord Iesus Christ be vvith thy spirit. Grace be vvith you. Amen.

c This Iustus was coadiutor vvith & vnder S. Peter, & so counted serod in the number of apostles.

AN NOT A T I O N S CHAP. IIII.

3. *There shal be a time.* If euer this time come (as needs it must that the Apostle foretold) now it is vndoubtedly. for the properties fall so iust in euery point vpon our new Maisters and their Disciples, that they may seeme to be pourtered out, rather then prophesied of. Neuer vvere there such delicate Doctors that could so pleasantly clau and so sweetly rubbe the itching eares of their hearers, as these, vvich haue a doctrine framed for euery mans phantasie, lust, liking and desire. the people not to fast crying, *Speake placencia, things that please:* but the Maisters as fast vvarranting them to doe *placencia*.

Esa. 30. 21.
10.

8. *A crowne of iustice.* This place conuinceth for the Catholikes, that al good vvorkes done by Gods grace after the first iustification, be truly and properly meritorious, and fully vvorthy of euermlasting life: and hat therevpon heauen is the due and iust stipend, crowne, or recompense, vvich God by his iustice oweth to the persons so vvorking by his grace. for he rendereth or repaith heauen as a iust iudge, and not onely as a merciful giuer. and the crowne vvich he paith, is not onely of mercie or fauour or grace, but also of iustice. It is his merciful fauour and grace, hat vve vvorke vvel & merite heauen: it is his iustice, for those merites to giue vs a crowne correspondent in heauen. S. Augustine vpon these vvordes of the Apostle, exprellith both briefly thus,

The Apostle prophesied of our new delicate preachers.

Vvorkes meritorious.

How heauen is due both of of iustice and mercie.

F f f f

Heuu

How should he repay as a iust iudge, vnles he had first giuen as a merciful father? La. de grat. & lib. arbit. c. 6.

And vhen you heare or read any thing in the Scriptures, that may seeme to derogate from mans vworkes in this case, it is alwaies meant of vworkes considered in their owne nature and value, not implying the grace of Christ, by vvhich grace it cometh, & not of the vworkes in it self that vve haue a right to haue: n & deserue it vworthily: vvhich the Apostle in the 6 to the Hebrewes more then illustriateth, saying theſe vvordes, *God is not vnjust, to forget your vuarke & loue vvhich you haue shewed in his name &c.* As though he vvould say, that he vvce vnjust if he did forget to recompense their vworkes. * The parable also of the men sent into the vineyard, proueth that heauen *Mat.* is our owne right, bargained for and vvrought for, and accordingly paid vnto vs as our hire at the day of iudgement, for that is *merces* and *μισθός*; vvhenceby the Scripture so often calleth it. It is the goale, the marke, the price, the hire, of al striuing, running, labouring, due both by promise and by covenant and right dette. See a notable place in S. Augustine in *Psal. 83 in fine: and too in inisto, &c. 14 c. 2. li. 50 hom:* S. Cyprian also, and namely the later end of his booke *de opere & elemosina*: and thou shalt easily contemne the contrarie falshood, vvhich doth not so much derogate from mans vworkes, as from Gods grace vvhich is the cause and ground of al vvorthines in mans merites. S. Augulines vvordes be theſe, *Marke that he to vvhom our Lord gaue grace, hath our Lord also his detter. He found him a giuer, in the time of mercie: he hath him his detter in the time of iudgement.* See the place and the rest here cured, vvhether he examineth and explicateth the matter at large.

To such good vworkes heaue is due: to say the contrarie is to derogate from Gods grace.

THE ARGVMENT OF THE EPISTLE OF S. PAUL

TO TITVS.



THAT Titus vvvas a Gentil, and not a Iew, and that he vvvas in S. Pauls traine, at the least the 14. yere after his conuersion, if not before, vve vnderstand by the Epistle to the Galatians c. 2. And that he continued vvith him to the very end, appeareth in the second to Timothee c. 4. Vvhether he maketh mention that he sent him from Rome into Dalmatia, vvhether him self vvvas shortly after to be put to death.

And therefore although S. Luke neuer name him in the Actes, as neither him self, yet no doubt he comprehendeth him commonly, vvhether he speaketh thus in the first person plurall: Forthvvith vve sought to goe into Macedonia. Act. 16. For S. Paul also sent him to Corinth, betvvene the vvriting of his 1 & 2 to the Corinthians (vvhich time concurreth vvith Act. 19) by occasion vvhereof he maketh much and honorable mention of him in the said second Epistle c. 2. & c. 7. and againe * he sent him vvith the same Epistle: both times about great matters: so that no doubt he vvvas euen then also a Bishop, and receiued accordingly of the Corinthians, vvith feare and trembling. 2. Cor. 7. v. 15. But the same is plainer in this Epistle to him self c. 1. v. 5. Vvhether the Apostle saith: for this cause I left thee at Crete, &c. By vvhich vvordes it is manifest also, that this Epistle vvvas not vvritten during the storie of the Actes (seeing that no mention is there of S. Pauls being in the Isle of Crete) but after his dismission at Rome out of his first trouble, and before his second or last trouble there, as is euident by theſe vvordes: Vvhether I shall send to thee Artemas or Tychicus, make hast to come to me to Nicopolis, for there I haue determined to vvinter. Tit. 3.

Therefore he instructeth him (and in him, all Bishops) much like as he doth Timothee, vvhat qualities he must require in them that he shall make priests and Bishops, in vvhat sort to preach, and to reach al sortes of men, to commend good vworkes vnto them: finally, him self to be their example in all goodnes.

THE



THE EPISTLE OF PAUL TO TITVS.

CHAP. I.

Of what qualitie the Priests and Bishops must be: 9 namely learned, considering the Iudaical seducers of that time. 12 That the Cretenſians muſt be roughly vſed, to haue them continue ſound in faith.

- 1 **P**AUL the ſeruant of God, and an Apo-
 2 ſtle of I E S V S Chriſt according to the
 3 faith of the elect of God and knowledge
 4 of the truth: vvhich is according to pic-
 5 tie † into the hope of life euerlaſting,
 6 vvhich he promiſed that lieth not, God,
 7 * before the ſecular times: † but hath
 8 maniſeſted in due times his vvord in preaching, vvhich is cō-
 9 mitted to me according to the precept of our Sauour God:
 10 † to Titus my beloued ſonne according to the cōmon faith,
 11 grace and peace from God the father, and Chriſt I E S V S our
 Sauour.
- † For this cauſe left I thee in Crete, that thou ſhoul-
 deſt reforme the things that are vvanting, and ſhoul-
 deſt ordaine prieſtes by cities, as I alſo appointed thee:
 † * if any be vvithout crime, the husbandⁿ of one vvife, ha-
 uing faithful children, not in the accusation of riote, or not
 obedient. † For a Biſhop muſt be vvithout crime, as the
 ſtevvard of God: not proud, not angrie, not giuen to vvine,
 no ſtriker, not couetous of filthy lucre: † but giuen to hoſ-
 pitalitie, gentle, iuſt, holy, continent: † embracing
 that faithful vvord vvhich is according to doctrine, that he
 may be able to exhort in ſound doctrine, & to reprove them
 that gaineſay it.
- † For there be many diſobedient, vaine-ſpeakers, and ſe-
 ducers, eſpecially they that are of the Circumciſion. † vvho
 Ffff ij muſt

2.Tim.1,
26

1.Tim.3,
2.

He speaketh not of the Churches abstaining from meates some times, which is not for any uncleannes in the creatures, but for chastening their bodies: but he meaneth the Ievvish superstition, vvho new being Christians, vould not cease to put difference of cleane and vncleane according to their old iavv. See S. Augustine *Cont. Faust. li. 31. c. 4.*

must be controuled, vvho subuert vvhole houses, teaching the things they ought not, for filthie lucre. † One of 12 them said, their ovvne proper prophete, *The Cretensians alwayes liers, naughty beastes, slouthful bellies.* † This testimonie is true. For 13 the vvhich cause rebuke them sharply, that they may be found in the faith, † not attending to Ievvish fables, and 14 commandements of men auerting them selues from the truth.

† * Al things are cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conscience. † They confesse that 16, they know God: but in their vvorkes they deny, vvhereas they be abominable and incredulous and to euery good vvorke reprobate.

Epimenides.

Rom. 14, 26.

ANNOTATIONS

CHAP. I.

Priests must be consecrated by Bishops only.

5. *Ordaine Priests.* Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrons of places, according to the vse of the time and diuersitie of Countries and fashions, yet they can not be ordered and consecrated but by a Bishop vvho vvas him self rightly ordered or consecrated before, as this Titus vvas by S. Paul. And here it seemeth that he did not onely consecrate them vvhom the people had elected before, but him self also made choise of the persons, no mention being here made of any other election popular. Vvvhich though it vv ere long vsed in the primitive Church, yet for diuers causes and specially for continual tumultes, partialities, and disorders vvvhich S. Augustine much complaineth of in his time, vvas iustly taken away, and other better meanes of their designation appointed. See *Conc. Laodic. cap. 12. 13. S. Augult. de adult. coniug. li. 2. c. 20. Ep. 119. and Possid. in vita Aug. c. 8.*

The preeminence of a Bishop aboue a Priest.

And that the ordering of Priests or imposition of hands to that purpose, belongeth onely to Bishops, and to no inferior Priests or other persons, it is plaine by the Apostolike practise set downe in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, vvho seemeth sometimes to say that in the primitive Church there vvas no great difference betwixt a Bishop and Priest, yet he euer excepteth giuing holy Orders, vvvhich preeminence he attributeth to Bishops onely. *ep. 85.* as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hand and holy Chrisme. *Dial. contr. Lucifer. c. 4.* Note also that Acrius vvas of old condemned of heresie, for holding that there vvas no difference betwixt a Priest and a Bishop. *Epiph. har. 75. August. li. 53.* Note lastly the fraudulent translation of the Heretikes alwayes, turning for Priests (vvvhich here is euident to be a calling of Order and office) elders, saying, *That thou ordaine Elders.* vvvhich in our vulgar tonge signifieth the age, and not the Office properly: and al this for hatred of Priests.

To put no difference betwene them is Acrius heresie.

6. *Of one vvife.* To that vvvhich is said vpon the like vvordes 1 Tim. 3: adde this testimonie of S. Epiphanius *li. 3. to. 2. cont. harese. in fine. Holy Priesthood.* Litch he, *for the most part procedeth of Virgins: and if not of virgins, yet of them that liue a sole or single life: but and if the single and sole persons suffice him that hath been married vvvhich, it is not lawfull to take to Priesthood &c.* If you list to see the causes vvvhich bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same author *li. 2. to. 1. harese. 59.* S. Ambrose *li. 1. Offic. c. 50.* and vpon 1 Tim. 3. S. Augustine *de bono coniugal. c. 18.* S. Hierom *ep. 50 c. 5 ad Pammachium*, and against Iovinian *li. 1 c. 19.* S. Leo *ep. 87.* and other auncient authors.

The notable men of both of Gods Church to haue been single, or continent from their vvives, if any vv ere married before Testaments, that they came to the Clergie. So vvas S. Paul, and exhorteth al men to the like. 1 Cor. 7, 7. So vv ere liued cōtinēty al the Apostles after they folloved Christ, as S. Hierom vvineeth, affirming that our Lord Ioued from vvives.

And if the studious reader peruse al antiquitie, he shal finde al notable Bishops and Priests of Gods Church to haue been single, or continent from their vvives, if any vv ere married before Testaments, that they came to the Clergie. So vvas S. Paul, and exhorteth al men to the like. 1 Cor. 7, 7. So vv ere liued cōtinēty al the Apostles after they folloved Christ, as S. Hierom vvineeth, affirming that our Lord Ioued from vvives.

Iohn

John specially for his virginitie. *Apol. ad Pammach. c. 8. & li. 1. cont. Iohn. c. 14. S. Ignatius ep. c. ad Philadelph.* faith of the said Iohn, and of Timothee, Titus, Euodius, Cleiment, that they liued and died in chastitie, reckening vp of the old Testament diuers notable personages that did the same, as Elias, Iesus Naue (otherwise called Iosue) Melchisedec, Elifusus, Hieremie, Iohn Baptist, No man is ignorant that al the notable fathers of the Greeke and Latin Church liued chaste: Athanasius, Basil, Nazianzene, Chrysostom, Cyprian, Hilarie (vvho entered into holy Orders after his viues death) Ambrose, Hierom, Augustine, Leo, Gregorie the great. Certaine other notable fathers had once viues, but no holy men euer vsed them, much lesse married, after they vvere in holy Orders. A maruelous thing, that so many heretofore should haue the gift of chastitie then, and now so few, if the Protestants say true, that skatle one among them in our age of al their sectes, euen of their principal Superintendents, hath had it.

Only the Protestants com-
plaine that
they haue not
the gift of
chastitie.

CHAP. II.

What to preach both to old and yong (not only with vvord but with example also) and to seruants. 11 For there are of al sortes in the Church, and they must be instructed accordingly.

omnis
pudicos



VT doe thou speake the things that become sound doctrine. † Old men that they be sober, chaste, vvise, soūd in the faith, in loue, in patience. † Old women in like maner, in holy attire, not il speakers, not giuen to much wine: teaching vvell, † that they may teach the yong women vvisedom, to loue their husbands, to loue their children, † vvise, chaste, sober, hauing a care of the house, gētle, subiect to their husbands, that the vvord of God be not blasphemed. † Yong men in like maner exhort that they be sober. † In al things shew thy self an example of good vvorkes, in doctrine, in integritie, in grauitie, † the vvord sound, irreprehensible: that he vvich is on the cōtrarie part, may be afraid, hauing no euil to say of vs. † * Seruants to be subiect to their maisters, in al things pleasing, not gain-saying: † not defrauding, but in al things shewyng good faith, that they may adorne the doctrine of our Sauour God in al things.

Eph. 6, 5.
Col. 3, 22.
1. Pet. 2,
18.

c. iiii
pudicos

† For the grace of God our Sauour hath appeared to al men: † instructing vs that denying impietie & worldly desires, vve liue soberly, and iustly, and godly in this vvorld, † expecting the blessed hope and aduent of the glorie of the great God and our Sauour Iesus Christ, † vvho gaue him self for vs, that he might redeeme vs from al iniquitie, and might cleanse to him self a people acceptable, a pursuer of

The Epistle at
the first Masse
on Christmas
day, and vpon
the Circumci-
sion of our
Lord.

Ffff iij good

¹¹ Bishops must be stout and commaund in Gods cause, and the people must in no wise disobey or contemne them.

good wvorkes. † These things speake, and exhort ¹ and re-
buke ² vvith al authoritie. Let no man contemne thee.

CHAP. III.

To teach them obedience vnto Princes, and meekenes tovvardes al men, considering that vve also vvvere as they, til God of his goodnes brought vs to Baptisme. 8 To teach good wvorkes, 9 and to auoid vaine questions, 10 and obstinate Heretikes.



^b The Epistle at the 2 Masse on Christmas day, and in the Votive Masse of our B. Lady betwene Christmas and Candlemas.

¹¹ As before in the Sacrament of holy Orders (1. Tim. 4. and 2. Tim. 1.) so here it is plaine that Baptisme giueth grace, & that by it as by an instrumental cause we be saued.

¹¹ These admonitions or correptions must be giuen to such as erre, by our Spiritual Gouvernours and Pastors: to vvhom if they yeld not, Christian men must auoid them.

DEMONISH them to be subiect to Princes ¹ and Potestates, to obey at a vvord, to be ready to euery good wvorkes, † to blaspheme no mā, ² not to be litigious, but modest: shewing al mildenes tovvard al men. † for we also vvvere ³ sometime vnvvise, incredulous, erring, seruing diuerse desires & voluptuousnes, liuing in malice & enuie, odible, hating one an other. † But vvhen ^b the benignitie and ^c kindnes ⁴ tovvard man of our Sauour God appeared: † * not by the ⁵ wvorkes of iustice vvwhich vve did, but according to his mercie he hath saued vs ⁶ by the lauer of regeneratiō and renouation of the holy Ghost, † vvhom he hath povvred vpon vs ⁷ abundantly by I ⁸ s ⁹ s Christ our Sauour: † that being iustified by his grace, vve may be heires according to hope of life euerlasting. †

† * It is a faithful saying, and of these things I vvill haue ⁸ thee auouch earnestly: that they vvwhich belecue in God, be careful to excell in good wvorkes. These things be good and profitable for men. † But * foolish questions, and genealogies, and cōtentions, and controuerfies of the Law auoid. For they are vnprofitable and vaine.

† A man that is ¹⁰ an heretike after the first and second ¹¹ admonition auoid: † knowving that he that is such an one, is ¹² subuerted, and sinneth, being condemned ¹³ by his ovvne judgement.

† Vvhen I shal send to thee Artemas or Tychicus, hasten ¹² to come vnto me to Nicopolis. for there I haue determined to vvinter. † Set forvvard Zenas the lavvyer and Apollos ¹³ carefully, that nothing be vvanting to them: † And let our ¹⁴ men also learne ¹⁵ to excel in good wvorkes to necessarie vses: that they be not vnfruitful. Al that are vvith me, salute ¹⁶ thee:

καλαρα
θωπια
2. Tim. 1.
9.

1 Tim. 4.
2. Tim. 1,
23.

επι-
στασθαι
πραξσε.

thee: salute them that loue vs in the faith. The grāce of God be vvith you al. Amen.

ANNOTATIONS CHAP. III.

10. *A man that is an Heretike.* Not euery one that erreth in religion, is an Heretike, but he onely that after the Churches determination, vvilfully and stubbornly standeth in his false opinion, not yielding to decree of Council or the chiefe Pastors of the Church therein. They (saith S. Augustine ep 161.) that defend their sentence: though false and peruerse, vvith no stubburne stomake or obstinate heart, specially if it be such as them selves by bold presumption broched not, but received it of their deceiued parents, and do seeke the truth vvarily and carefully, being ready to be reformed if they finde it, such are not to be reputed among Heretikes. And againe, li. 18 de Ciuit. c. 51. They that in the Church of Christ haue any eras'd or peruerse opinion, if being admonish'd to be of a sound and right opinion, they resist obstinately, and vvill not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretikes, and going forth out of the Church, are counted for enemies that exercise vs. Againe li. 4. de Bapt. cont. Donat. c. 16. He is an Heretike that, vvhen the doctrine of the Catholike faith, is made plaine and manifest vnto him, had rather resist it, and choise that vvhich him self held &c. And in diuers places he declareth that S. Cyprian, though he held an error, yet vv as no Heretike, because he vvould not haue defended it after a general Council had declared it to be an error. li. 2. de bapt. c. 4. So Possidonius in the life of S. Augustine reporteth, how, after the determination of the 3rd Apost. like that Pelagius opinion vv as heretical, almen esteemed Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. Againe S. Augustine saith, He is an Heretike in my opinion, that for some temporal commoditie, and specially for his glorie and principalitie, coineth or els followeth false or new opinions. de vilit. credendi cap. 1.

Who is properly an Heretike, & vvho is not.

Descriptions or marks how to know an Heretike.

vit. Aug.
a. 16.

Let our Protestants behold them selves in this glasse, and vvithal let them marke al other pretties that old Heretikes euer had, and they shal finde al definitions and markes of an Heretike to fall vpon them selves. And therefore they must not maruel if vve vvarne al Catholike men wth the vvordes of the Apostle in this place, to take heede of them, and to thinne their preachings, bookes, conuenticles and companies. Neither neede the people be curious to know vvhat they say, much lesse to confute them: but they must trust Gods Church, vvhich doth refuse and condemn them. And it is ynough for them to know that they be condemned, as S. Augustine notwithstanding in the later end of his booke de herebibus. And S. Cyprian saith notably to Antonianus de-
inounding curiously vvhat heresies Novatianus did teach: No matter, & he, Vvhat heresies he hath or teacheth, vvhen he teacheth vvithout that is to say, out of the Church.

The former marks agree to the Protestants, Their bookes, seruice, & preaching must be deuoided.

Ep. 12. nu.
7.

11. *Subuerred.* Heretikes be often incorrigible, yet the Church of God ceaseth not by al means possible to reuoke them, therefore S. Augustine saith ep 161. The Heretike him self though frowling vvith odious and detestable pride, and made vvith the frowardnes of vvicked contention, as we admonish that he be auoided lest he deceiue the vvacklings and little ones, so vve refuse not by al means possible to seeke his amendment and reformation.

The Church seeketh the amendment of the most obstinate Heretikes.

12. *By his ouer iudgement.* Other greuous offenders be separated by excommunication from the communion of Saints and the fellowship of Gods Church, by the sentence of their Superiours in the same Church: but Heretikes more miserable and infortunate then they, runne out of the Church of their owne accord, and so giue sentence against their owne soules to damnation.

Heretikes cut them selves fro the Church.

THE EPISTLE OF PAVL TO PHILEMON.

THE ARGVMENT.

Hearing of Philemons vertue, vvho vv as a Colossian, he vvriteth a familiar letter from Rome (bring prisoner) ere) about his fugitiue seruant Onesimus: not doubting but vvhat he might command him, yet rather requesteth that he vvill forgive him, and receiue him as he vvould Paul him self, vvho also hopeth to come vnto him.

PAVL



AVL the prisoner of Christ I E S V S, 1
and brother Timothee: to Philémon
the beloued and our coadiutor, † & 2
to Appia our deereſt ſiſter, & to Ar-
chippus our ſelovv-ſouldiar and to
the church vvvhich is in thy houſe.
† Grace to you and peace from God ;
our father, and our Lord I E S V S
Chriſt.

† Faith and
charitie com-
mede alwaies
together, both
neceſſarie to
make a com-
plete Chriſtia-
nian, and to
juſtification &
ſaluation.

† The duties
of charitie and
mercie done
to Chriſtes
prisoners, are
exceeding ac-
ceptable to God
and al good
men.

† Al Spiritual
men ought to
be exceeding
propenſe and
ready to pro-
cure mens par-
don, and recō-
ciliation to al
penitents.

† The great
debt & dutie
that we owe
to ſuch as be
our ſpiritual
parents in
Chriſt.

† I giue thanks to my God, alvvaies making a memorie 4
of thee in my praier, † hearing thy † charitie and faith 5
vvvhich thou haſt in our Lord I E S V S, and † toward al the
ſaintes: † that the communication of thy faith may be 6
made eident in the agnition of al good that is in you in
Chriſt I E S V S. † For I haue had great ioy and conſolation 7
in thy charitie, becauſe the bowvels of the ſaintes † haue re-
ſed by thee brother.

† For the vvvhich thing hauing great cōfidence in Chriſt 8
I E S V S to commaund thee that vvvhich perraineth to the
poſe: † for charitie rather I beſeeche, vvvhether thou art 9
ſuch an one, as Paul being old and novv priſoner alſo of I E-
s vs Chriſt. † I beſeeche thee for my ſonne vvvhom I haue 10
begotten in bandes, * Onesimus, † vvho hath been ſome- 11
time vnprofitable to thee, but novv profitable both to me &
thee, † vvvhom I haue ſent backe to thee. And † do thou re- 12
ceiue him as mine ovvne bowvels. † vvvhom I would haue 13
retained vvwith me, that for thee he might miniſter to me in
the bandes of the Goſpel: † but vvwithout thy counſel I 14
vvould doe nothing: that thy good might be not as it vvvere
of neceſſitie, but voluntarie. † For perhaps therfore he de- 15
parted for a ſeaſon from thee, that thou mighteſt take him a-
gain for euer. † novv not as a ſervant, but for a ſervant, 16
a moſt deere brother, eſpecially to me, but hovv much more
to thee both in the fleſh and in our Lord? † If therfore thou 17
take me for thy ſellōvv: receiue him as my ſelf. † And if he 18
hath hurt thee any thing or is in thy dette, that impute to me.

† I Paul haue vvritten vvwith mine ovvne hand: I vvill repay 19
it: not to ſay to thee, † that thou ovveſt me thine ovvne
ſelf alſo. † Yea brother, c God graunt I may enioy thee in 20
our Lord. Reſreſh my bowvels in our Lord. † Truſting in 21
thy obedience I haue vvritten to thee, knowing that thou
vvilt

Col. 4, 9.

c vvalſulw

- 22 vvilt doe aboute that also vvhich I do say. † And vvithal provide me also a lodging. for I hope by your praiers that I shal be giuen to you.
- 23 † There salute thee Epaphras my fellow-prisoner in
- 24 Christ Iesus, † Marke, Aristarchus, Demas and Luke my
- 25 coadiutors. † The grace of our Lord Iesus Christ be vvith your spirit. Amen,

ANNO T.

[Toward the saintes.] The Apostle sticketh not to say, Charitie and faith in Christ and al his Saincts, vvhich our captious Aduersaries count in Catholike mens speeches and vvritings, very absurd, feining that in al such vve make no difference betvvixt the loue vve beare to Christ, and the loue vve owe to our neighbours: betvvixt the trust or beleefe vve haue in God, and that vvich vve haue in his holy Saincts. Malice and contention doth so blinde al Heretikes.

Faith and be-
leefe in Saincts.



THE ARGVMENT OF THE
EPISTLE OF S. PAVL TO THE
HEBREVVES.



THAT the Hebrevvcs vvcre not all the Ievves, but only a part of them, it is manifest Act. 6: vvhere the primitive Church of Hierusalem, although it consisted of Ievves only, as vve reade Act. 2, yet is said to consist of vvvo sortes, Greekes & Hebrues. Vvhich againe is manifest Phil. 3. vvhere S. Paul coparing him self vvith the Iudaical false-Apostles, saith, that he also is, an Hebrue of Hebrues. Finally, they seeme to haue been those Ievves vvhich vvcre borne in Iurie, vvhich for the most part dwelled also there. Therefore to the Christian Ievves in Hierusalem and in the rest of Iurie, S. Paul vvriteth this Epistle, out of Italie: saying therevpon, The brethren of Italie salute you. Heb. 13. By vvhich vvordes, & by these oiber in the same place, Knowv ye our brother Timothee to be dimissed, vvith vvhom (if he come the sooner) I vvil see you, it is euident, that he vvrote this, not only after he vvvas brought prisoner to Rome, vvherein S. Luke endeth the Actes of the Apostles: but also after he vvvas set at libertie there againe.

Many causes are giuen of the Doctors, vvhy vvriting to the Ievves, he doth not put his name in the beginning, Paul an Apostle &c. as he doth lightly in
GGGG his

his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was the preacher and Apostle and Maister of the Gentils. And againe in an other place he saith, that himself was appointed the Apostle of the Gentils, as Peter of the Iewes. Gal. 2. Only S. Peter therefore writing to the Iewes, doth use this stile: Peter an Apostle of Iesus Christ &c. because he was more peculiarly their Apostle, as being the vicar of Christ, who was also so himself more specially the minister of the Circumcision, that is (as him self speaketh) not sent but to the sheepe which were lost of the house of Israël. Mat. 15.

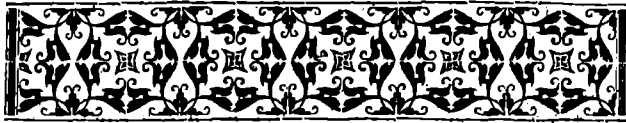
* Yet was Christ head of the Gentils also. So likewise his vicar S. Peter, notwithstanding his more peculiar Apostleship over the Iewes.

The Argument of the Epistle S. Paul himself doth tell us in two wordes, calling it verbum solatij, the word of solace and comfort. Which also is plaine in the whole course of the Epistle, namely in the tenth chapter. v. 32. &c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their owne countrymen the Iewes, whereof the Apostle also maketh mention to the Thessalonians. 1. Thess. 2. v. 14. Those persecutions then of the obstinate incredulous Iewes their countrymen, was one great temptation vnto them. An other temptation was, the persuasions that they brought vnto them out of Scriptures, to cleane vnto the Law, and not to beleue in Iesus the dead man.

And whereas the Iewes did magnifie their Law, by the Prophetes, and by the Angels, by whom it was giuen, and by Moses, and by their land of promise, into which Iosue brought them, and by their father Abraham, and by their Aaronicall or Leuiticall priesthood and sacrifices, by their Tabernacle, or by their Testament: he sheweth, that our Lord Iesus, as being the natural sonne of God, passeth incomparably the Prophetes, the Angels, and Moses: that the Rest or quiernes which God promised, was not in their earthly land, but in heauen: that his figure Melchisedec far passed Abraham: and that his priesthood, Sacrifice, Tabernacle, and testament, far passed theirs. In all which he sheweth often at these three markes: to take away the scandal of Christes death, by giuing them sundrie good reasons & testimonies of it: to erect their minds from visible and earthly promises (to which only, the Iewes were wholly bent) to inuisible and heauenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be diuided into these partes: the first, Of Christes excellencie about the Prophetes, Angels, Moses, and Iosue: c. 1. 2. 3. 4. The second, of his priesthood and excellencie thereof about the priesthood of the old Testament: c. 5. vnto the middest of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.

THE



THE EPISTLE OF PAVL THE APOSTLE TO THE HEBREVVES.

Let the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that Heretical corrup-
vpon a false priuate persuation of their owne, that S. Paul vvas not the author of this Epistle, * leave out his name in the title of the same, contrarie to the authentical copies both Greeke and rution.
Latin. In old time there vvas some doubt vvhof should be the vvriter of it, but then, vvhen it vvas The Epistle to
no lesse doubted vvwhether it vvwere Canonical Scripture at al. Aftervvward the vvhole Church (by the Hebrues,
vvwhich onely vve knovv the true Scriptures from other vvritings) held it and deliuered it, as novv is S. Paulus.
the doth, to the faithfull, for Canonical, and for S. Paulus Epistle. Notvvithstanding the Aduersaries vvould haue refused the Epistle, as vvvel as they do the Author, but that they falsely imagine
certaine places thereof to make against the Sacrifice of the Masse.

* In the
English
Bible of
the yere
1579.

CHAP. I.

God spake to their fathers by the Prophets: but to them selues by his owne Sonne, 14 vvho
incomparably passeth al the Angels.



1 IVERSELY and many vvaies The Epistle at
2 in times past God speaking to the third masse
3 fathers in the prophets: † last of on Christmas
4 al in these daies hath spoken to vs day.

5 in his Sonne, vvhom he hath ap-
6 pointed heire of al, by vvhom he
made also the vvorldes. † * Vvho
being the ^c brightnesse of his glo-
rie, and the ^b figure of his sub-
stance, & carying al things by the

b χαρις και
ἀγάπη

vvord of his povver, making purgation of sinnes, sitteth on
4 the right hand of the Maiestie in the high places: † being
made so much better then Angels, as he hath inherited a more
5 excellent name aboue them.

The excellen-
cie of Christ
aboue Angels.

6 † For to vvwhich of the Angels hath he said at any time,
Thou art my sonne, to day haue I begotten thee? and againe, I vvill be to him
a father, and he shal be to me a sonne. † And vvhen againe he bringeth

G g g g ij in

Sap. 7.
26.
c ἀντί-
γραφα

Pf. 2, 7.
2. reg. 7,
14.

The holy Angels (saith S. Augustine) to the societie of vvhom vve aspire in this our peregrination, as they haue eternitie to continue, so also facilitie to knowv, and felicitie to rest: for they do helpe vs vvithout al difficultie, because vvith their spiritual motions pure and free, they labour or trauele not. *De Cinit. li. 27. c. 31.*

in the first begotten into the vworld, he saith, *Andⁿ let al the Angels of God adore him.* † And to the Angels truely he saith, *He that maketh his Angels, spirites: and his ministers, a flame of fire.* † But to the 8
Sonne: *Thy throne o God for euer & euer: a rod of equisite, the rod of thy kingdom.* † *Thou hast loued iustice, and hated iniquitie: therefore ibee, God, thy* 9
God hath anointed vvith the oile of exultation about thy fellowves. † And, 10
Thou in the beginning o Lord didst found the earth: and the vvorkes of thy
handes are the heauens. † *They shal perish, but thou shalt continue: and they* 11
shal al vvaxe old as a garment. † And as a vesture shalt thou change them, 12
they shal be changed: but thou art the self same, and thy yerres shal not faile. †
† But to vvich of the Angels said he at any time: *Sit on my* 13
right hand, vntil I make thine enemies the footstoole of thy feete? † Are they 14
notal, :: ministring spirites: sent to minister for them vvich
shal receiue the inheritance of saluation?

Pf. 96. 8.
Pf. 103.
4.
Pf. 44. 7.
Pf. 101.
26.
Pf. 109. 1
1. Cor. 15.
25.

ANNOTATIONS CHAP. I.

3. *The figure.* To be the figure of his substance, signifieth nothing els but that vvich S. Paul speaketh in other vvordes to the Philippians c. 2. v. 6. that he is the forme and most expresse resemblance of his fathers substance, So S. Ambrose and others expound it, and the Greeke vvord *μορφὴ* Character is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance, is notwithstanding of the same substance. So Christes body in the Sacrament and his mysticall death and sacrifice in the same, though called a figure, image, or representation of Christes visible body and sacrifice vpon the Crosse, yet may be and is the self same in substance.

The B. Sacrament a figure, and yet the true body.

The adoration of Christ in the B. Sacrament.

6. *Let al the Angels adore.* The Hertikes maruel that vve adore Christ in the B. Sacrament, vvhen they might learne by this place, that vvherefoeuer his person is, there it ought to be adored both of men and Angels. And vvhere they say it vvas not made present in the Sacrament nor instituted to be adored, vve answer that no more vvvas he incarnate purposely to be adored: but yet straight vpon his descending from heauen, it vvas the duty both of Angels and al other creatures to adore him.

CHAP. II.

We inferreth of the foresaid, that it shal be incomparably more damnable for them to neglect the new Testament then the old, 3. considering the irrefragable authoritie of the Apostles also. 4. Then he prosecuteth the excellencie of Christ above the Angels, 9: vvith neuertheles, vvva made lesse then Angels, 10 suffer and die for men, 10 destroy the dominion of the Diuel, 15 so deliuer men from feare of death, 17 and so be a fitt Priest for men.

As that vvich runneth out of a broken vessel, or that runneth by, is lost.



THEREFORE more abundantly ought¹ vve to obserue those things vvich vve haue heard: ^c lest perhaps vve runne out. † For if the vvord that vvvas spoken by 2
Angels, became sure, and al preuocation and disobedience hath receiued a iust retribution of reppard: † howv shal vve 3
escape

*c μὴ πῦρ
 πῦρ
 πῦρ*

- escape if vve neglect so great saluation? vvhich vvhen it
 vvvas begonne to be declared by our Lord, of them that heard
Mar. 16, 20. 4 vvvas confirmed on vs, † * God vvithal testifying by signes,
 & vvonders, and diuers miracles, & distributions of the holy
 5 Ghost according to his vvil. † For not to Angels hath God
 6 made subiect the world to come, whereof vvespeake. † But
Pf. 8, 5. 7 one hath testified in a certaine place, saying: *What is man, that*
thou art mindeful of him: or the sonne of man, that thou vifitest him? † Thou
didst minish him litle lesse then Angels: vvith glorie and honour thou hast crow-
ned him, and constituted him ouer the vvorkes of thy handes. † Al things hast
thou made subiect vnder his feete. For in that he subiected al things to
him, he left nothing not subiect to him. But novv vve see not
*as yet al things subiect to him. † But * him that vvvas a*
litle lessened vnder the Angels, vve see I e s v s, :: because of
the passion of death, crowned vvith glorie and honour: that
through the grace of God he might tast death for al. † For it
became him for vvhom al things, and by vvhom al things,
that had brought many children into glorie, to consummate
the author of their saluation, by his passion. † For he that
sanctifieth, and they that be sanctified: al of one. For the
which cause he is not ashamed to call them brethré, † saying,
I vvil declare thy name to my brethren: in the middes of the Church vvil
I praise thee. And againe, I vvil haue affiance in him. And againe, Behold
here am I and my childven: vvhom God hath giuen me. † Therefore be-
cause the children haue communicated vvith flesh & blood,
him self also in like maner hath been partaker of the same:
*that * by death he might destroy him that had the empire of*
death, that is to say, the Deuil: † and might deliuer them that
by the feare of death through al their life vvvere subiect to
seruitude.
 16 † For no vvhere doth he take Angels: but the seede of
 17 Abraham he taketh. † Vvherevpon he ought in al things to
 be like vnto his brethren: that he might become a merciful
 and faithfull high Priest before God, that he might reprop-
 18 tiate the sinnes of the people. † For in that vvherein him
 self suffered and vvvas tempted: he is able to helpe them also
 that are tempted.

This pro-
 ueth against
 the Calvinists
 that Christ by
 his Passio mer-
 ited his owne
 glorification.
 which they
 would not for
 shame deny of
 Christ, but
 that they are
 at a point to
 deny al meri-
 torious wor-
 kes, yea euē in
 Christ also.
 and therefore
 they translate
 also this sen-
 tence heretical-
 ly, by transpo-
 sing the wor-
 des. In the Bible
 printed the yere
 1579.

The dignitie
 of man, in that
 Christ tooke
 our nature va-
 to his person
 in Deitie, and
 not the nature
 of Angels.

CHA P. III.

By example of Christ (vvhich is incomparably more excellent then Moyses also) he exhorteth them to be faithful vnto God. 7 Their reuerend shal be, so enter into euerylasting rest, if they perseuere, as contrariwise to be excluded (as vvas shadowed in their forefathers in the vviildernes) if they sinne and become incredulous.

The excellencie of Christ about Moyses.

WHEREFORE holy brethren, partakers of the heavenly vocation, consider the Apostle, & high priest of our confession I E S U S: † vvhich is faithful to him that made him, as also * Moyses in al his house. † For, this man is esteemed vvorthe of more ample glorie about Moyses, by so much as more ample glorie then the house, hath he that framed it. † For euery house is framed of some man. but he that created al things, is God. † And Moyses in deede vvas faithful in al his house as a seruant, for a testimonie of those things vvhich were to be said: † but Christ as the Sonne in his owne house: which house are vve, if vve keepe firme the confidence and glorie of hope vnto the end.

† Vvherefore, as the holy Ghost saith, *To day if you shal heare 7 his voice, † harden not your hartes as in the exacerbation according to the day of temptation in the desert, † vvhere your fathers tempted me: proued & saue my vvorkes † fourtie yerres. For the vvwhich cause I vvas offended vvith this generation, and said, They doe alvvayes erre in hart. And they haue not knowen my vvayes: † to vvhom I svvare in my vvrrath, if they shal enter into my rest.* † Bevvare brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. † but exhort your selues euery day, vvholes to day is named, that none of you be obdurate vvith the fallacie of sinne, † For vve be made partakers of Christ: yet so if vve keepe the beginning of his substance firme vnto the end. † Vvwhile it is said, *To day if you shal heare his voice, do not obdurate your hartes as in that exacerbation.* † For some hearing did exasperate: but not al they that went out of Ægypt by Moyses. † And vvith vvhom vvas he offended fourtie yerres? vvas it not vvith them that sinned, * vvwhose carcases were ouerthrowen in the desert? † And to vvhom did he svvare that they should not enter into his rest: but to them that were incredulous? † And vve see that they could not enter in, because of incredulitie.

Nb. 12, 7

Pf. 94, 8

Faith is the groundworke of our creatiō in Christ, which if we hold not fast, al the building is lost.

Nb. 14, 37. 21, 23.

CHAP. III.

That they must feare to be excluded out of the foresaid rest (vvhich he proueth out of the psalme) 12 considering that Christ seeth their most inward secretes. 14 And that he (as their Priest vvhich also him self suffered) is able and ready to strengthen them in confession of their faith.

LET

- 1 **E**T vs feare therefore lest perhaps forsaking
the promis of entring into his rest, some of
2 you be thought to be vwanting. † For to vs
also it hath been denounced, as also to them,
but the vvord of hearing did not profit them,
not mixt vvith faith of those things vvich
3 they heard. † For vve that haue beleueed, shal enter into
the rest: as he said, *As I swore in my vvath, if they shal enter into my rest:*
Ps. 94. 11 and truely the vvorkes from the foundation of the vvorld
4 being perfited. † For he said in a certaine place of the :: se-
uenth day, thus: *And God rested the seuenth day from al his vvorkes.* † And
Gen. 2. 2. againe in this, *if they shal enter into my rest.* † Because then it re-
maineth that certaine enter into it, and they to vvhom first it
7 vvas preached, did not enter because of incredulitie: † againe
he limiteth a certaine day: *To day, in Dauid saying, after so long*
Heb. 3. 7. *time, as is aboue said, To day if you shal heare his voice: doe not obdurate*
8 *your hartes.* † For if ^c Iesus had giuen them rest: he vvould
9 neuer speake of an other day aftervvard. † Therefore there
is left a sabbatisme for the people of God. † For he that is
10 entred into his rest, the same also hath rested frō his vvorkes,
as God from his.
11 † Let vs hasten therefore to enter into that rest: that no
man fall into the same example of incredulitie. † For :: the
12 vvord of God is liuely and forcible, and more persing then
any rivo edged svword: and reaching vnto the diuision of
the soule and the spirit, of the ioyntes also and the marowes,
and a discerner of the cogitations and intentes of the hart.
13 † And there is no creature inuisible in his sight. but al things
are naked and open to his eyes, to vvhom our speache is.
14 † Hauing therefore a great high Priest that hath entred the
heauens, I es vs the sonne of God, let vs hold the confession.
15 † For vve haue not a high priest that can not haue compas-
sion on our infirmities: but tempted in al things by simili-
16 tude, except sinne. † "Let vs goe therefore vvith confidence
to the throne of grace: that vve may obteine mercie, and
finde grace in seasonable aide.

:: If the Apo-
stle had not
euidently here
shewed that
the Sabbath
rest was a fi-
gure of the
eternal repose
in heauen, who
durst to haue
applied that
Scripture of
Gods rest the
seuenth day, to
that purpose?
Or how can
our Aduersa-
ries now re-
prehend the
like applicatiō
manifestly v-
sed in al holy
auncient wri-
ters to the like
end?

:: Whatsoeuer
God threa-
neth by his
vvord concer-
ning the pu-
nishment of
sinne and in-
credulitie,
shal be exe-
cuted, be the
offense neuer
so secrete,
deepe, or hid-
den in our
hartes. because
Gods speach
passeth easly
and searcheth
thoroughly e-
uery part,
power, and sa-
crauntie of mans
soul.

The Epistle in
a Maile for
the election of
the Pope.

ANNO TATIONS

CHAP. III.

16. *Let vs go vvith confidence.*] The Aduersaries go about to proue by these vvordes that vve
need: no helpe of Saints to obtaine any thing, Christ him self being to readie, and vve being ad-
monish he d

Scripture abused against
inuocation of
Saints.

monished to come to him with confidence as to a most merciful Mediator and Bishop. But by that argument they may as well take away the helps and prayers of the living one for another. And we do not require the help either of the Saints in heaven, or of our brethren in earth, for any mistrust of Gods mercie, but for our owne unworthines: being assured that the prayer of a iust man availeth more with him, then the desire of a greivous sinner: and of a number making intercession together, rather then of a man alone. which the Heretikes can not deny except they reprove the plaine Scriptures. Neither do we come to him, or with lesse confidence, when we come accompanied with the prayers of Angels, Saints, Priests, or iust men ioyning with vs, as they fondly imagine and pretend: but with much more assistance in his grace, mercie, and merites, then if we prayed our selues alone.

CHAP. V.

That Christ being a man and infirme, was therein but as al Priests, and that he also was called of God to this office: offering as the others: 8 and suffered obediently for our example. 11 Of whose Priesthood he hath much to say, but that the Hebrues haue neede rather to heare their Catechisme againe.

The Epistle
for a Bishop
that is a Con-
fessor, and for
S. Thomas of
Canterburie.



OR "every high Priest taken from among 1
men, is appointed for me in those things
that pertain to God: that he may offer
giftes and sacrifices for sinnes: † that ca 2
haue compassion on them that be igno-
rant and do erre: because him self also is
compassed with infirmitie: † & therefore 3
he ought, as for the people, so also for
him self to offer for sinnes. † *Neither doth any man 4
take the honour to him self, but he that is called of God, * as Aa-
ron. † So Christ also "did not glorifie him self that he 5
might be made a high priest: but he that spake to him, *My
Sonne art thou, I this day haue begotten thee.* † As also in an other place 6
he saith, *Thou art "a priest for ever, according to the order of Melchisedec.* †
† Vvho in the daies of his flesh, "vvith a strong cry and 7
teares, offering prayers and supplications to him that could
saue him from death, was heard "for his reuerence. † And 8
truely vvhereas he was the Sonne, he learned by those things
vvhich he suffered, obedience: † and being consummate, 9
"vvas made to al that obey him, cause of eternal saluation,
† called of God a high priest according to the order of Mel- 10
chisedec.

† Of vvhome we haue great speache and "inexplicable 11
to utter: because you are become vveake to heare: † For 12
vvhereas you ought to be maisters for your time, you neede
to be taught againe your selues vvhat be the elements of the
beginning of the vvordes of God: and you are become such

2 PAR.
26, 18.
1 PAR. 23
13.
Ps. 2, 7.
Ps. 109,
4.

- 13 as haue neede of milke, & not of strong meate. † For every one that is partaker of milke, is vnskillful of the word of iustice: for he is a childe. † But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good & euil.

ANNOTATIONS CHAP. V.

1. *Every high Priest.* By the description of a Priest or high Priest (for to this purpose al is one matter) he proueth Christ to be one in most excellent sort. First then, a Priest must not be an Angel, or of any other nature but mans. Secondly, every man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, seuered, assumed, and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose why he is so sequestred and picked out from the residue, is to take charge of Diuine things, to deale as a mediator betwixt God and the people, to be the Deputie of men in such things as they haue to craue or to receiue of God, and to present or giue to him againe. Fourthly, the most proper and principal part of a Priests office is, to offer oblations, gifts, and sacrifices to God for the finnes of the people: without which kind of most soueraine duties, no person, people, or Commonwealt can appertaine to God: and which can be done by none, of what other dignitie or calling soeuer he be in the world, that is not a Priest: diuers Princes (as we read in the Scriptures) punished by God, and king Saul deposed from his kingdom, specially for attempting the same.

The description of a Priest, and his office.

And generally we may learne here, that in *is qua sunt ad Deum*, in all matters touching God, his seruice, and religion, the Priest hath onely charge and authority: as the Prince temporal is the peoples gouernour, guider, and soueraine, in the things touching their worldly affaires: Vvhich must for al that by him be directed and manned no otherwise, but as is agreeable to the due worship and seruice of God, against which it the terrene Powers commit any thing, the Priests ought to admonish them from God.

The Princes temporal authoritie how far it extendeth.

We learne also hereby, that every one is not a Priest, and that the people must alwaies haue certaine persons chosen out from among them, to deale in their sutes and causes with God, to pray, to minister Sacraments, and to sacrifice for them. And whereas the Protestants will haue no Priest, Priesthood, nor sacrifice, but Christ and his death, pretending these wordes of the Apostle to be verified onely in the Priesthood and seruice of the old law, and Christs person alone, and after him of no more: therein they shew them selues to be ignorant of the Scriptures, and of the state of the new Testamēt, and induce a plaine Atheisme and Godlesse into the world. for, so long as man hath to doe with God, there must needes be some deputed, and chosen out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, and those must be Priests. for els, if men neede to deale no more, but immediatly with Christ, what doe they with their Ministers? Why let they not every man pray, and minister for him self, and to him self? Vvhat doe they with Sacraments, seeing Christs death is as well sufficient without them, as without sacrifice? Vvhy standeth not his death as well with sacrifice, as with Sacraments: as well with Priesthood, as with other Ecclesiastical function? There is no other cause in the world, but that (Sacrifice being the most principal act of religion that man oweth to God, both by his Law, and by the law of nature) the Diuel by these his ministers, vnder pretence of deferring or attributing the more to Christs death, would abolish it.

There is a peculiar order & calling of Priests of the new Testamēt.

This definition of a Priest and his function, with al the properties thereto belonging, holdeth not onely in the law of Moyles, and order of Aarons Priesthood, but it was true before, in the law of nature, in the Patriarches, in Melchisedec, and now in Christ, and all his Apostles, and Priests of the new Testamēt: sauing that it is a peculiar excellencie in Christ, that he onely offered for other mens finnes, and not at all for his owne, as all other doe.

Priests and sacrifice necessarie in the new Testamēt, & nothing derogatorie to Christs priesthood or sacrifice.

4. *Taken to him self.* A special prouiso for all Priests, preachers, and such as haue to deale for the people in things pertaining to God, that they take not that honour or office at their owne and preachers hands, but by lauitall calling and consecration, euen as Aaron did. By which clause if you examine must be lawfully called.

5. *Did not glorifie him self.* The dignity of Priesthood must needes be paining, high and soueraine, when it was a promotion and preferment in the sonne of God himself according to his manhood, and when he would not vsurpe, nor take vpon him the same, without his fathers ex-

The dignity of Priesthood is

h h h h h
priest

not to be vfur-
ped.

preſſe commiſſion and calling therevnto. An eternal example of humility, and an argument of condemnation to al mortal men, that arrogate vniuſſally any function or power ſpiritual, that is not giuen them from aboue, and by lawfull calling, and commiſſion of their ſuperiors.

Christ both
Priest & king;
but his Priest-
hod more ex-
cellent of the
two.

Christ a Priest
as he is man,
not as he is
God.

6. *A Priest for euuier.* In the 109 Psalme, from whence this testimonie is taken, both Christes kingdome and Priesthood are set fourth, but the Apostle vrbeth specially his Priesthood, as the more excellent and preminent state in him, our Redemption being vrought & achieved by sacrifice, which vvas an act of his Priesthood, and not of his being a poore, though he vvas properly a king, also, as Melchisedech vvas both Priest, and king, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignitie (as appeareth by the discourse of S. Paul, and his allegations here out of the Psalmes) at the very first moement of his conception or incarnation, for you must beeware of the wicked heretie of the Arians and Calumnies (except in these later it be rather an error proceeding of ignorance) that sticke not to say, that Christ vvas a Priest, or did sacrifice, according to his Godhead. Which is to make Christ, God, & his fathers Priest, and not his sonne, and to doe Augustine and homage to him as his Lord, and not as his equal in dignity and nature. Therefore S. Augustine faith in Psal. 109. *That as he vvas man, he vvas Priest: as God, he vvas not Priest.* And Theodoret in Psal 109. *As man, he did offer sacrifice: but as God, he did receive sacrifice.* And againe, Christ touching his humanity vvas called a Priest, and he offered no other host but his owne body. &c. Dialog. i. circa med. Some of our new Maisters not knowing so much, did let fall out of their penne the contrarie, and being admonished of the error, and that it vvas very Arianisme, yet they persist in it of mere ignorance in the groundes of Diuinitie.

Pfah 2.
109.

Retent.
pag. 89.

The sacrifice on the Cross, was the principal act of Christs priesthood.

7. *With a strong cry.* Though our Saviour make intercession for vs, according to his humane nature, continually in heauen also: yet he doth not in any external creatures make sacrifice, nor vfe the praiers facrificall, by which our redemption was achieved, as he did in the time of his mortal life, and in the act of his Passion, and most principally, by with a loud voice, and with this praier, *In manus tuas commendo spiritum meum*, he voluntarily depoted his soul, yielding it in most proper sort for a sacrifice, for in that last point of his death, consisteth specially his high Priestly office, and the very vvorke and consummation of our redemption.

Enc. 25,
46.

**Priests pray-
ers more effe-
ctual.**

Obsecrue more ouer, th though commonly euery faithful person pray both for him self and
ers, and offer his praters to God, yet none offereth by office, and special deputacion, and appoint-
ment, in the person of the vvhole Church and people, fauing the Priest. Vvhose praters therefore be
e effectual in them selues, for that they be the voice of all faithful men together, made by him
is appointed and receiued of God for the peoples legate. And of this kind were all Christes
ers, in all his life and death, as all his other actions were: his falling, vvhatching, preaching, inflig-
ing, ministering, or receiuing Sacraments: euery one being done as Priestly actions.

Christ's Pri-
estly actions.

Notorious
Heretical trans-
lation to main-
tain Calvins
horrible blas-
phemy.

7. *For his reverence.* These wordes haue our English Translators perniciously and most pre-
sumptuously corrupted, turning them thus, *In that which he feared,* contrarie to the verition and
sense of al antiquity, and to Erasmus also, and contrarie to the ordinarie vse of the Greeke word,
as Beza him self deneth it *Luce. 2. v. 25.* and contrarie to the propriety of the Greeke phrase, as not
only the Catholikes, but * the best learned Lutherans do theyv and proue by many examples.
They folow herein the singular presumption of Caluyn, vho vvas the first (as his fellowe Beza
confestly) that euer found out this interpretation. Vvich neither S. Chrysostom, nor any other,
as perfect Græcians as they vvere, could euer espie. Vvhere, only to haue made choise of that im-
pious and arrogant Sectaries sense, before the said fathers and all the Churches besides, had been
shamefull ynough: but to set the same downe for very Scripture of Gods blessed word, that is intol-
erable, and pallest al impiety. And vve fee plainly that they haue no conscience, indifference,
nor other purpose, but to make the poore Readers beleue, that their opinions be Gods vvvord
and, to dravv the Scriptures to found after the fantasie of their heresies. But if the good
Reader knevv, for vvhát point of doctrine they haue thus framed their translation, they vvvould
abhorre them to the depth of Hel. forsooth it is thus: they vvvould haue this Scripture meane, that
Christ vvas in horrible feare of damnation, and that he vvas not only in paines corporal vpon the
Crosse (vvhich they hold, not to haue been sufficient for mans redemption) but that he vvas in the
very torments & distresses of the damned, without any difference, but that it vvas not euerlasting,
as theirs is.

ἀπὸ τῆς
λαβείας
Flac. Myr.
upon this
place.

Caluins blasphemie that
Christ suffered hel paines
vpo the crosse,
and that his
death other-
vvise were in-
sufficient.

For this horrible blasphemie (vvhich is their interpretation of Christes defending into Hd) Gods holy vvord must be corrupted, and the sacrifice of Christs death (vvhereof they talke so presumptuously,) must not be yvough for our redemption, except he be damned for vs also to the paines of Hd. Vvo be to our poore Countrie, that must haue such booke, and read such translations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and y Chal fee, that for defense of the said blasphemies they haue thus translated this text. See the Annotations before, *Act. 2. 27.* and *Mat. 27. 46.*

Christ yielding
vp the Ghost,
accomplished
our redemp-
tion.

9. *Consummate.*] The ful worke of his sacrifice, by which we were redeemed, was wholly consummate and accomplished, at the yielding up of his spirit to God the Father, when he said, *Consummatus est*. though for to make the same effectual to the saluation of particular men, he him

10. 19. 30.

self did diuers things, and now doth in heauen, and our selues also must vse many meanes, for the application thereof to our particular necessities. See the next Annotation.

9. *Was made to all.*] The Protestants vpon pretence of the sufficiency of Christes Passion, and his onely redemption, oppose them selues quietly in the sight of the simple, against the inuocation of saintes, and their intercession, and help of vs, against our penitential vvorkes or suffering for our owne sinnes, either in this life or the next: against the merites of fasting, praying, almes, and other things commended to vs in holy Vritte, and against most things done in the Church, in sacrifice, Sacrament, and ceremonie. But this place and many other shew, that Christes Passion, though it be of it self far more sufficient and forcible, then the Protestants in their basenesse of vnderstanding can consider, yet profiteth none but such, as both doe his commandements, and vse such remedies and meanes to apply the benefite thereof to them selues, as he appointeth in his vvord, or by the Holy Ghost in his Church. And the Heretikes that say, faith onely is the thing required to apply Christes benefites vnto vs, are hereby also easily refuted. for vve do not obey him onely by beleeuing, but by doing vvhatsoever he commandeth. Lastly, vve note in the same vvordes, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruite of his redemption, vvithout any condition or respect of their owne vvorkes, obedience, or free will: but vvith this condition alwaies, if men will obey him; and do that vvich he appointeth. See S. Augustine (or Prosper) to. 7 Respons. Prosperi li. 2. articulo 1 ad obiectiōnes Vincentij, vvhere he saith of the cup of Christes passion, *It hath in deede in it self, to profite al: but if it be not drunken, it healeth not.*

Christes Passio
sufficient for
al, but profit-
able to them
only vvich
obey, not by
faith only, but
by doing as
he and his
Church com-
mand.

11. *Inexplicable.*] Intending to treat more largely and particularly of Christes or Melchisedeks Priesthod, he forwarneth them that the myserie thereof is far pasing their capacite, and that through their feblenes in faith and vweakenes of vnderstanding, he is forced to omit diuers deepe points concerning the Priesthod of the new law. Among vvich (no doubt) the myserie of the Sacrament and Sacrifice of the altar, called M A S S E, vvvas a principal & pertinent matter: vvich the Apostles and Fathers of the primitive Church vied not to treat of so largely and particularly in their vvritings, vvich might come to the hands of the vnsaithful, vvho of al things tooke soonest scandal of the B. Sacrament, as vve see Io. 6. *He spake to the Hebrews* (saith S. Hierom ep 126) *that is, to the Iewes, and not to faithfull men, so vvhom he might have been bold to offer the Sacrament.* And in deede it vvvas not reasonable to talke much to them of that sacrifice vvich vvvas the relembrance of Christes death, vvhen they thought not right of Christes death it self. Vvch the Apostles vvifedom and silence our Aduersaries vvickedly abuse against the holy Masse.

The Apostle
omitteth to
speake of the
B. Sacrament
as a myserie
then to deepe
for the Iewes
capacities

CHA. VI.

He exhorteth them to be perfect scholars, and not to neede to be Catechumens againe. & considering they can not be baptized againe: 9 and remembering their former good vvorkes, for the vvchich God will not faile to performe them his promiss, if they faile not to imitate Abraham by perseuerance in the faith vvith patience. 10 And so endeth his digression, and returneth to the matter of Christes Priesthod.



- 1 VHERFORE intermitting the vvord of
the beginning of Christ, let vs proceede to
perfection, not againe laying "the foundatiō
of penance from dead vvorkes, and of faith
2 tovvard God, † of the doctrine of baptismes,
and of imposition of handes, and of the resurrection of the
3 dead, and of eternal iudgement. † And this shal vve doe, if
4 God vvill permit. † For * it is " impossible for them that
were once illuminated, haue tasted also the heauenly gift, and
5 vvvere made partakers of the holy Ghost, † haue moreover
tasted the good vvord of God, and the pvvvers of the world

H h h h ij. to

to come, † and are fallen: to be reneved againe to penāce, 6
crucifying againe to them selues the sonne of God, and making him a mockerie. † For the earth drinking the raine 7
often cōming vpon it, & bringing forth grasse commodious for them by vvhom it is tilled, receiue the blessing of God. † but bringing forth thornes and bryers, it is reprobate, and 8
very neere a curse, vvwhose end is, to be burnt.

It is euident by these vvordes, against the Nouatians and the Caluinists, that S. Paul meant not precisely, that they had done, or could do any such sinne, vvwhereby they should be put out of all hope of saluation, and be sure of damnation, during their life.

† But :: vve confidently trust of you, my best beloued, 9
better things and neerer to saluation: although vve speake thus. † For God is not vnjust, that he should forget your 10
vvorke & loue which you haue shewed in his name, vvwhich haue ministered to the sainctes and do minister. † And our 11
desire is that euery one of you shew forth the same carefulnesse to the accomplishing of hope vnto the end: † that 12
you become not slothful, but imitators of them vvwhich by faith and patience shal inherite the promises. † For God 13
promising to Abraham, because he had none greater by vvho he might sweare, he sweare by him self, † saying, *Vnles blef- 14
sing I shal blesse thee, and multiplying shal multiplie thee. † And so patiently enduring he obtained the promise. † For me 15
svveare by a greater then them selues: and the end of al their 16
controuersie, for the confirmation, is an othe. † Vvherein 17
God meaning more abundantly to shew to the heires of the promise the stabilitie of his cōsel, he interposed an othe: † that by vvwo things vnmoueable, vvwhereby it is impossible 18
for God to lie, vve may haue a most strong comfort. vvwho haue fled to hold fast the hope proposed, † vvwhich vve haue 19
as an anker of the soule, sure and firme, and going in into the inner partes of the vele, † vvwhere I esvs the precursor for 20
vs is entered, made a high priest for euer according to the order of Melchisedec.

Gen. 22,
16.

AN NOTATIONS

CHAP. VI.

The Apostles forme of Catechisme, and the points thereof.

1. *The foundation of penance.* Vve see hereby, vvwhat the first groundes of Christian institution or Catechisme were in the primitive Church, and that there vvvas euer a necessarie instruction and beleefe of certaine points had by vvord of mouth and tradition, before men came to the Scriptures: vvwhich could not treat of things so particularly, as vvvas requisite for the teaching of al necessarie groundes. Among these points were the 12 Articles contained in the Apostles Creede: the doctrine of penance before Baptisme: the maner and necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Confirmation: the articles of the Resurrection, Iudgement, and such like. Vvithout vvwhich things first laid, if one should be sent to picke his faith out of the Scripture, there vvould

be

be made rule quickly. See S. Augustine in *exposit. inchoat. ep. ad Ro. versu finem.*

4. *Impossible.* How hard the holy Scriptures be, and how dangerously they be read of the vnlearned, or of the proud be they neuer so wel learned, this one place might teach tians (as al vs. * Vwhereat the Nouatians of old did so stumble, that they thought, and heretically Heretikes) taught, that none falling into any mortal sinne after Baptisme, could be receiued to mercie or penance in the Church: and so to a contentious man, that would follow his owne ture the ground of their here- sense, or the bare vvordes, without regard of the Churches sense and rule of faith (after which euery Scripture must be expounded) the Apostles speach doth here found. Euen as to the simple, and to the Heretike that submitteth nothis sense to the Churches iudgement, certain places of this same Epistle, seeme at the first sight, to stand against the daily obla- tion or sacrifice of the Masse: vvich yet in truth make no more for that purpose, then this text we now stand on, serueth the Nouatians: as vvhen we come to the places, it shal be declared.

And let the good Readers beware here also of the Protestants exposition, for they are herein worse then Nouatians, specially such as precisely folow Caluin: holding impious- ly, that it is impossible for one that forsaketh entirely his faith, that is, becometh an Apostata or an Heretike, to be receiued to penance or to Gods mercie. To establish vvich false and damnable sense, these fellows make nothing of S. Ambroses, S. Chrysostoms, and the other fathers exposition, vvich is the holy Churches sense, That the Apostle mea- neth of that penance vvich is done before and in Baptisme. vvich is no more to say, but that it is impossible to be baptized againe, and thereby to be renouated and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of sinnes, as that first sacrament of generation did yield: vvich applyeth Christes death in such ample maner to the receiuers, that it taketh avay al paines due for sinnes before committed: and therefore requireth no further penance afterward, for the sinnes before committed, al being vvashed away by the force of that Sacrament duly taken. S. Augustine calleth the remission in Baptisme, *Magnam indulgentiam*, a great pardon. *Enchirid. c. 64.*

The Apostle therefore warneth them, that if they fall from their faith, and from Christs grace and lavv vvich they once receiued in their Baptisme, they may not looke to haue any more that first great and large remedie applied vnto them, nor no man els that sinneth after Baptisme: though the other penance, vvich is called the *second table after shipwracke*, vvich is a more painefull medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporal, is open not onely to other sinners, but to al once baptized, Heretikes, or oppugners of the truth maliciously and of purpose or what way so euer, during this life. See S. Cyprian *ep. 52.* S. Ambrose vpon this place. S. Augustine *cons. ep. 2. c. 13.* and *ep. 10.* S. Damascene *li. 4. c. 10.*

10. *God is not vnjust.* It is a vvorld to see, vvhat vvringing & vvrithing the Protestants make, to shift them selues from the euidence of these vvordes, vvich make it most cleere to all not blinded in pride and contention, that good vvorkes be meritorious, and the very cause of saluation, so far that God should be vnjust, if he rendered not heauen for the same. *Reuera grandi iniustitia Dei* (saith S. Hierom) *Si tantum peccata puniret, & bona opera non susciperet.* That is, *In deepe great wronge Gods iniustice, if he vvould onely punish sinnes, and vvould not receiue good vvorkes.* *Lij. 2. cons. Iovin. c. 2.*

Gods iustice in revvarding meritorious vvorkes.

CHAP. VII.

To proue the Priesthood of Christ incomparably to excel the priesthood of Aaron (and therefore, that Levitical priesthood now to cease, and that Iesu also vvriteth it) he saith every vvord of the verse alleged out of the Psalme, Our Lord hath Iovorne: thou art a Priest for ever, according to the order of Melchisedec,

Gen. 14, 18.

1
2



OR this ⁿ Melchisedec, the king of Salem, Priest of the God most high, * vvho mette Abraham returning from the slaughter of the kings, and blessed him: † to vvhom also Abraham deuided tithes of al: first in deepe by in-
H h h h iij terprer.

∴ When the fathers & catholike expositours pike out allegories and mysteries out of the names of mē, the Protestāts not endued vvith the Spirit vvherby the scriptures were giue, decide their holy labours in the search of the same: but the Apostle findeth high mysterie in the very names of persons and places, as you see.

∴ The tithes giuen to Melchisedech were not giue as to a mere mortal mā, as al of the tribe of Leui & Aarons order were: but as to one representing the Sonne of God, vvho now liueth and reig- neth and holdeth his priest- hood & the functions thereof for euer.

terpretation, ∴ the king of iustice: & then also king of Salem, vvhich is to say, king of peace, † " vvithout father, vvithout 3 mother, vvithout genealogie, hauing neither beginning of daies nor end of life, but likened to the sonne of God, continueth a priest for euer.

† And " behold hovv great this man is, to vvhom also 4 Abraham the Patriarke gaue " tithes of the principal things. † And certes * they of the sonnes of Leui that take the priest- 5 hod, haue commaundement to take tithes of the people according to the Lavv, that is to say, of their brethren: albeit them selues also issued out of the loines of Abraham. † but 6 he vvwhose generation is not numbered among them, tooke tithes of Abraham, and blessed him that had the promises. † But vvithout al contradiction, that vvhich is lesse, " is blef- 7 sed of the better. † And here in deede, ∴ men that die, re- 8 ceive tithes: but there he hath vvitnes, that he liueth. † And 9 (that it may so be said) by Abraham Leui also, vvhich receiued tithes, vv as tithed. † for as yet he vv as in his fathers loines, 10 vvhen Melchisedec mette him. † If then consummation 11 vv as by the Leuitical priesthod (for vvnder it the people receiued the Lavv) " vvhat necessitie vv as there yet an other priest to rise according to the order of Melchisedec, and not to be called according to the order of Aaron? † For the 12 priesthod being " translated, it is necessaric that a translation of the Lavv also be made. † For he on vvhom these things 13 be said, is of an other tribe, of the vvhich, none attended on the altar. † For it is manifest that our Lord sprung of Iuda: 14 in the vvhich tribe Moyse spake nothing of " priestes. † And 15 yet it is much more eident: if according to the similitude of Melchisedec there arise an other priest, † vvhich vv as 16 not made according to the Lavv of the carnal commaundement, but according to the povver of life indissoluble. † For 17 he vvitnesseth, *That thou art " a priest for euer, according to the order of Melchisedec.* † Reprobation certes is made " of the former cō- 18 maundement, because of the vv eakenesse and vnprofitableness thereof. † For the Lavv brought nothing to perfe- 19 ction, but an introduction of a better hope, by the vvhich vv eapproche to God. † And in as much as it is not vvithout 20 an othe, (the other truely vvithout an othe vv ere made priestes: † but this " vvith an othe, by him that said vnto him: 21 *Our Lord hath sworn, and it shal not repent him: thou art a priest for euer*) † by

Num. 18,
21. Dent.
18, 1. Ios.
14, 4.

" Priest-
hod.

Pf. 109,
4.

Pf. 109,
4.

- 22 † by so much, is I es vs made a suretie of a better testamēt.
- 23 † And the other in deede vvere made priestes, "being many, because that by death they vvere prohibited to continuē: The Epistle for a C6ffor that is a Bishop.
- 24 † but this, for that he continueth for euer, hath an euēlasting
- 25 priesthod. † vvhēby he is able to saue also for euer 'going' by him self to God: :: alwayes liuing to make intercession for vs.
- 26 † For it vvas seemely that vve should haue such a high priest, holy, innocent, impolluted, separated from sinners, and
- 27 made higher then the heauens. † vvhich hath not necessitie daily (as the priestes) first * for his ovrne sinnes to offer hostes, then for the peoples. for "this he did once, in offering
- 28 him self. † For the Lavv appointeth priestes them that haue infirmities: but the vword of the othe vvhich is after the Lavv, the Sonne for euer perfected.

them
that goe

Leu. 9, 7.
16, 6.

Christ according to his humane nature praiech for vs, & continually representeth his former passion and merites to God the Father.

AN NOT A T I O N S

CHAP. VII.

1. *Melchisedec.* The excellencie of this person vvas so great, that some of the antiquity tooke him to be an Angel, and some the holy Ghost. Vvhich opinion not only the Hebrues, that auouch him to be Sem the sonne of Noē, but also the cheefe fathers of the Christians do condemne: not doubting but he vvas a mere man and a Priest and a king, vvhofoeuer he vvas. for els he could not be office and order and sacrifice haue been so perfect a type and resemblance of our Saviour, as in this Chapter and other is cheeu'd.

2. *Without father.* Not that he vvas vwithout father and mother, saith S. Hierom *ep. 126*: for Christ him self vvas not vwithout father, according to his diuinity, nor vwithout mother, in his humanity: but for that his pedigree is not set out in the Genesis, as the genealogie of other Patriarches is, but is sodenly induced in the holy historie, no mention made of his stocke, tribe, beginning, or ending, and therefore in that case also resembling in a sort the sonne of God, vvhose generation vvas extraordinarie, miraculous, and ineffable, according to both his natures, lacking a father in the one, and a mother in the other. his person hauing neither beginning nor ending, and his kingdom, and Priesthod specially, in him self and in the Church, being eternall, both in respect of the time past, and the time to come: as the said Doctor in the same epistle writeth.

3. *Behold.* To proue that Christes Priesthod surpasseth the Priesthod of Aaron: and the Priesthod of the new Testament, the Priesthod of the old lavv: and consequently that the sacrifice of our Saviour and the sacrifice of the Church doth much excel the sacrifices of Moyses lavv, he disputeth profoundly of the preeminences of Melchisedec about the great Patriarch Abraham, vvhofoeuer he vvas father of the Leuites.

4. *Tithes.* The first preeminence, that Abraham paid tithes, and that of the best and most cheefe things that he had, vnto Melchisedec, as a duty and homage, not for him self onely in person, but for Leui, vvhofoeuer he vvas not borne, and so for the vvhole Priesthod of Leuites stocke, acknowledging thereby, Melchisedec not onely to be a Priest, but his Priest and Superior, and so or al the Leuitical order. And it is here to be obserued, that vvhē in the 14. of Genesis, vvhence this holy narration is taken, both in the Hebrue, and in the 70, it standeth indifferent or doubtfull, vvhether Melchisedec paid tithes to Abraham, or tooke tithes of him: the Apostle here putteth al out of controuersie, plainly declaring that Abraham paid tithes to the other, as the inferior to his Priest and Superior. And touching payment of tithes, it is a natural duty, that men owe to God in all lawes, and to be giuen to his Priests in his behalfe, for their honour and liuelihod. Iacob promised or vowed to pay them, *Gen. 28*. Moyses appointed them *Leuit. 27*. *Num. 18*. *Deut. 12*. 14, 26. Christ confirmeth that duty *Mat. 23*: and Abraham specially here giueth them to Melchisedec

The resemblance of Melchisedec to Christ, in many points.

By the sundrie excellencies of Melchisedecs Priesthod is proued the excellencie of the Priesthod & sacrifice of the new Testament.

He receiued tithes of Abraham, & consequently of Leui & Aarō.

Tithes.

fedec: plainly thereby approving them or their equivalent to be due to Christ and the Priesthood of the new Testament, much more then either in the lavv of Moyfes, or in the lavv of Nature. Of which tithes due to the Clergie of Christes Church see S. Cyprian *ep. 66.* S. Hierom *ep. 1. c. 7.* and *ep. 2. c. 5.* to Heliodorus and Nepotianus. S. Augustine *ser. 119. de tempore.*

He blessed Abraham.

Blessing a great preeminence, specially in Priests.

7. *Is blessed of the better.*] The second preeminence is, that Melchisedec did blesse Abraham: which vve see here S. Paul maketh a great and foueraine holy thing, grounding our Sauours prerogative about the vvhole order of Aaron therein: and vve see that in this sort it is the proper act of Priesthood: and that without al controuersie as the Apostle saith, he is greater in dignitie, that hath authority to blesse, then the person that hath not, and therefore the Priests vocation to be in this behalfe far about any earthly king, vvhich hath not power to giue benediction in this sacred maner, neither to man, nor other creature. As here Melchisedec, so Christ blesse much more, and so haue the Bishops of his Church done, and do. Vvhich no man can maruel that our forefathers haue so highly esteemed and sought for, if he marke the vvonderful myserie and grace thereof here expressed. This Patriarch altho vvhich here taketh blessing of Melchisedec, him self (though in an inferior sort) blessed his sonnes, as the other Patriarches did, and fathers do their children by that example.

The full accomplishment of mans redemption was not by Aarons but by Melchisedecs Priesthood.

11. *Is consummation.*] The principal proposition of the vvhole epistle and al the Apostles discourse, is inferred & grounded vpon the former prerogatiues of Melchisedec about Abraham and Leuit: that is, that the end, perfection, accomplishment, and consummation of al mans duties and debtes to God, by the general redemption, satisfaction, full price and perfect ransom of al mankind, was not achieved by any or al the Priests of Aarons order, nor by any sacrifice or act of that Priesthood, or of al the lavv of Moyfes, which was grounded vpon the Leuitical Priesthood, but by Christ and his Priesthood, vvhich is of the order and rite of Melchisedec.

The Apostle to confute the lewes false persuasion of Aarons Priesthood and sacrifices, speaketh altogether of the sacrifice of the Crosse.

11. *What necessitie.*] This disparagement of the preeminence of Christes Priesthood about the Leuitical order, is against the erroneous persuasion of the Iewes, that thought their lavv, Priesthood, and sacrifices to be everlasting, and to be sufficient in them selues, vvithout any other Priest then Aaron and his successors, and vvithout al relation to Christes Passion or any other redemption or remission, then that vvhich their Leuitical offices did procure: not knowing that they were al figures of Christes death, and to be ended and accomplished in the same. Vvhich point well vnderstood and kept in mind, vvill cleere the vvhole controuersie betwixt the Catholikes and Protestants, concerning the sacrifice of the Church. for, the scope of the Apostles disparagement being, to auouch the dignity, preeminence, necessitie, and eternal fruite and effect of Christes Passion, he had not to treat at all of the other, vvhich is a sacrifice depending of his Passion, specially vvriting to the Hebrewes, that were to be instructed and reformed hith touching the sacrifice of the Crosse, before they could fruitfully heare any thing of the other. though in covert and by most euident sequels of disparagement, the learned and faithfull may easily perceiue wherevpon the said Sacrifice of the Church (vvhich is the Masse) is grounded. And therefore S. Hierom saith, *ep. 12. 6:* that al these commendations of Melchisedec are in the type of Christ, *cuius profectus Ecclesia sacramenta sunt.*

No lawfull state and manner of lavv, state, or gouernement of Gods people dependeth on Priesthood, nith, stand of people vvith out an external Priesthood.

12. *Translated.*] Note well this place, and you shall perceiue thereby, that every lawfull forme and manner of lavv, state, or gouernement of Gods people dependeth on Priesthood, nith, stand of people vvith out an external Priesthood. In the lavv of Nature, the state of the people hanged on one kind of Priesthood: in the lavv of Moyfes, of an other: in the state of Christianity, of an other: and therefore in the former sentence the Apostle said, that the Iewish people or Commonwealt had their lavv vnder the Leuitical Priesthood, and the Greeke more properly expressed the matter, that they were *legitimated*, that is to say, made a lawfull people or commonitie vnder God, by the Priesthood, for there is no iust nor lawfull Commonwealt in the vvorld, that is not made legal and Gods peculiar, and distinguished from vnlawfull Commonweales that hold of false goddes, or of none at al, by Priesthood. Vvherevpon it is cleere, that the hevv lavv, and al Christian peoples holding of the same, is made lawfull by the Priesthood of the new Testament, and that the Protestants shamefully are deceived, and deceive others, that vvould haue Christian Commonweales to lacke an external Priesthood, or Christes death to abolish the same. for, this is a demonstration, that if Christ haue abolished Priesthood, he hath abolished the new lavv, vvhich is the new Testament and state of Grace, vvhich al Christian Commonweales this liue vnder. Neither were it true, that the Priesthood were translated vvith the Lavv, if al external Priesthood ended by Christes death, where the new lavv began. for so the lavv should not depend on Priesthood, but dure vvhen al Priesthood were ended: vvhich is against S. Pauls doctrine.

External sacrifice al is necessary for the same.

Furthermore it is to be noted, that this legitimation or putting Communities vnder lavv, and Priesthood, of vvhat order soeuer, is no othervvise, but by ioyning one vvith an other in one homage of sacrifice external, vvhich is the proper act of Priesthood. for, as no lawfull state can be vvithout priesthood, so no priesthood can be vvithout sacrifice. And vve meane alwaies of Priesthood & sacrifice taken in their owne proper signification, as here S. Paul taketh them. for, the constitution difference, alteration, or translation of states and lavves rise not vpon any mutation of spiritual or metaphorically taken Priesthood, or sacrifice: but vpon those things in proper acceptation, as it is most plaine.

Lastly

Lastly, it sheweth of this, that though Christ truly sacrificed him self vpon the Crosse (there also a Priest according to the order of Melchisedec) and there made the full redemption of the world, confirmed, and consummated his compact, and Testament, and the law and priesthod of this his new and eternal state, by his blood: yet that can not be the forme of sacrifice into which the old Priesthod and sacrifices were translated, where vpon the Apostle in ferreth the translation of the Law. For they all were figures of Christs death, and ended in effect at his death, yet they were not altered into that kind of sacrifice, which was to be made but once, and was executed in such a sort, that peoples and nations Christened could not meete often to worship at it, nor haue their law and Priests constituted in the same, though for the honour and duty, remembrance and representation thereof, not onely we Christians, but also all peoples faithful both of Iewes & Gentiles, haue had their priesthod and sacrifices according to the difference of their states. Vvich kind of Sacrifices were translated one into another: and so no doubt is the Priesthod Leuitical properly turned into the Priesthod and sacrifice of the Church, according to Melchisedecs rite, and Christs institution in the formes of bread and vyne. See the next note.

The translation of the old Priesthod & sacrifices, must needs be into the said Priesthod and sacrifice of the Church.

17. *A Priest for euer.* Christ is not called a Priest for euer, onely for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually praith or maketh intercession for vs, or for that the effect of his death is euermlasting: for all this proueth not that in proper signification his Priesthod is perpetual: but according to the iudgement of all the fathers grounded vpon this deepe and diuine discourse of S. Paul, and vpon the very nature, definition, and propriety of Priesthod, and the excellent act and order of Melchisedec, and the state of the new law, he is a Priest for euer according to Melchisedecs order, specially in respect of the sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commaundement, and perpetual concurrence with his Priests, in the formes of bread and vyne: in vvich things onely the said high Priest Melchisedec did sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the myserie, and their incredulity or feebleness to vvhom he vvrote: yet it is euident in the iudgement of all the learned fathers (vvithout exception) that euer vvrote either vpon this epistle, or vpon the 14. of Genesis, or the Psalm 109, or by occasion haue treated of the sacrifice of the altar, that the eternitie and proper act of Christs Priesthod, and consequently the immutability of the new law, consisteth in the perpetual offering of Christs body and blood in the Church.

Now Christ is a Priest for euer.

Christs eternal Priesthod consisteth in the perpetual sacrifice of his body & blood in the Church.

Which thing is so vvell known to the Adversaries of Christs Church and Priesthod, and so graunted, that they be forced impudently to cauill vpon certaine Hebrue parties, that Melchisedec did not offer in bread and vyne: yea and vvhen that will not serue, plainly to deny him to haue been a Priest: vvich is to giue checkmate to the Apostle, and to ouerthrow all his discourse. Thus vvholes these vvicked men pretend to defend Christs onely Priesthod, they in deepe abolish as much as in them lieth, the vvhole order, office, and state of his eternal law and Priesthod.

The Protestants cauilling vpon parables, against Melchisedecs sacrifice & Priesthod, directly against the Apostle.

Arnobius saith, *By the myserie of bread and vyne he was made a Priest for euer.* And againe, *The eternal memorie, by vvich he gaue the food of his body to them that feare him.* in psal. 109. 110. Lactantius, *In the Church he must needs haue his eternal Priesthod according to the order of Melchisedec.* Li. 14. Institut. S. Hierom to Euagrius, *Aarons Priesthod had an end, but Melchisedecs, it as is, Christs and the Churches is perennall, both for the time past and to come.* S. Chrysostom therfore calleth the Churches sacrifice, *hostiam incommutabilem, an host or sacrifice it as can not be consumed.* ho. 17 in 9 Hebr. S. Cyprian, *hostiam qua sublatam, nulla esset futura religio,* an host vvich being taken away, there could be no religion. de Cena Domini. nu. 2. Emilianus, *perpetuam oblationem* or *perpetuam currentem redemptionem,* a perpetual oblation and a redemption that turneth or continueth euermlastingly. ho. 5 de Pasche. And our Saviour expresth so much in the very institution of the Sacrament of his body and blood: specially vvhen he calleth the later kind, *the new Testament in his blood,* signifying that as the old law was established in the blood of beastes, so the new (vvich is his eternal Testament) should be dedicated and perpetual in his owne blood: not onely as it was shed on the Crosse, but as giuen in the Chalice. And therfore into this sacrifice of the altar (saith S. Augustine li. 17 de Ciuit. c. 26. S. Leo ser. 8 de Passione, and the rest) were the old sacrifices to be translated. See S. Cyprian ep. 63 ad Cecil. nu. 2. S. Ambrose de Sacram. li. 5. c. 4. S. Augustine in Psal. 33. Conc. 2. and li. 17. de Ciuit. c. 17. S. Hierom ep. 17. c. 2. & ep. 126. Epiph. har. 55. Theodoret in Psal. 109. Damascene li. 4. c. 14.

Christs eternal Priesthod and sacrifice in the Church is produced out of the fathers.

Finally if any of the fathers, or all the fathers, had either vvifedomed, grace, or intelligence of Gods vvord and myseries, this is the truth. If nothing vvill serue our Adversaries, Christ Iesus confound them, and defend his eternal Priesthod, and state of his new Testament established in the same.

Ep. 126.

* That is, from Adam to the end of the world, represented by sacrifices.

The old commandment, and the new.

Maundy Thursday vvhay so called.

The introduction of a new Priesthod.

The eternitie of the new Priesthod confirmed by the fathers othe, & Christs passion.

By the comparison of many priests, & one, is not meant that there is but one Priest of the new Testament.

The meaning is, that the absolute sacrifice of eternal redemption could not be done by those many Aaronical priests but by one onely, Christ Iesus: vvholy liueth a Priest for euer, hath no successor, and as cheefe priest, worketh and conuertereth vwith al Priests in their priestly functions.

18. *Of the former commandment.*] The vvhole law of Moyfes containing all their old Priesthod, sacrifice, sacraments, and ceremonies, is called the *Old commandment*: and the new Testament containing the sacrifice of Christs body and blood, and al the sacraments and graces giuen by the same, is named the *New mandatum*: for vvhich our forefathers called the Thursday in the holy vveeke, *Maundy Thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his blood: the old *mandatum*, law, Priesthod, and sacrifices, for that they were insufficient and vnperfect, being taken away: and this new sacrifice, after the order of Melchisedec, giuen in the place thereof.

19. *The introduction.*] Euer obserue, that the abrogation of the old law, is not an abolition of al Priesthod, but an introduction of a new, containing the hope of eternal things, vvhich the old had but temporal.

21. *With an othe.*] This othe signifieth the infallible and absolute promise of the eternitie of the new Priesthod and state of the Church: Christ by his death, and blood shed in the sacrifice of the Crosse, confirming it, sealing it, and making him selfe the surety and pledge thereof. For though the new Testament was instituted, giuen, and dedicated in the Supper, yet the varrant, confirmation, and eternal operation thereof, was achieved vpon the Crosse, in the one oblation and one general and euerlasting redemption there made.

23. *Being many.*] The Protestants not vnderstanding this place, seine very foolishly, that the Apostle should make this difference betwixt the old state and the new: that in the old, there were many Priests: in the new, none at all but Christ. Which is against the Prophet Esay, specially prophecyng of the Priests of the new Testament (as S. Hierom *Esa. c. 61.* *Thou shalt be called the Priests of God: the ministers of our God, shall it be said to you: & it taketh away al visible Priesthod, & consequently al external worship.*

The Apostle then meaneth first, that the absolute sacrifice of consummation, perfection, and vniuersal redemption, was but one, once done, and by one onely Priest done, and therefore it could not be any of the sacrifices, or al the sacrifices of the Lawes law, or wrought by any or by all of them, because they were a number at once, and succeeding one an other, euery of their offices and functions ending by their death, and could not worke such an eternal redemption as by Christ onely was wrought vpon the Crosse. Secondly, S. Paul insinuateth therevpon, that Christ neuer loseth the dignitie or practise of his eternal Priesthod, by death nor otherwise, neuer yeldeth it vp to any, neuer hath successors after him, that may enter into his roome or right of Priesthod, as Aaron and al other had in the Leuitical Priesthod, but that him selfe worketh and concurrereth vwith his ministers the Priests of the new Testament, in al their actes of Priesthod, as vvel of sacrifice as Sacrament, blessing, preaching, praying, and the like vwhat so euer.

This therefore was the fault of the Hebrues, that they did not acknowledge their Leuitical sacrifices and Priesthod to be reformed and persited by Christs sacrifice on the Crosse: and against them the Apostle onely disputeth, and not against our Priests of holy Church, or the number of them, vvhich al confesse their Priesthod and al exercises of the same, to depend vpon Christs onely perpetual Priesthod.

27. *Thou didst once.*] This is the special preeminence of Christ, that he offereth for other mens sinnes onely, hauing none of his owne to offer for, as al other Priests both of the old and new law haue. And this againe is the special dignitie of his owne person, not communicable to any other of vwhat order of Priesthod so euer, that he by his death (which is the onely oblation that is by the Apostle declared to be irrepeatable in it self) paid the one full sufficient ransom for the redemption of all sinnes.

CHAP. VIII.

Out of the same Psalme 109 he vergeth this also, Sit thou on my right hand, shewing that the Leuitical tabernacle on earth, was but a shadow of his true Tabernacle in heauen: vvhich he should not be a Priest at all: 6. Vnderas he is of a better Priesthod then they, as also he prometh by the excellencie of the new Testament above the old.



VT the summe concerning those things vvhich be said, is: Vve haue such an high priest, vvhich is sette on the right hand of the seate of maiestie in the heauens, † a minister of the holies, and of the true tabernacle, vvhich our Lord pighr & not man. † For euery high priest is appointed to offer gifes and hostes, vvhetherfore it is "necessarie that he also haue some thing that he may offer: †" if then he vvere vpon the earth, neither vwere he a priest: vvhetheras there vwere that did offer gifes according to the Lavv, † that "serue the exampler & shadow of "heauenly things. As it vvas answered Moyses, vvhether he finished the tabernacle, * See (quod he) that thou make all things according to the exampler vvhich vvas shewed thee in the mount.

† Christ liuing and reigning in heauē, continueth his priestly function, and is minister not of Moyses Sancta & tabernacle, but of his ovne body & blood, vvhich be the true holies, and tabernacle, not formed by mā, but by Gods ovne hand.

† But novv he hath obtained a better ministerie, by so much as he is mediatour of a better testament, vvhich is established in better promises. † For † if that former had been void of fault, there should not certes a place of a secōd been sought. † For blaming them, he saith: Behold the daies shal come, saith our Lord: and I wil consummate vpon the house of Israel, and vpon the house of Iuda a new Testament: † not according to the testament vvhich I made to their fathers in the day that I took their hand to bring them out of the land of Egypt: because they did not continue in my testament: and I neglected them, saith our Lord. † For this is the testament vvhich I wil dispose to the house of Israel after those daies, saith our Lord: Giving my lawes into their minde, & in their hart wil I superscribe them: and I wil be "their God, and they shal be my people: † and euery one "shall not teach his neighbour, and euery one his brother, saying, Knowr our Lord: because al shal knowr me from the lesser to the greater of them: † because I wil be merciful to their iniquities, & their sinnes I wil not now remember. † And in saying a newv, the former he hath made old. And that vvhich groweth aunient and vvaxeth old, is nigh to vtter decay.

† The promises and effectes of the Law were temporal, but the promises and effectes of Christes Sacraments in the Church be eternal.

AN NOT A T I O N S

CHAP. VIII.

1. Necessary that he also. Euen now being in heauen, because he is a Bishop and Priest, he must needs haue somewhat to offer, and vvhetherin to do sacrifice: and that not in spiritual sort onely, for that could not make him a Priest of any certaine order. And it is most fass and vvicked, to hold vvith the Calvinistes, * that Melchisedecks Priesthod vvas wholly spiritual. For then Christs death vvas not a corporal, external, visible, and truly named sacrifice: neither could Christ or Melchisedeck be any otherwise a Priest, then euery

Christs priesthod & sacrifice is external, not spiritual onely.

I i i j faithful.

Calisv-
vva

Exo, 25,
9. 40.

Hier. 31,
31.

faithful man is: vvhich to hold (as the Caluinists following their owne doctrine must needs do) is directly against the Scriptures, and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily sacrifice of his body vpon the altar. Therefore he hath a certaine host in external and proper maner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heauen he doth not exercise.

How Christes body is made fit to be sacrificed and eaten perpetually.

4. *If upon the earth.*] It is by his death, and resurrection to life againe, that his body is become apt and fitte in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that way of myrtical representation of breaking his body and separating the blood from the same, could not haue been agreeable. and so the Church and Christian people should haue lacked a priesthod and sacrifice, & Christ him self should not haue been a Priest of a peculiar order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at all. For, to haue offered onely spiritually, as all faithful men do, that could not be ynough for his vocation, and our redemption, and state of the new Testament: How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Iſychius li. 1. in leuit. cap. 2.

Kingdom of heauen, and heavenly things, spoke of the Church.

5. *Heauenly things.*] As the Church or state of the new Testament is commonly called *Regnum calorum & Dei*, in the Scriptures, so those heauenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paternne giuen to Moyses to frame his tabernacle by, was the Church, rather then the heauens them selues: al S. Pauls discourse tending to shew the difference betwixt the new Testament and the old, and not to make comparison betwene the state of heauen and the old law. Though incidently, because the condition of the new Testament more neerely resembleth the same, then the old state doth, he sometime may speake somewhat thereof also.

Grace, the effect of the new Testament.

10. *Into their minde.*] This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, vvhich is the grace and spirit of loue, grafted in the hartes of the faithful by the holy Ghost, vworking in the Sacraments and sacrifice of the new law to that effect.

The new Testament or covenant betwene God & man.

10. *Their God.*] This mutual couenant made betwixt God and the faithful, is that vvhich was dedicated and established, first in the chalice of his blood, called therefore *the new Testament in his blood*: and vvhich was straight after ratified by the death of the testator, vpon the Crosse.

Luc. 22.

Scriptures abused for phantastical inspirations.

11. *Shal not reach.*] So it was in the primitiue Church, in such specially as were the first founders of our new state in Christ. And that vvhich was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the vvhole. as S. Peter applieth the like out of Iosel, and our Sauour so speaketh, vvhich he saith that such as beleue in him, shal worke miracles of diuers sortes. Christian men then must not abuse this place to make challenge of new inspirations, and so great knowledge that they neede no Scriptures or teaching in this life, as some Heretikes doe: vvhich much like reason and shew of Scriptures as the Protestants haue to refuse external sacrifice. And it is no lesse phantastical madnesse to deny external sacrifice, sacraments, or Priesthod, then it is to abolish teaching and preaching.

1st. 2.
10. 14. v.
12.

CHAP. IX.

In the old Testament, that secular Sanctuaries had two partes: the one signifying that time, vvhich the ceremonies thereof for the emundation of the flesh: the other signifying heauen, vvhich then was shut, until our High priest Christ entered into it, and that vvhich his owne blood, shed for the emundation of our consciences. Whereupon he concludeth the excellencie of his tabernacle and host above the old. 25 Noting also the difference, that he entered but once (so effectual was that one blooddy offering of him self, for euer) whereas the Leuitical High priest entered every yere once.

THE

Exo. 25.
26, 1, 36.
e λδβα-
αε

1
2



HE former also in deede had iustificatiōs
of seruice, and a secular sanctuarie. † For
the tabernacle vvas made, the first, vvhether
in vvhere, the candlestickes, and the table,
and the proposition of loanes, vvwhich is
called Holy. † But after the second veile,
the tabernacle, vvwhich is called *sancta san-*

The Epistle vpon
Sund. 1. 1. 1. 1. 1. 1.
day in Septemb.

3 Reg. 8.
2 Par. 5.
Exo. 25,
22.

3 Florium: † hauing a golden censar, and the arke of the testamēt
couered about on euery part vvith gold, in the vvwhich vvas
"a golden potte hauing Manna, and the rod of Aaron that
had blossomed, & * the tables of the testamēt, † and ouer
it vvwere * the " Cherubins of glorie ouers hadovving the pro-
pitiatōrie. of vvwhich things it is not needeful to speake novv
particularly. † But these things being so ordered, in the first
tabernacle in deede the priests alvvayes entered, accōplishing

Exo 30,
10.
Leu. 16,
2. 30.

7 offices of the sacrifices. † But in the second, * once a yere
the high priest only: not vvithout blood vvwhich he offereth
for his ovvne and the peoples ignorance: † the holy Ghost
signifying this, that the vvway of the holies was :: not yet ma-
nifested, the former tabernacle as yet standing. † vvwhich is
a parable of the time present: according to vvwhich are of-
fered giftes and hostes, vvwhich can not concerning the con-
science make perfect him that serueth, † onely in meates and
in drinkes, and diuerse baptisimes, and iustices of the flesh
laid on them " vntil the time of correction.

:: The vvway to
heauē vvas not
open before
Christs passion,
& therefore the
Patriarches and
good men of
the old Testa-
ment vvwere in
some other
place of rest
vntil then.

e τδν λα-
γισμὸν

11 † But ^b Christ assisting an high Priest of the good things
to come, by a more ample and more perfect tabernacle not
made vvith hand, that is, not of this creation: † neither by
the blood of goates or of calues, but by his ovvne blood en-
tered in once into the Holies, " eternal redemption being
found. † † For * if the blood of goates and of oxen & the
ashes of an heifer being sprinkled, sanctifieth the polluted
to the cleansing of the flesh: † how much more hath the
blood of Christ vvwho by the holy Ghost offered him self
vnspotted vnto God, cleansed our conscience from dead
vvorkes, to serue the liuing God? † And therefore he is the
mediatour of the new Testamēt: that death being a meane,
vnto the redemption " of these preuatications vvwhich vvwere
vnder the former testamēt, they that are called may receiue
the promise of eternal inheritance. † † For * vvwhere there
is a testamēt: the death of the restarour must of neces-

c All things
done in the old
Testamēt: and
priesthod vvwere
figures of Chri-
stes actions.
b The Epistle
vpon Passion
Sunday.

Leu. 9, 8
16, 6, 14
Nu. 19,
1. 1. 1. 1. 1. 1.

cleansē

Gal. 3, 15

sitie come betvvenc. † For a testament is confirmed in the 17
dead : othervvise it is yet of no value, vvholes he that tested,
liueth. † Vvherevpon neither vvvas the first certes dedicated 18
vvithout blood. † For al the commaundement of the Lavv 19
being read of Moyfes to al the people: he taking the blood
of calues and goates vvith :: vvater and scarlet vvool and
hyssope, sprinkled the very booke also it self and al the peo-
ple, † saying, * " This is the blood of the Testament, vvwhich 20
God hath commaunded vnto you. † The tabernacle also & 21
al the vessel of the ministerie he in like maner sprinkled vvith
blood. † And al things almost according to the lavv are 22
cleansed vvith blood : and vvithout sheading of blood there
is not remission.

† It is necessarie therfore that " the examplers of the cœ- 23
lestials be cleansed vvith these : but the celestials them selues
vvith better hostes then these. † For I E S V S is not entred 24
into Holies made vvith hand, examplers of the true : but into
heaven it self, that he may appeare novv to the countenance
of God for vs. † Nor that he should " offer him self often, 25
as the high priest entereth into the Holies, euery yere in the
blood of others: † othervvise he ought to haue suffered 26
often from the beginning of the vvorld: but novv once in
the cōsummation of the vvorldes, to the destructiō of sinne,
he hath appeared by his oʷvne host. † And as it is appointed 27
to men to die once, and after this , the iudgement: † so also 28
Christ vvvas offered once : to exhaust the sinnes of many. the
second time he shal appeare vvithout sinne to them that ex-
pect him, vnto saluation.

Exo. 24.
8.

cad ex-
laurenda
peccata.

†: Here we
may learne that
the Scriptures
containe not al
necessarie rites
or trutthes, w^hie
neither the pla-
ce to which the
Apostle allu-
deth, nor any
other, mentio-
neth half these
ceremonies, but
he had them by
tradition.

c By this word
vvhich signi-
fieth to emptic
or draw out
euen to the
botom, is de-
clared the
plentiful and
perfect redēp-
tion of sinne
by Christ.

AN NOT A T I O N S

CHAP. IX.

Reliques.

They cōtinue
vvithout pu-
trefaction.

The holy
C R O S S E.

The sepulchres
of Christ and
his Saincts.

4. *A golden potts.*] The Protestants count it superstitious to keepe vvith honour and reuerence the holy memories or monuments of Gods benefites and miracles, or the tokens of Christs Pas- sion, as his Crosse, garments, or other things appertaining to him or his Saincts, and thinke it im- possible that such things should dure so long: vvhen they may here see the reuerent and long re- feruation of Manna, vvhich of it self vvvas molt apt to putrifie, and of Aarons rodde, onely for that it sodenly florished by miracle, the tables of the Testament &c. See a notable place in S. Cyri- li. 6 cont. Iulian. vvhere he defendeth against Iulian the Apostataes blasphemie, the keeping and honouring of that Crosse or vvood vvhich Christ died on. See also S. Paulinus ep. 11. and vvhat re- uerence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, and to their reliques. *We reuerence and vvorship* (saith he) *euery vvhere Martyrs sepulchres, and putting the* ep. 17. c. 3
holy of hes to our eyes, if vve may, vve touch it vvith our mouth also: and do some thinke, that the monument
vvherin our Lōg dō vvvas buried, is to be neglected? But our Protestants can not skill of this. they had
rather

rather follow Vigilantius, Iulianus the Apostata, and such Maisters, then the holy Doctors and euident praſe of the Church in al ages.

§. *Cherubims.*) You see it is a fond thing, to conclude vpon the first or second commaundement, that there should be no sacred images in the Church, vhen euen among these people that were most prone to idolatrie, and grosse in imagination of spiritual things such as Angels are, and to vvhom the precept was specially giuen, the same God that forbade them grauen idols, did commaund these images of Angels to be made and set in the foueraigne holiest place of al the Tabernacle or Temple. By vvhich it is plaine, that much more the images of Christ and his B. mother and Saints, that may be more truly pouttered then mere spiritual substances can be, are not contrarie to Gods commaundement, nor against his honour, or repugnant to any other Scripture at all, vvhich condemne onely the Idols or pourtraictures of the Heathen made for adoration of false Gods.

10. *Until the time of correction.*) Al those grosse and carnal sacrifices, ceremonies, and obseruations instituted to cleanse and purifie the flesh from legal irregularities and impurities onely, and not reaching to the purging of the soules & consciences of men, being commaunded not for euer, but till Christes coming, ceased then: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagine Christ to haue taken away the old, and put none in their place: or to alter the sacraments onely into other sacraments external, and not also to translate the sacrifices to some other more excellent. for it is called, *tempus correctionis, non abolitionis sacrificij aut legis: the time of correction not of abolishing sacrifice or law.* Neither haue they more reason to affirme Christes one oblation vpon the Crosse to haue rather taken away al kind of sacrifice, then al manner of Sacraments. The time and state of the new Testament is not made lawlesse, hostlesse, or without sacrifice, but it is the time of correction or reformation and abetting al the foresaid things.

12. *Eternal redemption.*) No one of the sacrifices, nor al the sacrifices of the old law, could make that one general price, ransom, and redemption of all mankind, and of al sinnes, saving this one highest Priest Christ, and the one sacrifice of his blood once offered vpon the Crosse. Vvhich sacrifice of redemption can not be often done, because Christ could not die but once. though the figures also thereof in the law of nature and of Moyse, were truly called sacrifices, as specially depiccion of this high and maruelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the new Testament, is most truly and singularly (as S. Augustine calleth it) a sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many Priests (al vvhich were and are sinners them selues) could be the general redeeming and consummating sacrifice: nor any one of those Priests, nor al the Priests together, either of the law of Nature, or of Aarons, or Melchisedecks order (except Christ alone) could be the general redeemers of the world.

And this is the Apostles meaning in al this comparison and opposition of Christes death to the old sacrifices, and of Christ to their Priests: and not that Christes death or sacrifice of the Crosse should take away al sacrifices, or proue that those Aaronical offices were no true sacrifices at al, nor those Priests, verily Priests. They were true Priests & true sacrifices, though none of those sacrifices were the high, capital, and general sacrifice of our price and redemption: nor none of them, or of those Priests, could without respect to this one sacrifice of Christes death, worke any thing to Gods honour, or remission of sinnes, as the Iewes did falsely imagine, not referring them at al to this general redemption and remission by Christ, but thinking them to be absolute sacrifices in them selues. And that to haue been the error of the Hebrewes, you may read in S. Augustine li. 3. doct. Christ. c. 6. And this, vvete the Protestants, is the onely purpose of the Apostle.

But they be so grosse, or ignorant in the Scriptures, and so maliciously set against Gods and the Churches truth, that they peruersely and foolishly turne the vvhole disputation against the sacrifice of the B. Masse, and the Priests of the new Testament: as though we held, that the sacrifice of the altar were the general redemption or redeeming sacrifice, or that it had no relation to Christes death, or that it were not the representation and most lively resemblance of the same, or were not instituted and done, to apply in particular to the vse of the partakers, that other general benefite of Christes one oblation vpon the Crosse. Against the Iewes then onely S. Paul disputeth, and against the false opinion they had of their Priests and sacrifices, to vvhich they attributed al remission and redemption, without respect of Christes death.

15. *Of those prevarications.*) The Protestants do vnlearnedly imagine, that because al sinnes be remitted by the force of Christes passion, that therefore there should be no other sacrifice after his death. Vvhich in dede they might as vvell say, there ought neuer to haue been sacrifice appointed by God, either in the law of Nature, or of Moyse: as al their arguments made against the Sacrifice of the Church vpon the Apostles discourse, proue as vvell, or rather onely, that there were no sacrifices of Aarons order or Leuitical law at all. For against the Iewes false opinion concerning them, doth he dispute, and not a vvord touching the sacrifice of the Church, vnto vvhich

Images in Salomons temple commaunded by God.

Sacrifice not taken away by the new Testament, but changed into a better.

One only sacrifice on the Crosse the refigion of the world: and one onely Priest (Christ) the redeemer thereof.

The Apostles disputatio being only against the error of the Iewes concerning their sacrifices and priests: the Protestants applying it against the sacrifice of the Masse & priests of the new Testament.

Li. de Sp.
C. lii. c. 11.

in al this discourse he neuer opposeth Christes sacrifice vpon the Crosse : al Christian men vvel knowing that the host & oblation of those two, though they differ in maner and external forme, yet is in deede al one.

The Apostle then sheweth here plainly, that al the sinnes that euer were remitted since the beginning of the vvorlde, were no otherwise forgiven, but by the force and in respect of Chriestes Passion. Yet it foloweth not therevpon, that the oblations of Abel, Abraham, Aaron, &c were no sacrifices, as by the Heretikes foolish deduction it should do : S. Paul not opposing Chriestes Passion to them, for the intent to proue them to haue been no sacrifices, but to proue, that they were not absolute sacrifices, nor the redeeming or consummating Sacrifice, vvhich could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest than any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Caluin ; and in him, of al his fellowes : read (so many as may read Heretical bookes) his commentarie vpon this place, and there you shal see him gather vpon this, that Chriestes death had force from the beginning & vvas the remedie for al sinnes since the creation of the vvorlde, therefore there must be no moe but that one sacrifice of Chriestes death. Vvhich must needs by his deduction hold (as it doth in deede) no lesse against the old sacrifices then the new sacrifice of the Church, and so take avay al, vvhich the sacrifices of is against the Apostles meaning and al religion.

Calvins argument against the sacrifice of the altar, maketh no lesse against the sacrifices of the old Law. *20. This is the blood.* Chriestes death vvas necessarie for the full confirmation, ratification, and accomplishment of the new Testament, though it vvas begonne to be dedicated in the sacrifice of his last supper, being also vvitthin the compasse of his Passion. Vvhich is evident by the vvorde pronounced by Christ ouer the holy chalice, vvhich be correspondent to the vvorde that were spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old law, having also expresse mention of remission of sinnes thereby, as by the blood of the new Testament. Vvhereby it is plaine, that the B. Chalice of the altar hath the very sacrificall blood in it that vvas shed vpon the Crosse, in & by vvhich, the new Testament (vvhich is the lavv of spirit, grace, and remission) vvas dedicated, and doth consist. And therefore it is also cleere, that many diuine things, vvhich to the Heretikes or ignorant may seeme to be spoken onely of Chriestes sacrifice vpon the Crosse, be in deede verified & fulfilled also in the sacrifice of the altar. Vvhereof S. Paul for the causes aforesaid vwould not treat in plaine termes See Ilychius li. 1 in *Louis. c. 4 paulo post initium*, applying al these things to the immolation of Christ also in the Sacrament.

23. The exemplars. Al the offices, places, vessels, and instruments of the old law, were but figures and resemblances of the state and sacraments of the new Testament, vvhich are here called *celestiall*, for that they are the liuely image of the heavenly state next ensuing : vvhich be therefore specially dedicated and sanctified in Chriestes blood, sacrificed on the altar, and sprinkled vpon the new : in the faithfull, as the old figures and people were cleansed by the blood of beasts. And therefore by a transition vvisual in the holy Scriptures, the Apostle suddenly passeth in the sentence immediately folowing, and turneth his talke to Chriestes entrance into heauen, the state vvhich of, both by the Sacraments of the old law, and also more specially by them of the new, is prefigured.

25. Offer him self often. As Christ neuer died but once, nor neuer shal die againe, so in that violent, painful, and blooddy sort he can neuer be offered againe, neither needeth he to be offered any more : hauing by that one action of sacrifice vpon the Crosse, made the full ransom, redemption, and remedie for the sinnes of the vvhole vvorlde. Neuertheless, as Christ died and vvas offered after a sort in all the sacrifices of the Law and Nature, since the beginning of the vvorlde (al vvhich were figures of this one oblation vpon the Crosse) so is he much rather offered in the sacrifice of the altar of the new Testament, incomparably more neuerly, diuinely, and truly expressing his death, his body broken, his blood shed, then did any figure of the old law, or other sacrifice that euer vvas : as being in deede (though in hidden, sacramental, and mysticall, and blooddy maner) the very selfsame B. body and blood, the self same host, oblation and sacrifice, that vvas done vpon the Crosse.

And this truth is most euident by the very forme of vvorde vsed by our Saviour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctors. Our fathers, saith S. Cyprian, *is correspondent to the Passion of Christ.* And, *The sacrifice that vve offer, is the Passion of Christ.* ep. 63. nu. 4. & nu. 7. S. Augustine de fid. ad Pet. c. 19. *In those carnall sacrifices vvas the prefiguring of the flesh of Christ, vvhich he vvas to offer for sinnes, and of the blood, vvhich he vvas to shed.* but in this Sacrifice is the commemoration of the flesh of Christ vvhich he hath neuer giuen, and of the blood vvhich he hath shed : in illis prænuntiabatur occidendus, in hoc annuntiatur occisus. *In them he vvas foreshewed as to be killed : in these he is shewed, as killed.* And S. Gregorie Nazianzene saith, *erat in morbum, that the Priest in this sacrifice, immixses semagnum Christi Passioni.* S. Ambrose li. 1. Offic. c. 48. *Offeritur Christus in imagine quasi recipiens passionem.* Alexander the first, ep. ad omnes Orthodox. nu. 4. to. 1. *Conc. Cuius corpus & sanguis consistitur, passio etiam celebratur.* S. Gregorie, ho. 37 in Euang. *So often as vve offer the host of his Passion, so often vve renewe his Passion.* And, *he suffereth for vs againe in mystrie.* And Ilychius, li. 2. c. 8 in *Louis. post mod.* *By the sacrifice of*

the onely-begotten many things are given vnto vs, to witte, the remission or pardoning of al mankind, and the singular introduction or bringing in of the mysteries of the new Testament.

And the said fathers and others, by reason of the difference in the manner of Christes presence The fathers call and oblation in respect of that on the Crosse, called this the vnblooddy sacrifice, as Caluin him self is the vnblood in 9 Hebr. conit'fessh, but answereth them in the pride of hereticall spirit, vwith these vvordes: *Nihil moror dy sacrifice of quod sic loquantur vetusti scriptores. that is, I passe not for it, that the auncient vvriters do so speake: calling the altar. the distinction of blooddy and vnblooddy sacrifice, scholasticall and stumolous, and diabolicum* Caluins conit'p: *commentum a diuulsi deuise. Vvith such ignorant and blasphemous men vve haue to do; that thinke of the fathers. they vnderstand the Scriptures better then all the fathers.*

CHAP. X.

Because in the yereley feast of Expiation vvvas only a commemoration of sinnes, therefore in place of al those old sacrifices the Psalme telleth vs of the oblation of Christes body. 10 Vvwhich he offered blooddily but once (the Leuiticall Priest) offering so every day) because that once vvvas sufficient for euery, 15 in that it purchased (as the prophet also vvinneth) remission of sinnes. 19 After al this he procecuth and exhorteth them vnto perseuerance partly vvith the opening of Heauen by our high-priest, 26 partly vvith the terror of damnation if they fall againe: 32 bidding them remember how much they had suffered already, and not lose their reward.

Leu. 16,
14.



O R the lavv hauing " a shadowv of good things to come, not the very image of the things: euery yere vvith the self same hostes which they offer incessantly, can neuer make the commers thereto perfect: † othervvise " they (should haue ceased to be offered, because the vvorthippers onke cleansed should haue no conscience of sinne any longer. † but in them there is made a cōmemoration of sinne euery yere. † for it is " impossible that vvith the blood of oxen and goares sinnes should be taken avay. † Therefore comming into the vvorld he saith: " Host and oblation thou vvouldest not: " but a body thou hast fitted to me: † Holocaustes and c for sinne did not please thee. † Then said I, Behold I come: c For sinne, is the proper name of a certain sacrifice called in Hebrew הֶחָטָא: as Holocaust is an other kinde. See the Annot. 1 Cor. 5. v. 21.

† Saying before, Because hostes and oblations c holocaustes, c for sinne thou vvouldest not, " neither did they please thee, vvwhich are offered according to the lavv, † then said I, Behold I come that I may doe thy vvill o God: he taketh avay the first, that he may establish that that solovveth. † In the vvich vvill, vve are sanctified by the oblation of the body of I E S V S Christ once. † And euery priest in deede is ready daily ministring, and " often offering the same hostes, vvwhich can neuer take avay sinnes: † but this man offering one host for sinnes, for euery * sitteth on

K k k k the

Pf. 39, 7.

Pf. 109.
Cor. 15,
25.

the right hand of God, † hence forth expecting, vntil his 13
enemies be put the foote stools of his secte. † For by one 14
oblation hath he consummated for euer them that are sancti-
fied. † And the holy Ghost also doth testifie to vs. For after 15
that he said: † *And this is the Testament which I wil make to them after* 16

11 This is partly fulfilled in & by the grace of the new testament, but it shal be perfectly accomplished in heauen.
c To dedicat, is to be authour & beginner of a thing. The Protestants translate, he hath prepared, for their heresie that Christ vvas not the first mā that entered in- to heauen.
11 Herefie and Apostasie from the Catholike faith, punishable by death.

those daies, saith our Lord, giuing my lawes in their hartes, & in their mindes wil I superscribe them: † and their sinnes and iniquities I wil now remeber 17 no more. † But vvhere there is remission of these, nowv there 18 is not an oblation for sinnes.

† Hauing therfore brethren confidence in the entring of 19
the holies in the bloud of Christ: † vvwhich he hath dedi- 20
cated to vs a newv and liuing vvay by the vele, that is, his
flesh, † and a high priest ouer the house of God, † let vs 21
approche vvith a true hart in fulnesse of faith, hauing our 22
hartes sprinkled from euil conscience, and our body vva-
shed vvith cleane vvater, † let vs hold the confession of our 23
hope vndeclining (for he is faithful that hath promised)
† and let vs consider one an other vnto the prouocation of 24
charitie and of good vvorkes: † not forsaking our assem- 25
ble as some are accustomed, but comforting, and so much
the more as you see the day approaching. † * For * if vve 26
sinne vvillingly after the knowvledge of the truth receiued,
nowv there is not left an host for sinnes, † but a certaine 27
terrible expectation of iudgement and rage of fire, vvwhich
shal consume the aduersaries. † A man making the lawv of 28
Moyse frustrate: vvithout any mercie * dieth vnder rvo
or three vvitnesses. † :: hovv much more thinke you, doth 29
he deserue vvorse punishments vvwhich hath troden the
sonne of God vnder foot, and esteemed * the bloud of the tes-
tament polluted, vvherein he is sanctified, and hath done
contumelie to the spirit of grace? † For vve knowv him that 30
said, *Reuenge to me, I wil repay.* And againe, *That our Lord wil iudge*
his people. † " It is horrible to fal into the handes of the liuing 31
God.

† But call to minde the old daies: vvherein being illu- 32
minated, you sustained a great fight of passions. † and on the 33
one part certes by reproches and tribulations made a specta-
cle: and on the other part made companions of them that
conuerfed in such sort. † For, " you both had compassion 34
on them that vvere in bondes: and the spoile of your ovvne
goodes you tooke " vvith ioy, knowvving that you haue a bet-
ter

*Her. 31.
33, 34.
Heb. 8, 8.*

c inuoluntarius

Heb. 6, 4

*Deu. 19.
15. Mat.
18, 16.
ro. 8, 17.*

*Deu. 32.
35. Rom.
12, 19.
Pj. 134.
14.*

*The Epistle for
many Martyrs.*

Abac, 2,
3. Ro. 1,
17. Gal.
3. 12.

35 ter and a permanent substance. † Do not therefore leese your
36 confidence, vvhich hath a great remuneration. † For pa-
tience is necessarie for you: that doing the vvil of God, you
37 may receiue the promise. † For * yet a litle and a very litle
vvhile, he that is to come, vvil come, and vvil not slacke.
38 † and my iustⁿ liueth of faith. † but if he vvithdravv him
39 self, he shal not please my soule. † But vve are not the chil-
dren of vvithdravving vnto perdition: but of faith to the
vvinning of the soule.

c Good vvorkes
make great co-
fidence of sal-
uation, & haue
great reward.

AN NOT A T I O N S

CHAP. X.

1. *[Shadowv.]* The sacrifices and ceremonies of the old law, vvvere so far from the truth of Christs sacraments, and from giuing spirit, grace, remission, redemption, and iustification, and therevpon the entrance into heauen and ioyes celestiall, that they vvvere but mere shadowes, vpperfectly and obscurely representing the graces of the new Testa- ment and of Christs death: vvhereas all the holy Churches rites and actions instituted by Christ in the Priestshod of the new law, containe and giue grace, iustification, and life euerlasting to the faithfull and vvorthy receiuers: and therefore they be not shades or darke resemblances of Christs passion, vvvhich is the fountaine of all grace and mercie, but perfect images and most liuely representations of the same, specially the sacrifice of the altar, vvvhich because it is the same oblation, the same host, and offered by the same Priest Christ Iesus (though by the ministration of man and in mysterie) is the most pure and neere image, character, and correspondence to the sacrifice of Christs passion, both in substance, force, and effect, that can be.

The old sacrifi-
ces obscurely
shadowed, but
the sacrifice of
the altar most
plainly repre-
senth the sac-
rifice on the
Crosse.

2. *They should haue craied.* If the hostes and offerings of the old law had been of them selues perfect to all effects of redemption and remission, as the Hebrues (against vvhom the Apostle dispueth) did thinke, and had had no relation to Christs sacrifice on the Crosse or any other absolute and vniuersal oblation or remedie for sinne, but by and of their owne efficacie could haue generally purged and cleansed man of all sinne and damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both generally available for all, by their opinion, and particularly applied (in as ample sort as they could be) to the seuerall infirmities of euery offender, there had been no sinnes left. But sinnes did remaine, euen those sinnes for vvvhich they had offered sacrifices before, notwithstanding their sacrifices vvvere particularly applied vnto them. For, offering yerely they did not onely offer sacrifices for the new committed crimes, but euen for the old, for vvvhich they had often sacrificed before: the sacrifices being rather recor- des and attestations of their sinnes, then a redemption or full remission, as Christs death is. Vvhich being once applied to man by Baptisme, vvipe away all sinnes past, God neuer remembering them any more, nor euer any sacrifice or sacrament or ceremonie being made or done for them any more, though for new sinnes other remedies be daily requisite. Their sacrifices then could not of them selues remitte sinnes, much lesse make the general redemption vvithout relation to Christs Passion. And so you see it is plaine euery vvhere, that the Apostle proueth not by the often repetition of the Iewish sacrifices, that they vvvere no sacrifices at all, but that they vvvere not of that absolute force or efficacie, to make redemption or any remission, vvithout dependance of the one vniuersal redemption by Christ: his vvhole purpose being, to inculcate vnto them the necessitie of Christs death, and the oblation of the new Testament. As for the Churches holy sacrifice, it is cleane of an other kinde then those of the Iewes, and therefore he maketh no opposition betwixt it, and Christs death or sacrifice on the Crosse, in all this Epistle: but rather as a sequelle of that one general oblation, couertly alwaies inferreth the same: as being in a different manner the very self same host and offering that vvvas done vpon the Crosse, and continually is vvrought by the self same Priest.

The Iewes sa-
crifices vvvere
not absolute &
independent, be-
cause they vvvere
often repeated.

The Apostle
proueth by the
often repeating
of the Iewes
sacrifices, nor
that they vvvere
none, but that
they vvvere not
absolute & suf-
ficient.

3. *Impossible.]* The hostes and sacrifices of the old law, vvvhich the carnal Iewes made

Kkkk ij. all

The old sacrifices remitted not sinnes, but were only signes therof.

God refuseth
the Jewes sa-
crifices, not al
sacrifice.

That Christ
should haue a
body, vvas
necessarie for
his Priesthod,
and sacrifice.

The body of
Christ is the
sacrifice of the
altar.

The leaves
sacrifices re-
fused, not al
sacrifice.

We must often note that the Apostles speake of many Priests and often sacrificing, concerneth only the Jewes Priests and sacrifices, not the Priests and sacrifice of the new Testament.

The Calvinists
: arguments a-
gainst Christ's
body often of-
fered, and in
many places,
answered by
the fathers
long ago.

all the count of, without relation to Christs death, were not onely not perfect and absolute sufficient in them selves, but they did not, nor could not remit any sinnes at all, being but onely signes thereof, referring the offenders for remission in deede, to Christs Passion: For the blood of bruite beastes could haue no other effect, nor any other element or creature, before Christs death. the fruite whereof, before it was extant, could be no otherwise properly applied vnto them, but by beleefe in him.

1. *Hoft and oblation.*] He meaneth not that God would no hofte nor sacrifice any more, as the Proteftants faufely imagine: for that were to take away not onely the Sacrifice of Christs body vpon the altar, but the sacrifice of the same body vpon the Croffe also. Therefore the Prophet fpeaketh onely of the legal and carnal sacrifices of the Iewes, fignifying that they did neuer of them felues please God, but in refpect of Chrift, by vvhofe oblation of his owne body they fhould please.

5. But a body. If Christ had not had a body, he could not haue had any vvor: by matter or any matter at all to sacrifice in visibill maner, other then the hostes of the old law. Neither could he eie her haue made the general redemption by his one oblation vpon the Crosse, nor the daily sacrifice of the Church: for both vvhich, his body vsas fitted by the diuine vsifedome. Which is an high conclusion, not vnderstood of Iewes, Pagans, nor the Heretikes of our time, that Christes humane nature vsas taken to make the Soune of God (vho in his diuine nature could not be either Priest or host) fitte to be the sacrifice and Priest of his father, in a more vvorthy fort, then all the Priests or oblations of the old law. And that this body vsas giuen him, not onely to be the sacrifice vpon the Crosse, but also vpon the altar. S. Augustine affirmeth in these vvorde. The table vvhich the Priest of the new T^estaments doth exhibit, is of his body and blood: for that is the sacrifice vvhich succeeded all those sacrifices that vsure offered in shadow of that to come. For the vvhich also vswe acknowledge that voice of the same Mediator in the psalme, BUT A BODY THOU HAST FITTED TO ME, because in steede of all those sacrifices and oblations his body is offered, and is ministred to the partakers or receivers. Li. 17. Cuius. Dei. c. 20. And againe li. 4 de Trin. c. 14. Who so iust and holy a Priest, as the only sonne of God? What might so conveniently be offered for men, of men, as mans flesch? and vvhats so fittest for the immolation or offering, as mortal flesch? vvhats so cleane for cleansing the vices of mortal men, as the flesch borne of the virgin vrombe? and vvhats can be offered and receiued so gratefully, as the flesch of our sacrifices, made the body of our Priest?

8. *[Neither did they please thee.]* By that he saith, the things offered in the Lavy, did not please God, and likewise by that he saith, the former to be taken away, that the second may have place, it is evident, that all hostes and sacrifices be not taken away by Christ, as the Heruicles foolishly conceive: but that the old hostes of brute beastes be abrogated to giue place to that vvhich is the proper host of the new lavy, that is, Christs owne body.

11. *Often offering the same hostie.*] As S. Paul is forced often to inculcate that one principle of the efficacy and sufficiency of Christs death, because of the Hebrews to much attributing to their legal sacrifices, and for that they did not referre them to Christs only oblation : so we, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the wordes of the Apostle spoken in the devte defence and declaration of the value and efficacy of Christs Pashoe above the sacrifices of the Lawe) are forced to repeat often , that the Apostles reason of many Priests and often repetition of the selfe same sacrifices, concerneth the sacrifices of the Lawe only, unto which he opposeth Chriests sacrifice and Priesthood : and speaketh no word of or against the Sacrifice of the new Testament, which is the sacrifice of Chriests owne Priesthood, Lawe, and institution, yea the same sacrifice done daily vnbloudly, that once was done bloudly: made by the same Priest Christ Iesus, though by his ministers hands : and not many hostes, as those of the old law were , but the very selfe same in number, euen Chriests owne body that was crucified. And that you may see that this is the iudgement of all antiquity , and their exposition of these and the like wordes of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a doe vntill among the simple and vnlearned , yet well perceived that they made nothing against the daily oblation or sacrifice of the altar, and therefore answered them before the Protestants were extant , 1200 yeres : we will let downe some of their wordes, whose authoritic and exposition of the Scriptures muſt preuaile in all that haue wisdom or the feare of God, above the false and vaine gloses of Caluin and his follovers.

Thus then first faith S. Ambrose: *Quid ergo nos? Quid vultis? do not use offer every day? vult offer purely? but this sacrificia is an exemplum of that: for vult offer altuareis the self same, and Hebr. not nervum lambe, to marovv an other, but altuareis the self same thing: therefore it is one sacrificia. otherwise, by the reason because it is offered in many places, there) should be many Christei. not so, but it is one Christ in every place, here vultu, and there vultu, one body. But the vultu vult do, is done for a commemoration of that vultu vult done, for vult offer not an other sacrificia, as the high Priest of the old laevv, but altuareis the self same. ex. Primalius S. Augustinus icholer dothallo preoccupate these Protestants objections thus: *What shall vult say then? do not our Priest daily offer**

offer sacrifice? they offer surely, because true sinne daily, and daily have neede to be cleansed: and because) a can not die, he hath given vs the sacrament of his body and blood: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to all that offer it in truth and veritie. So saith this holy father, to witte, that as the sacrifice of the Crosse was a general redemption, so this of the altar, to all that vse it, a particular redemption or application of Chrites redemption to them. In which sense also V. Bede calleth the holy Masse, *redemptionem corporis & animæ sempiternam, the everlasting redemption of body and soul.* li. 4. c. 22. hiltor. Again the same Primasius. The diuinity of the Word of God which is euery where, maketh that there are not many sacrifices, but one, although it be offered of many, and that as it is one body which he took of the Virgins wombe, not many bodies, euen so also one sacrifice, not diuine, as those of the Levites were.

Primasius
on iude.

ho. 17 in
ep. ad Heb.

* S. Chrysostom also, and after him Theophylacte, and Occumenius, and of the Latines, Haimo, Palschius, Remigius, and others, obieQ to them selues thus: *Do not vse also offer every day vs offer surely.* but this sacrifice is an example of it, for vs offer alwaies the self same: and not now one lambe, to morrow another, but the self same: therefore this is one sacrifice. Otherwise, because it is offered in many places, there should be many Chrites. And a litle after, *Not an other sacrifice, as the high Priest of the old Law.* but the self same vs do alwaies offer, rather vworking a remembrance or commemoration of the sacrifice. See the Annotatione Luke 22. 19. vpon these vvordes, *A commemoration.* Thus did all the ancient fathers Greeke and Latin treat of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the diuine sacrifice, as the Greekes and Latines do vse in their Liturgies and Masses, and yet they saue these places of the Apostle and made commentaries vpon them, and vnderstood them (I troue) as well as the Protestants.

He that for his further confirmation or comfort list see what the ancient Councils and Doctours beleued, taught, and practised in this thing, let him read the first holy Council of Nice fathers.

cap. 14. *in fine Conc. ex Graec.* the Council of Ephesus Anathematiz. 11. the Chalcedon Council ad. 3. pag. 112. Conc. Anglican. t. 1. 4. & 5. Neocæsar. can. 13. Laodic. can. 19. Carthag. 2 cap. 8. Carthag. 3 cap. 24. & Carthag. 4 cap. 33. & c. 41. S. Denys cap. 3. Ecl. hier. S. Andreue in historia Passionis. S. Ignatius ep. ad Smyrnenfes. S. Martialis ep. ad Burdgalenses. S. Iustine Dialog. cum Triphone. S. Irenæus li. 4 cap. 32. 34. Tertullian de cultu faminarum, & de corona militis. Origen homil. 33 in Leuit. S. Cyprian ep. ad Cecilium. nu. 2. & de Cana Domini. nu. 14. & Eusebius demost. Euang. li. 1 cap. 10. and the rest vvhich vve haue cited by occasion before, & might cite but for tediousnes: a truth most knowne and agreed vpon in the Christian religion.

18. *Now there is not.* Chrites death can not be applied vnto vs in that full and ample sort as When the Apostle is in baptisme, but once: Chrit appointing that large remission and application to be made but stile seemeth to once in euery man, as Chrit died but once, for it is not meant, that all sinne (that cease after Chrit say, there is no fles sacrifice vpon the Crosse, nor that there should be no oblation for sinnes committed after remission or o Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned aftervvard, he blation for sinne could haue no remedie or remission by Gods ordinance in the Church, which diuers fallchods ne, he alwaies fundrie Heretikes gather of this and such like places: but onely the Apostle telleth the Hebrues, as meane that he did before chap. 6, and as he doth straight aftervvard, that if they fall novv (vvherevnto they full remission by seemed very prone) to their old lavv, and voluntarily after the knowledg and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that abundant remission applied vnto them by Baptisme, vvch can neuer be ministred to them againe. And that general full pardon he calleth here, *oblation*, and aftervvard in the 26 verse, *hostiam pro peccato, an host for sinne.*

26. *If vs sinne vvoluntarily.* As the Calvinists abuse other like places against the holy sacrifice of the Masse, so they abuse this as the Nouatians did before them, to proue that an Heretike, Apostata, or any that vvoluntarily forsaketh the truth, can neuer be forgiven. Vvhich (as is before declared in the 6 chapter) is most vvicked blaiphemie: the meaning hereof being, as is there said, onely to terrifie the Hebrues, that falling from Chrit they can not so easily haue the host of Chrites death applied vnto them, because they can not be baptized any more, but must passe by sacramental penance, and satisfaction, and other hard remedies vvch Chrit hath prescribed after Baptisme in the Churches discipline. Therefore S. Cyril saith, li. 5 in 10. cap. 17. *Penance is not excluded by these vvordes of Paul, but the renewing by the lauer of regeneration. He doth not here take aw: as the second or third remission of sinnes (for he is not such an enemy to our saluation) but the last vvch is Chrit he denieth that it is to be offered againe vpon the Crosse.* So saith this holy Doctore. And by this place & the like you see, how perilous a thing it is for Heretikes & ignorant persons to read the Scriptures. Vvhich by folloving their ovvne fantasie they peruert to their damnation.

1 Pet. 3.

Lude. 22.

29. *The blood of the Testament.* Vvhosoever maketh no more account of the blood of Chrites sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the last of our Saviour calleth that also the blood of the new Testament) then he doth of the blood of calues and goates, or of other common drukes, is worthy death, and God vvil in the next life, if it be not punished here, rvenge it vvith greuous punishment.

The general redemption vpon the Crosse is particularly applied in the sacrifice of the altar.

The Calvinists heresie against remission of sinnes.

All sinnes may be remitted by penance, but not fully as by Baptisme.

Perilous reading of the Scriptures.

Contempt of Chrites blood in the Sacrament

Penance.

31. *It is horrible.*] Let al Christian people do satisfaction and penance for their sinnes in this life. for the iudgements of God in the next life done by God him self, of vvhhat sort soeuer, vvhether temporall as in Purgatorie, or eternal as in Hell, be exceeding greuous.

Mercie to the
emprisoned for
religion.

34. *You had compassion.*] To be mercifull to the afflicted for religion, & to be partakers of their miseries, is a very meritorious worke, and giueth great confidence before God in the day of re-
payment or remuneration for the same.

Losse of goods
for religion.

34. *With ioy.*] If all Christian men vould consider this, they vould not thinke it so great a matter to lose their land or goods for defense of the Catholike faith.

Faith is the co-
fort of the af-
flicted.

38. *Liuesh of faith.*] Faithful men afflicted in this life, haue their comfort in their assured faith and hope of Christs comming to deliuer them once from all these miseries: & so by that faith and comfort they liue, vvhether othervise this miserable life were a death.

CHAP. XI.

He exhorteth them by the definition of faith, to stick to God, though they see not yet his reward: shewing that all the Saints aforetime did the like, being all constant in faith, though not one of them receiued the promise, that is, the inheritance in heauen: but they and vvenow after the comming of Christ receiue it together.

∴ By this vword substance is meant, that faith is the ground of our hope.



ND "faith is, ∴ the substance of things to be hoped for, the argument of things not appearing. † For in this the old men 2 obtained testimonie.

† * By faith, vve vnderstand that the 3 vvorlde were framed by the vword of God: that of inuisible things visible things might be made.

† * By faith, Abel offered a greater hofte to God the Cain: 4 * by vvhich he obtained testimonie that he vvas iust, God gi-
uing testimonie to his giftes, & by it, he being dead, yet spea-
keth. † * By faith ∴ Henoeh vvas translated, that he should 5
not see death, and he vvas not found: because God translated
him. for before his translation he had testimonie that he had
pleased God. † But vwithout faith it is impossible to please 6
God. For "he that commeth to God, must beleue that he is,
and is a ∴ reuwarder to them that seeke him.

∴ Here it ap-
peareth that
Henoeh yet li-
ueth and is not
dead: against
the Calvinists.
See the annot.
Apocal. chap. 11.

∴ Vve must
beleue that
God vwill
reward all our
good workes:
for he is a re-
warder of true
iustice, not an
acceptor or
imputer of that
that is not.

† * By faith, Noë hauing receiued an answer concer- 7
ning those things vvhich as yet were not seen, fearing, framed the arke for the sauing of his house, by the vvhich he
condemned the vvorlde: and vvas instituted heire of the iu-
stice vvhich is by faith.

† * By faith, he that is called, Abraham, obeyed to goe 8
forth into the place vvhich he vvas to receiue for inheritance:
and he went forth, not knowing vvhither he went. † By 9
faith, he abode in the land of promise, as in a strange lād, dwelling

c. 11. xix

Gen. 1, 13

Gen. 4, 4

Mat. 23,

35.

Gen. 5,

24. Ecd.

44, 16.

Gen. 6,

13. Ecd.

44, 17.

Gen. 12,

4, 13, 14.

Gen. 17,
19. 18,
10. 21, 2.
Ecc. 44
22.

ling in cottages vwith Isaac & Iacob the coheires of the same promise. † For he expected the citie that hath foundations: vvhose artificer and maker is God.

11 † * By faith, Sara also her self being barren, receiued vertue in conceauing of seede, yea past the time of age: because she beleeued that he vvas faithful which had promised.

12 † For the vvhich cause euen of one (and him quite dead) there rose as the starres of heauen in multitude, & as the sand that is by the sea shore innumerable.

13 † According to faith died al these, not hauing receiued the promises, but beholding them a farre of, and saluting them, and cōfessing that they are pilgrimes & strangers vpon

14 the earth. † for they that say these things, doe signifie that they seeke a countrie. † And in deede if they had been minde-
ful of the same from vvhence they came forth, they had

15 time verely to returne. † but nowv they desire a better, that is to say, a heauenly. Therefore God is not confounded to be called their God. for he hath prepared them a citie.

Gen. 22,
9.

17 † * By faith, Abraham offered Isaac, vvhē he vvas tempted: and his onlie-begotten did he offer vvhō had receiued

Gen. 21,
11. Rom.
9. 7.

18 the promises: († to vvhom it vvas said, *That in Isaac shal seede be called to thee.*) † accounting that God is able to raise vp euen
from the dead. wherevpō he receiued him also ^c for a parable.

Gen. 27,
27. 36.

20 † * By faith, also of things to come, Isaac blessed Iacob and Esau.

^c That is, in figure and mysterie of Christ dead, & aliue againe.

Gen. 48,
15.

21 † * By faith, Iacob dying, blessed euery one of the sonnes of Ioseph: * and ^u adored the toppe of his rodde.

Gen. 47,
31.

22 † * By faith, Ioseph dying, made mention of the going forth of the children of Israel: and gaue commaundement
:: concerning his bones.

Gen. 50,
24, 25.

23 † * By faith, Moyse being borne, vvas hidde three monethes by his parents: because they sauu him a proper infant, and they feared not * the kings edict.

Exo. 1,
16.

24 † * By faith, Moyse being made great, denied him self to be the sonne of Pharaos daughter: † rather chosing to be
25 afflicted vwith the people of God, then to haue the pleasure

Exo. 2, 11

26 of temporal sinne, † esteeming the reproche of Christ, greater riches then the treasure of the Ægyptians. for :: he

^u The translation of Reliques or Saints bodies, & the due regard and honour vve ought to haue to the same, are proued hereby.

Exo. 11,
37.

27 looked vnto the remuneration. † * By faith, he left Ægypt: not fearing the fiercenes of the king. for him that is inuisible
28 he susteined as if he had seen him. † By faith, he celebrated

^u The Protestants that deny vve may or ought to doe good in respect or for reuward in heauen, are hereby cōfuted.

the

the Pasche, & the shedding of the blood: that he vvhich destroyed the first-borne, might not touche them. † * By faith 29 they passed the redde sea as it were by the drie land: vvhich the Egyptians assaying, were deuoured.

† * By faith the vualles of Iericho fel dovvne, by the 30 circuiting of seuen daies.

† * By faith, Rahab the harlot perished not vvith the incredulous, receiuing the spies vvith peace.

† And vvhat shal I yet say? For the time vvil faile me 32 telling of Gedeon, Barac, Sampson, Iephtè, Dauid, Samuël, & the prophets: † vvho by faith ouercame kingdōs, vvrought 33 iustice, obtained promises, stopped the mouthes of lions, † extinguished the force of fire, repelled the edge of the 34 svword, recovered of their infirmities, were made strong in battel, turned avway the campe of forainers: † vvomen received of resurrection their dead. and others were racked, not accepting redemption, that they might finde a better resurrection. † And others had trial of mockeries and stripes, 36 moreouer also of bādes & prisons: † they were stoned, they 37 were heaved, they were tempted, they died in the slaughter of the svword, they went about in sheep-skinnes, in goat-skinnes, needy, in distresse, afflicted: † of vvhom the vvorld 38 vvas not vvorthie. vvandering in desertes, in mountaines and dennes, and in caues of the earth. † And al these being approved by the testimonie of faith, † received not the promise, † God for vs providing some better thing, that they 40 vvithout vs should not be consummate.

Gen. 14.
22.

Ios. 6, 10

Ios. 6, 23
25. 2, 3.

The Epistle
for many Martyrs.

AN NOT A T I O N S

CHAP. XI.

1. *Faith is.* By this description of faith, and by all the commendation thereof through the vvhole chapter, you may vvell perceiue that the Apostle knewe not the forged special faith of the Protestants, vvhereby every one of these new Sectmasters & their folowers beleeue their sinnes are remitted, and that them selues shal be saued, though their sectes be cleane contrarie one to an other.

1. *Not appearing*] *Thou is the praise of faith,* saith S. Augustine, *if that vvhich is beleued, be not seen. For vvhat great thing is it, if that be beleued, vvhich is seen? according to that sentence of our Lord vvhen he rebuked his disciple, saying: Because thou hast seen me Thomas, thou hast beleued: blessed are they that haue not seen and haue beleued.* Aug. in euang. 10. tract. 79. Vvhich may be a rebuke also and a checke to al those faithles speeches, I vvould see him, tast him, touch him and feele his very flesh in the Sacrament, othervvise I vvil not beleeue.

6. *He thus commeth.*] Faith is the foundation and ground of all other vertues and vvorship of God, vvithout vvich no man can please God. Therefore if one be a Iewe, a Heathen, or an heretike, that is to say, be vvithout the Catholike faith, al his vvorkes shal profit him no vvhit to saluation.

21. Added

21. *Adored the toppe of his rod.*] The learned may see here that the Apostle doth not tie him self to the Hebrue in the place of Genesis vvhence it is alleaged, but folovveth the Septuaginta, though it differ from the Hebrue, as also the other Apostles and Euangelists and our Saviour him self did: neither vvere they curious (as men novva daies) to examine all by the Hebrue only, because they * *Aug. de* writing and speaking by the holy Ghr ft. knewe very vvell that this translation * is the sense of the *cin. Dei li.* holy Ghost also, and as true, and as directly intended as the other: and therefore also that translation continued alwaies authentical in the Greeke Church, notwithstanding the dueltitie thereof from the Hebrue. Euen so vve that be Catholikes, folovv vvhil al the Latin fathers the authentical Latin translation, though it be not alwaies agreeable to the Hebrue or Greeke that novv is. But Caluin is not only very saucie, but very ignorant, vvhil he saith that the Septuaginta vvere deceived, and yet that the Apostle vvithout curiosity vvas content to folovv them: because it is evident, that * the Hebrue being the vvithout pointes, * might be translated the one vvay as vvel as the other. Vvhich they vnderstood so vvel (and therefore vvere not deceived) that vvithin three lines after, in the beginning of the next chapter, they translate the same vvord, as he vould haue it in this place.

The citations in the new Testament, not only according to the Hebrue, but to the Septuaginta.

the vulgar latin translation.

* *πάδος, rod.*
* *κλιν, bed.*

Againe obserue in those vvordes, *He adored the toppe of his rod*, that adoration (as the Scripture * *Ios. 7. 6.* vvesth this vvord) may be done to creatures, or to God at and before a creature: as, at or * before the Arke of the Testament in old time, novv at or before the crucifixe, reliques, images: and in the Psalmes 9. 131. *Adore ye his footstool.* *Adore ye toward his holy mount.* *We will adore toward the place vvhere his feete stood:* or (vvhich by the Hebrue phrase is al one) *Adore ye his holy mount.* *We will adore the place vvhere his feete stood.* as also * the Greeke fathers, S. Damascene li. 1. *de imaginibus*, and Leonius cited of him, yea S. Chrysostom also do handel these places, and namely that of the Apostle vvhich vve novv speake of, interpreting the Greeke as our Latin hath, and as vve do, He adored the rod or the toppe of his rod, that is, the scepter of Ioseph novv Prince of Egypt, so fulfilling Iosephs dreames vvhich foretold the same Gen. 37: and vvithal signifying as it vvere by this propheticall fact, * the kingdom of Israel or of the ten tribes that vvas to come of Ioseph by Ephraim his younger sonne in the first king Ieroboam. thus the Greeke fathers. Vvhervnto may be added, that al this vvas done in type and figure of Christs scepter and kingdom, vvhiom he adored by and in his Crosse, as he did Ioseph by or in his rod and scepter: and therefore the Apostle saith, he did it by faith, as hauing respect toward things to come. By al vvhich it is evident, that it is false vvithin the Caluinists teach, that vve may not adore image, crucifixe, or any visible creature, that is, vve may not adore God at or by such creatures, nor kneele before them: and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus, (LEARNING) *upon his staffe he adored* (God), adding no lesse then two vvordes more then is in the Greeke. Which though it might be the sense of the place, and S. Augustine so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially vvhereas he only of al the auncient fathers (as Beza conlleteth) so expoundeth it.

Adoration of creatures, and namely of holy things.

Corrupt translation against Dulia.

31. *Wrought iustice.*] Men are not iust by beleefe onely, as the Protestants affirme, but by vvorking iustice. And vve may note that in all this long commendation of faith in the fathers and holy perions, their good vvorkes are also specially recounted, as Rahabs harbouring the spies, Abrahams offering his sonne (vvhich their vvorkes S. James doth inculcate:) Noës making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Hebr. 11. v. 4. and so forth. therefore S. Clement Alexandrinus saith, that the said persons and others: vvere iust by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

Not faith onely.

The Apostles purpose then is nothing els, but to proue to the Hebrues (vvho made so great account of their Patriarches and forefathers and their famous actes) that all these glorious performances and their vvorkes vvere commendable and acceptable onely through the faith they had of Christ, vvithout vvhich faith none of all their liues and vvorkes should haue profited them any vvhit: the Gentiles doing many noble actes (as Heretikes may also doe) vvhich are of no estimation before God, because they lacke faith. And that is the scope of S. Pauls Epistle to the Romanes, and of al other passages vvhere he commendeth faith: further prouing specially in this Epistle to the Hebrues, that all their sacrifices vvere nothing els but figures and attestations of the Christian faith in Christ and his death. Al vvhich high resolution & conclusion against the Iewes and Gentiles, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and brauely abuse against Christian vvorkes, sacrifice, and Sacraments, vvhich the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

No vvorkes of the Patriarkes or any other profitable, but by their faith in Christ. Which is alwaies the Apostles meaning in commending faith.

40. *Without vs should not.*] The fathers before Christ could not be accomplished, that is, not admitted to the heavenly ioyes, vision, and fruition of God, till the Apostles and other of the newvvay vvere associate to them, and the vvay to euermasting glorie opened by our Lordes death and Ascension. Neither shall either they or vve be fully perfected in glorie both of body and soul, till the general resurrection: Gods providence being so, that vve should not one be consummated vvithout another, all being of one faith, and redeemed by one Lord Christ.

The Patriarkes and other iust not in heauen before Christ.

CHAP. XII.

By the foresaid examples he exhorteth them to patience, 2. and by example of Christ himself crucified, 5. and because this discipline is an argument that they be Gods children, 9. vwith whose rodde they should be much more content then vwith that of their carnal fathers: and because it bringeth iustification. 12. Exhorting them therefore to plucke vp their hartes, and to take faster footing: 18. considering that all being now so swete, and not terrible as in the old Testament, their damnation, if they refuse to heare, will be so much the greater.



ND therefore vve also hauing so great a cloud 1
of vvitnelles put vpon vs: * laying avway al
vveight and sinne that compasseth vs, by pa-
tience let vs runne to the fight proposed vnto
vs, † looking on the author of faith, and the 2
consummator I e s v s, vvho, ioy being proposed vnto him,
sustained the crosse, contemning confusion, and sitteth on the
right hand of the seate of God.

† For, thinke diligently vpon him vvwhich sustained of 3
sinners such contradiction against him self: that you be not
vvearied, fainting in your mindes. † For you haue not yet 4
resisted vnto blood, repugning against sinne: † and you haue 5
forgotten the consolatiō, vvwhich speaketh to you, as it vvere
to children, saying, *My sonne, neglect not the discipline of our Lord:*
neither be thou wearied vviles thou art rebuked of him. † For vvhom our 6
Lord loueth, he chasteneth: and he scourgeth every childe that he receiveth,

† Perseuere ye in discipline. As vnto children doth God 7
offer him self to you. for vvhat sonne is there, vvhom the fa-
ther doth not correct? † But if you be vvithout discipline, 8
vvhereof al be made partakers: then are you bastards, &
not children. † Moreouer the fathers in deede of our flesh 9
vve had for instructors, and vve did reuerence them: shal
vve not much more obey the Father of spirites, & liue? † And 10
they in deede for a time of fevv daies, according to their vvil
instructed vs: but he, to that vvwhich is profitable in receiuing
of his sanctification. † And al discipline for the present cer- 11
tes seemeth not to be of ioy, but of sorow: but aftervvard
it vvil render to them that are exercised by it, most peaceable
fruite of iustice.

† For the vvwhich cause stretch vp the slacked handes and 12
the loose knees: † and make straight steppes to your feet: 13
that no man halting erre, but rather be healed. † * Folovv 14
peace vvith al men, and holiness: vvithout vvwhich no man
shal

Col. 3. 8.
1 Pet. 2,
1.

Prov. 3,
11.
Apoc. 3
19.

Rom. 12,
18.

- 15 shal see God: † looking diligently lest any man be vvan-
 ting to the grace of God: lest any roote of bittetnes spring-
 ing vp do hinder, and by it many be polluted. † Lest there
 be any fornicator or prophane person ^cas Esau: * vvho for
 one dish of meate sold his first-birth-rightes. † For know
 ye that after vvard also desiring to inherite the benediction,
 he vvas reprobated: * for he found not place of repērance,
 although vvith teares he had sought it.
- 18 † For you are not come to * a palpable mount, and an
 'accessible' fire, and vvhirle vvinde, and darkenes, and storme,
 19 † and the sound of trumpet, & voice of vvordes, vvwhich they
 that heard, excused them selues, that the vvord might not be
 20 spokē to them, († for they did not beare that vvwhich was said,
 21 And if a beaſt ſhal touche the mount, it ſhal be ſtoned. † And ſo terrible
 vvvas it vvwhich vvas ſeen, Moyſes ſaid: I am ſrighted and trem-
 22 ble. † But :: you are come to mount Sion, and the citie of
 the liuing God, heauenly Hieruſalem, and the aſſembly of
 23 many thouſand Angels, † & the Church of the firſt-borne,
 vvwhich are vvritten in the heauens, and the iudge of all, God:
 24 and the ſpirites of the iuſt ^cmade perfect, † and the media-
 tor of the new Testamēt I E S V S, and the ſprinkling of
 blood ſpeaking better then * Abel.
- 25 † See that you reſuſe him not ſpeaking, for if they eſcaped
 not, reſuſing him that ſpake vpon the earth: much more vve,
 that turne avay from him ſpeaking to vs from heauen.
 26 † Vvhoſe voice moued the earth then: but novv he promi-
 ſeth, ſaying, *Yet once: and I vvill moue not only the earth, but heauen alſo.*
 27 † And in that he ſaith, *Yet once*, he declareth the tranſla-
 tion of moueable things as being made, that thoſe things
 28 may remaine vvwhich are vvmoueable. † Therefore receiuing
 an vvmoueable kingdom, vve haue grace: by the vvwhich ^clet
 29 vs ſerue pleaſing God, vvith feare & reuerence. † For * our
 God is a conſuming fire.
- Gen. 25, 33.*
Gen. 27, 38.
Exo. 19, 20.
kindled (or) burning.
Exo. 19, 12.
τὴν ἁγίαν
Gen. 4, 10.
Ag. 2, 7.
ἐλπίς
Deu. 4, 24.
- † That vve be not good, there is no lacke on Gods part, vvho offereth his grace to vs; but the defect is in our ſelues that are not anſwerable to Gods calling of vs and grace towards vs.*
† Such as forſake their ſaluation and religion to ſaue their lands and goods, are like Esau.
† The faithfull are made felovves of Angels & of al the perfect ſoules departed ſince the beginning of the vvorld, and of Chriſt him ſelf.

A N N O T A T I O N S

C H A P. XII.

6. *He ſaith.* By this vve proue that God often puniſheth the finnes euen of his loving children, though not vvith eternal damnation, yet vvith temporall chaſtiſement and correction: & that he doth not alwaies together vvith the remiſſion of deadly finnes & eternal puniſhment, exempt the offeuder receiued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reaſon or ſcripture in the vvorld, vvhy they ſhould.

should take avay Gods chastisement of his children in the next life, more then in this vvorlde.

17. He found not.) It is not meant, that Esau could nor find remission of his sinne at Gods hand: but that, hauing once sold and yelded vp the right of his first birth to his yonger brother, it vvas too late to be forie for his vnaduised bargaine.

CHAP. XIII.

He commendeth vnto them mutual loue, 2. hospitality, 3. compassion, 4. chastitie, 5. contemnation, 7. imitation of the faith of their Catholike Prelates and Martyrs (not harkening to the doctrines of Heretikes, nor fearing the casting out of the leues synagoge) 17. and obedience to their present pastors. 18. And so vvvish requesting their prayers, and praying for them, he endeth this Epistle.

c' d' φιλανθρωπία



E T^e the charitie of the fraternitie abide in 1
you. † And^u hospitalitie do not forget, for 2
by this, certaine being not avware,* haue re-
ceiued Angels to harbour. † Remember 3
them in bondes, as if you vvere bou'd vvith
them: and them that labour, as your selues
also remaining in bodie. † " Mariage honorable in all, and 4
the bed vndeiled. For, fornicatours & aduouterers God vvil
iudge. † Let your maners be vvithout auarice: contented 5
vvith things present. For he said, I vvil not leaue thee, neither vvil I
forsake thee. † so that vve do confidently say: Our Lord is my hel- 6
per: I vvil not feare vvhat man shal doe to me.

The epistle for
a Confessor
that is a Bi-
shop.

¹¹ Nevv, diuers,
changeable, &
strange doc-
trines to be a-
voided, for such
be hereticall.
Against vvich
the best reme-
die or preserua-
tiue is, alwaies
to looke backe
to our first A-
postles, & the
holy fathers
doctrine.

† " Remember your Prelates, vvich haue spoken the 7
vvord of God to you: the end of vvwhose conuersation be-
holding, imitate their faith. † I E S V S Christ yesterday, and 8
to day: the same also for euer. † Vvith ¹¹ various & strāge 9
doctrines be not led avway. For it is best that the hart be
establisht vvith grace,^u not vvith meates: vvich haue not
profited those that vvalke in them.

† " Vve haue an altar: vvhereof they haue not powver 10
to eate vvich serue the tabernacle. † For * the bodies of ¹¹
those beastes, vvwhose blood for sinne is caried into the holies
by the high priest, are burned vvithout the campe. † For the ¹²
vvich thing I E S V S also, that he might sanctifie the people
by his ovvne blood, suffered vvithout the gate. † Let vs goe ¹³
forth therefore to him vvithout the campe: carying his re-
proche. † For vve haue not here a permanent citie: but vve ¹⁴
seeke that vvich is to come. † By him therefore let vs of- ¹⁵
fer^u the host of praise alwaies to God, that is to say, * the
fruite of lippes confessing to his name.

† And

Rom. 12.
10.
1 Pet. 4.
Gen. 18,
3. 19, 2.
3.

Deu. 31.
Ios. 1.
Psal. 55,
12. 117,
6.

Leu. 16,
27.

Ofc. 14,
3.

- 16 † And beneficence and communication do not forget-
 17 for vvith such hostes" God is promerited. † " Obey your
 Prelates, and be subiect to them. For they vvatch as being to
 render account for your soules: ¶ that they may doe this
 vvith ioy, and not mourning. for this is nor expedient for
 18 you. † Pray for vs. for vve haue confidence that vve haue a
 19 good conscience, vvilling to conuerse vvell in all. † And I
 beseeche you the more to doe this, that I may the more spe-
 20 dily be restored to you. † And the God of peace vvich
 brought out from the dead the great Pastor of the sheepe,
 in the blood of the eternal testamēt, our Lord I e s v s Christ:
 21 † "Hte you in al goodnes, that you may doe his vvil, doing in e *malicia, rōn,*
 you that vvich may please before him by I e s v s Christ: to that is, make
 vvhom is glorie for euer and euer. Amen. *you perfect and*
 22 † And I desire you brethren that you suffer the vvord *absolute in al*
 of consolation. For in very few vvordes haue I vvritten to *goodnes.*
 23 you. † Knowv you our brother Timothee to be dismissed:
 24 vvith vvhom (if he come the sooner) I vvil see you. † Sa-
 lute al your prelates, and al the sainctes. The brethren of
 25 Italic salute you. † Grace be vvith you al. Amen.

A N N O T A T I O N S

CHAP. XIII.

1. *Hospitality.* Hospitality, that is, receiving and harbouring of poore pilgrimes, persecuted and desolate persons, is so acceptable to God and so honorable, that oftentimes it hath been mens good happe to harbour Angels in steede of poore foike vnawares. Vvhich must needs be euer a great benediction to them and their families, as vve see by Abraham and Lot *Gm. 18. & 19.* (and the like fell also to S. Gregorie, as lo. Diaconus vvriteth, to vvwhose ordinarie table of poore men, not onely Angels but Christ also came in Pilgrimes vveede. *In vit. li. 1. c. 10. & li. 2. c. 22. 23.*) vvherof if vve had not example and vvarrant by S. Pauls vvordes in this place, and many other expresse Scriptures of the old Testament, these scorneful miscreants of his time making so little account both of good vvorkes and such miraculous enterance of Christ and his Angels into holy mens harbour, vvould make this also seeme fabulous, as they do other like things.

4. *Marriage honorable.* The Apostle (saith a holy doctor) *saith, Marriage honorable in all, and the bed vndissol'd. And therefore the seruants of God in that they are not married, thinke not the good of marriage to be a fault, but yet they doubt not perpetual continencie to be better then good marriage. specially in that time when it is said of continencie, He that can take, let him take. De fid. ad Pet. c. 3. apud Aug. in fine.* Marke the doctrine of the fathers and of the Catholike Church concerning mairimonic, that it is honorable, and so honorable, that it is a holy sacrament, but yet "inferiour to virginity and perpetual continencie: honorable in all, that is, all such as may lawfully marie and are lawfully married: not in brother and sister, no, in persons that haue vowed he contrarye, to vvhom the same Apostle saith it is danablie. *1 Tim. 5. v. 11.* And this vvere the meaning of this place, if it vvere to be read thus, *Marriage is honorable.*

To see how the Protestants in all their translations, to abuse the simple, do falsifie this sentence of the Apostle, to make it serue for the marriage of Vicaries, it is notorious. One thom
 first, they vse deceit in supplying the verbe substantiue that vvauncheth making it the Indi- place manifold-
 cative mood thus, *Marriage is honorable &c.* as though the Apostle affirmed al marriage to be by the Prote-
 L III iij honorable stants.

e aptr
vos* 1 Cor. 7.
v. 38.

They reſtraĩn
the ſenſe to
their Here-
tical fanſie.

honorable or laſyful, where the verbe to be ſupplied ought rather to be the Imperative moode, *Let marriage be honorable*, that ſo the ſpeech may be an exhortation or commaundement to them that be or vvil be married, to vſe them ſelues in that ſtate in al fidelity, cleane- lineſſe, and coniuſal continencie one toward another: as vwhen S. Peter alſo and this Apoſtolicke exhorthe married men to giue honour to their wuiues as to the weaker veſſels, and to poſſeſſe their veſſel in honour, not in the paſſions of ignominie and vncleanlineſſe: this is honorable or chaſt marriage, to vvhich he here exhorteth. And that it is rather an exhor- tation, then an affirmation, it is euident by the other partes and circumſtances of this place both before & after: al which are exhortations in their owne tranſlations, this only being in the middes, and as indifferent to be an exhortation as the reſt (by their owne confeſſion) they reſtraine of purpoſe. Our text therefore and al Catholike tranſlations leaue the ſentence indifferent * as it is in the Greeke, and as true tranſlatours ought to do, not preſuming to addit into one ſide, leſt they ſhould reſtraĩne the ſenſe of the holy Ghoſt to their owne particular fanſie.

* τίμους ὁ γὰρ
μὴ ἐν μακάρι.

Again, * our new Tranſlatours corrupt the text in that they tranſlate, in *omnibus*, among *all men*, becauſe ſo they thinke it woud ſound better to the ignorant, that Prieſts, Religious, and al vvhofoeuer, may marie: vvhether they can not tell either by the Greeke or Latin, that in *omnibus* ſhould be the maſculine gendre, rather then the neutre (as not only Eraſmus, but * the Greeke doctours alſo take it) to ſignifie that marriage ſhould be honorably kept betweene man and wif in al poſites and in al reſpectes. See S. Chryſ. and Theophyl. in hunc *locum*. For there may be many filthie abuſes in vvedlocke, vvhich the Apoſtles vvarneth them to take heede of, and to keepe their marriage-bed vndeſiled. But the third corruption for their purpoſe aforeſaid, and moſt impudent, is, * that ſome of the Caluiniftes for, in *omni- bus*, tranſlate, *inter quosuis*, with a marginal interpretation to ſignifie al orders, condi- tions, ſtates, and qualities of men. So boldly they take away al indifferencie of ſenſes, and make Gods wvord to ſpeake iuſt that vvhich them ſelues wvould, and their hereſie requireth, in vvhich kind they paſſe al impudencie and al heretikes that euer were.

* The Eng.
Bib. 1577.

* Occum.
in Collect.

* Beza in
no. Teſt.
Graecolat.
an. 1565.

Vve muſt haue
regard to the
faith & doctrine
of the fathers.

7. *Remember your Prelaies.* Vve be here vvarned to haue great regard in our life and beleeſe, to the holy fathers, Doctours, & glorious Biſhops gone before vs in Gods Church, not doubting but they being our lawfull Paſtors, had and taught the truth: of vvhom S. Auguſtine ſaid, *That vvhich they found in the Church, they held faſt: that vvhich they learned, they taught: that vvhich they received of their fathers, the ſame they deliuered to their children.* Conſt. Iulian. li. 1. c. 10. Vvhich reſpect to our holy forefathers in faith, is now in this vvvicked contempt of the Heretikes, ſo much the more to be had. See the ſaid holy doctours ſecond booke againſt Iulian the Pelagian throughout, vvhich great account he maketh of them in the con- ſutation of hereties, and how far he preferreth them about the proud ſectinaifters of that time: as vve muſt now doe againſt our new doctours. This place alſo is rightly viſed to proue that the Church of God ſhould keepe the memories of Saints departed, by ſolenne holi- daies and other deuout vvaies of honour.

Memories and
ſeales of Saints

Iudaical abſti-
nence from
meates.

9. *Not vvvith meates.* He ſpeaketh not of Chriſtian faſtes, but of the legal difference of meates, vvhich the Hebrues vvere yet prone vnto: not conſidering that by Chriſtes faith they vvere made free from al ſuch obſeruatiōs of the Law.

Material altars
much their old Iewiſh
rites, they deprived
them ſelues of an other
maner and a more ex-
cellent ſacrifice and meate
meaning, of the holy altar,
and Chriſtes ovne bleſſed
body, offered and eaten
there: of vvhich, they that
continue in the figures of
the old Law, could not be
partakers. *This altar* (ſaith Iychnius) *is the altar of Chriſtes body, vvhich the Iewes
for their incredulity muſt not behold.* Li. 6. c. 21. in *Louis*. And the Greeke: wvord (as alſo the Hebrue
anſwering thereto in the old teſtament) ſignifieth properly an altar to ſacrifice on, and
not a metaphorical and ſpiritual altar. Vvhetherie vve proue againſt the ſiecerukes, that
vve haue not a common table or profane communion borde, to eate nere bread vpon, but
a very altar in the proper ſenſe, to ſacrifice Chriſtes body vpon: and ſo called of the fathers
in reſpect of the ſaid body ſacrificed. *Greg. Nazianz. in orat. de ſeſore Gorgonia. Chryſ. demonſt.*
quod Chriſtus ſit Deus. Socrat. li. 1. c. 20. 25. Aug. ep. 86. Decim. Dei. li. 8. c. 27. & li. 22. c. 10. Confeſſ.
li. 9. c. 11. 13. Contr. Fauſt. Manich. li. 20. c. 21. Theophyl. in 23. Mat. And when it is called a table,
it is in reſpect of the heavenly foode of Chriſts body and blood received.

The Sacrifice of
the altar is the
giuing of vvhich
hoſt body and blood
of Chriſt: not as vpon
the Croſſe, vvhich vvas
but once done in bloody
ſort, but of praife and
as in the Church, and
new Teſtament, vvhether
it is daily done vnbloodi-
dly, being the proper hoſt
ſhankes giuing, of laude
and thanks giuing, and
therefore called the *Eucharist*,
and being the fruit and
eſſeſte of the ſame, Chriſt
and his Prieſts lippes or
vvorde, that is, of conſe-
cracion: becauſe this
ſacrifice is made by
the force of the holy
vvorde. And vvhē vve
reade in the pſalme
and other places of the
olde Teſt.

15. *The hoſt of praife.* Though it may ſignifie the ſpiritual ſacrifices of praife and thanks-
giuing of vvhich ſort ſoeuer: yet ſpecially may be thought to ſignifie the great Sacrifice of the B.
body and blood of Chriſt: not as vpon the Croſſe, vvhich vvas but once done in bloody ſort, but
of praife and as in the Church, and new Teſtament, vvhether it is daily done vnbloodi-
dly, being the proper hoſt ſhankes giuing, of laude and thanks giuing, and therefore called the *Eucharist*,
and being the fruit and eſſeſte of the ſame, Chriſt and his Prieſts lippes or vvorde, that is, of conſe-
cracion: becauſe this ſacrifice is made by the force of the holy vvorde. And vvhē vve reade in the pſalme and other places of the olde

Teſt.

Testament, of the host of praise, it may be thought to be a prophetic of the new Sacrifice, & not of every vulgar thanks giuing. And so the old fathers in the primitive Church to hide the mysteries from the vnworthy or heathen, often speake. *What is* (saith S. Augustine) *a more holy sacrifice of praise, then that which consisteth in thanks giuing, all which the faithful do know in the sacrifice of the Church.* Li. 1. cont. aduerj. leg. & proph. c. 18. *P. gaine*, c. 20. *The Church from the times of the Apostles by the most certaine successions of Bishops, offereth to God in the body of Christ the Sacrifice of praise.* And a little afterward, *Now Israel according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit: of which cause he will not take calves nor goats, but will take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedec.* See ep. 120. c. 19. & ep. 57. ad q. 1. in fine. Thus you see, when the holy fathers handle the Scriptures, they finde Masse and sacrifice in many places, where the ignorant heretikes or the simple might thinke they speake onely of a common thanks giuing.

16. *God is promerited.* This latin word *promeretur*, cannot be expressed effectually in any one English word. It signifieth, Gods fauour to be procured by the foresaid vvorkes of almes and charitie, as by the desert and merites of the doers. Which doctrine and word of merites the Aduersaries like so ill, that they flee both here and els vvhere from the word, translating here for, *promeretur Deus, God is pleased*, more neere to the Greeke, as they pretend. Which in deede maketh no more for them then the latin, which is agreeable to most auncient copies, as vve see by Primalius S. Augustines scholer. For if God be pleased vvith good vvorkes and thew labour for them, then are they meritorious, and then only faith is not the cause of Gods fauour to men.

17. *Obej your Prelates.* There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Priests and Prelates of Gods Church, in matters of soule, doth inculcate conscience, and religion. Vvhereof the Apostle giueth this reason, because they haue the charge of mens soules, and must answer for them: which is an infinite preeminence and superiority, ioyned vvith burden, and requireth maruelous submission and Bishops of most obedient subiection of al that be vnder them and their gouernement. From this Gods Church. obedience there is no exception nor exemption of kings nor Princes, be they neuer so great. If they haue soules, and be Christian men, they must be subiect to some Bishop, Priest, or other Prelate. And vvhatsoever he be (though Emperour of all the vvorld) if he take vpon him to prescribe and giue lawes of religion to the Bishops and Priests, vvhom he ought to obey and be subiect vnto in religion, he shal be damned vndoubtedly, except he repent, because he doth against the expresse word of God and law of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholike Christian daies. For heresie and the like damnable reuolutes from the Church of God, is no more but a rebellion and disobedience to the Priests of Gods Church, vvhen men refuse to be vnder their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counsels. This disobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrie, vvhere these new Sectes are properly maintained by this false principle, That the Prince in matters of soule and religion may commaund the Prelate: which is directly and euidently against this Scripture and all other, that commaund the sheepe of Christes fold to obey their spiritual Officers.

The Protestants auoid the vvord merite.

Good vvorkes meritorious.

The Apostle No person exempted from this obediēce, in matters of religion.



THE



THE ARGVMENT OF THE EPISTLE OF S. IAMES.



HIS Epistle (as the rest following) is directed specially, as S. Augustine saith, against the error of only faith, which some held at that time also, by misconstruing S. Pauls wordes. Yea not only that, but many other errors (which then also were annexed vnto it, as they are now) doth this Apostle here touche expressly.

He saith therefore, that not only faith, but also good workes are necessarie: that not only faith, but also good workes do iustifie: that they are actes of Religion, or seruice and worship of God: that to keepe al the commandements of God, and so to abstaine from al mortal sinne, is not impossible, but necessarie: that God is not author of sinne, no not so much as of temptation to sinne: that we must stay our selues from sinning, with feare of our death, of the Iudgement, of hel: and stirre our selues to doing of good, with our reward that we shall haue for it in heauen. These pointes of the Catholike faith he commendeth earnestly vnto vs, inueighing vehemently against them that teach the contrary errors. Howbeit he doth withal admonish not to neglect such, but to seeke their conuersion, shewing them how meritorious a thing that is. Thus then he exhorteth generally to all good workes, & deborteth from al sinne. but yet also namely to certaine, & from certaine: as, from acception of persons, from detraction and rash iudging, from concupiscence and loue of this world, from swearing: and, to prayer, to almes, to humilitie, confession and penance: but most copiously to patience in persecution.

Which Iames
wrote this
epistle.

Now, who this Iames was: It is not he, whose feast the Church keepeth the 25 of Iulie, which was S. Iohns brother, and whose martyrdom we haue Act. 12. but he, whom the church worshippeth the first of Maie, who is called Frater Domini, our lordes brother, and brother to Inde, and which was the first Bishop of Hierusalem, of whom we reade Act. 15 & 21. and also Gal. 2. of whose wonderful austeritie and puritie of life, the Ecclesiasticall stories do report. Euseb. li. 2. c. 12. Hiero. in Catalogo.

Therefore as the old High-priest had power and charge ouer the Iewes, not only in Hierusalem and Iurie, but also dispersed in other Countreies (as we vnderstand Act. 9. v. 1. & 2.) so S. Iames likewise, being Bishop of Hierusalem, and hauing care not only of those Iewes with whom he was resident there in Iurie, but of al the rest also, writeth this Epistle, To the twelue tribes that are in dispersion. and in them, to al Christians vniuersally dispersed through the world.

THE



THE CATHOLIKE EPISTLE OF IAMES THE APOSTLE.

The Church
readeth the-
se Catholike
or Canon-
ical Epistles
in order at
Mattins, frō
the 4 Sūday
after Easter
vntil Vvhit-
sunday.

Catholike Epistle. The vvorde Catholike though in the title of this Epistle & the rest folowing (called The Catholike Epistles) it be not vvholly in the same sense, as it is in the Creede: yet the Protestants so feare and abhorre the vvorde altogether, that in some of their Bibles they leaue it cleane out, although it be in the Greeke, and in some they had rather translate ridiculously thus, *The general Epistle &c.* vvhereas these are famously knowen and * specified in antiquitie, by the name of Catholike Epistles, for that they are vvritten to the vvhole Church, not to any peculiar

The Prote-
stants abhorre
the vvorde Ca-
tholike.

*Euseb. li.
2. 14th. c.
22.*

people or person, as S. Paules are.

CHAP. I.

Vvethans to reioyce in persecution (but if vve be patient, And vritthal' abstaine from al mortal sinne) 9 considering how vve shal be exalted and crownded for it, vven the persecutor (vvho enricheth himself vvith our spoiles) shal fade away. 13 But if any be tempted to fall, or to any other euil, let him not say, God is the author of it, vvho is the author of al good onely. 19 Such points of the Cath-faith vve must be content to learne vvithout contradiction and anger, and so doe accordingly. 26 Because othervvise vve may talke of Religion, but in dedde it is no Religion.

1



2

3

4

5

6

7

AMES the seruant of God and of our Lord I E S V S Christ, to the tvelue tribes that are in dispersion, greeting.

† Esteeme it, my brethren, alioy, vvhen you shal fall into diuers tentatiōs: † knowving that * the probatiō of your faith vvorketh patience. † And let pa-

tience haue a perfect vvorke: that you may be perfect & entire, failing in nothing. † But if any of you lacke vvise-
dom, let him aske of God vvho giueth to al men aboundant-
ly, and vvpbraideth not: and it shal be giuen him. † But * let
him " aske in faith nothing doubting. for he that doubteth,
is like to a vvauē of the sea, vvvhich is moued & caried about
by the vvinde. † therefore let not that man thinke that he shal

M m m m receiue.

The Epistle
for a Martyr.

Ro. 5, 3.

Mar. 23,

22.

Mar. 11,

24.

receiue any thing of our Lord. † A man double of minde 8
is inconstant in al his vvaies.

† But let the humble brother glorie, in his exaltation. 9
† and the riche, in his humilitie, because * as the floure of 10
grasse ſhal he paſſe: † for the ſunne roſe vvith heate, & par- 11
ched the grasse, and the floure of it ſel avway, and the beautie
of the ſhape thereof periſhed: ſo the riche man alſo ſhal
vvither in his vvaies. † Bleſſed is the man that ſuffereth ten- 12
tation: for vvhen he hath been proued, he ſhal receiue the
crownne of life, vvwhich God hath promiſed to them that
loue him. -I

The Epistle
for a Martyr
that is a Biſ-
hop.

14 The ground
of tēration to
ſinne, is our
cōcupiſcence,
& not God.

The Epistle on
the 4 Sunday
after Eaſter.

The Epistle on
the 5 Sunday
after Eaſter.

∴ Beatiude or
ſaluation con-
ſiſteth in vvēl
vvorking.

∴

† " Let no man vvhen he is tempted, ſay that he is temp- 13
ted of God. for " God is not a tempter of euils, and he temp-
teth no man. † But ∴ every one is tempted of his ovvne cō- 14
cupiſcence abſtracted and allured. † Aftervvard " concupiſ- 15
cence vvhen it hath cōceiued, bringerh forth ſinne. but " ſinne
vvhen it is conſummate, ingendreth death.

† Do not erre therfore my deereſt brethren. † Every beſt 16
gift, and every perfect gift, is from aboue, deſcending from 17
the Father of lightes, vvith vvhom is no tranſmutation, nor
ſhadovving of alteration. † Voluntarily hath he begotten 18
vs by the vvord of truth, that vve may be ſome beginning of
his creature. -I You know my deereſt brethren, And * let eue- 19
ry man be ſvvift to heare: but ſlovv to ſpeake, and ſlovv to
anger. † For the anger of man vvorketh not the iuſtice of 20
God.

† For the vvwhich thing caſting avway al vncleaneſſe and 21
abundance of malice, in meekeneſſe receiue the engraffed
vvord, vvwhich is able to ſaue your ſoules. -I † But * be doers 22
of the vvord, and not hearers only, deceauing your ſelues.
† For if a man be a hearer of the vvord, and not a doer: he ſhal 23
be compared to a man beholding the countenance of his na-
tiuitie in a glaſſe. † For he conſidered him ſelf, and vvēnt 24
his vvay, and by and by forgot vvhat an one he vvas. † But 25
he that hath looked in " the lavv of perfect libertie, and hath
remained in it, not made a forgetful hearer, but a doer of the
vvorke: this man ſhal be ∴ bleſſed in his deede. † And if 26
any man thinke him ſelf to be religious, not bridling his
tong, but ſeducing his hart: this mans religion is vaine.
† " Religion cleane and vnſpotted vvith God and the Father, 27

is

Pſ. 102,
15. Eccl.
14, 18.
Ef. 4, 6.
1 Petr. 1,
24.
Iob 5, 17.

Pro. 17
27.

Mat. 7
21.
Ro. 2, 13

is this, to visite pupilles and vvidowes in their tribulation: & to keepe him self vnspotted from this vworld. —

ANNOTATIONS

CHAP. I.

6. *Aske in faith nothing doubting.*] The Protestants vwould proue by this, that no man ought to pray without assurance that he shal obtaine that vvhich he asketh. Where the Apostle meaneth nothing els, but that the asker of lawfull things may not either mistrust Gods pover and habiliity, or be in diffidence and despair of his mercie: but that our doubt be onely in our ovvne vnworthinesse or vndue asking.

Vwhat faith is required in prayer.

13. *Let no man say that he is tempted of God.*] Vve see by this, that vvhenn the Scriptures (as in the Pater noster and other places) seeme to say, that God doth sometimes tempt vs. or leade vs into temptation: they meane not, that God is any vvaies the author, causer, or mouer of any man to sinne, but onely by permission, and because by his gratlous pover he keepeth not the offender from tentations. Therefore the blasphemie of Heretikes, making God the author of sinne, is intolerable. See S. August. *ser. 9 de diuers. c. 9.*

God is not author of euil.

15. *God is not a tempter of euils.*] The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the vword passiuely, in this sence, that God is not tempted by our euils. Vvhenn more consonantly to the letter and circumstance of the vvordes before & after, & as agreeably * to the Greeke, it should be taken adiuicely as it is in the Latin, that God is no tempter to euil, for being taken passiuely, there is no coherence of sence to the other vvordes of the Apostle.

Partial and vvilsul translation.

15. *Concupiscence when it hath conceived.*] Concupiscence (vve see here) of it self is not sinne, as Heretikes falsely teach: but vvhen by any consent of the minde vve do obey or yeld to it, then is sinne ingendred and formed in vs.

Concupiscence of it self no sinne.

15. *Si sine consummate ingendretur death.*] Here vve see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but vvhen it is consummate, that is, vvhen the consent of mans minde fully and perfectly yeldeth to the committing or liking of the acte or motion vvherevnto concupiscence moueth or inciteth vs.

Not euery sinne mortal.

15. *The law of perfect libertie.*] The law of the Gospel and grace of Christ, is called the law of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his blood of the new Testament deliuered all that obey him, from the seruitude of sinne and the Diuel. But not as the Libertines and other Heretikes of this time vwould haue it, that in the new Testament euery man may follow his ovne liking and confidence, & may choose vvwhether he vvill be vnder the lawes and obedience of Spiritual or Temporal Rulers, or no.

Vwhat is the law of libertie in the New Testament.

27. *Religion cleane.*] True religion standeth not onely in talking of the Scriptures, or onely faith, or Christs iustice: but in puritie of life, and good vvorkes, specially of charitie and mercie done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vanitie of this time.

Good vvorkes a part of mans iustice.

CHAP. II.

Against acception of persons. 10 From al and euery sinne vve must abstaine, hauing in al our vvordes and dedes, the iudgements before our eyes: vvherein vvorkes of mercie shal be required of vs, 14 and onely faith shal not auail vs. 18 And that the Catholike by his vvorkes sheweth that he hath faith: vvhereas the Heretike hath no more faith than the Diuel, take he of faith neuer so much, and of iustification thereby onely, by the example of Abraham Ro. 4. For Abraham in dede vvvas iustified by vvorkes also. 25 and likewise Rahab.



MY brethren, Have not the faith of our
 Lord I E S V S Christ of glorie. * in ac-
 ception of persons. † For if there 2
 shal enter into your assemblie a man
 hauing a golden ring in goodly ap-
 pareil, and there shal enter in a poore
 man in homely attire, † & you haue 3
 respect to him that is clothed vvith
 the goodly appareil, and shal say to
 him, Sitte thou here vvel: but say to the poore man, Stand
 thou there: or sitte vnder my foote-skoole: † do you not 4
 iudge vvith your selues, and are become iudges of vniust co-
 gitations? † Heare my deereft brethren: hath not God cho- 5
 sen the poore in this vvorld, riche in faith, and heires of the
 kingdom vvwhich God hath promised to them that loue him?
 † But you haue dishonoured the poore mā. Do not, the riche 6
 oppresse you by might: and them selues dravv you to iudge-
 ments? † Do not they blaspheme the good name that is 7
 inuocated vpon you? † If not vvithstanding you fulfil the 8
 roial lavv according to the scriptures, *Thou shalt loue thy neighbour*
as thy self, you doe vvel: † but if you accept persons, you 9
 vvork sinne, reprovod of the Lavv as transgressours. † And 10
 * vvhosoeuer shal keepe the vvhole Lavv, but offendeth in
 one: "is made guilty of al. † For he that said, Thou shalt 11
 not commit aduoutrie, said also, Thou shalt not kil. And if
 thou doe not commit aduoutrie, but shalt kil: thou art made
 a transgressour of the Lavv. † So speake ye, and so doe, as 12
 beginning to be iudged by the lavv of libertie. † For "iudge- 13
 ment vvithout mercie to him that hath not done mercie.
 And mercie * exaltech it self aboue iudgement.

† " Vvhat shal it profit my brethren, if a man say he hath 14
 faith: but hath not vvorkes? Shal faith be able to saue him?
 † And * if a brother or sister be naked, & lacke daily foode: 15
 † and one of you say to them, Goe in peace, be vvarmed & 16
 filled: but you giue them not the things that are necessarie
 for the bodie: vvhat shal it profit? † So faith also, if it haue 17
 not vvorkes, is dead in it self. † But some man faith, Thou 18
 hast faith, and I haue vvorkes: shewv me thy faith vvithout
 vvorkes: & I vvil shewv thee by vvorkes my faith. † Thou 19
 beleuest that there is one God. Thou doest vvel: the deuils
 also

Leu. 19,
 15. Deu.
 1, 16.
 Pro. 24,
 23. Eccl,
 4th, 1.

Leu. 19,
 18. Mat.
 22, 39.
 Rom. 13.

Leu. 19,
 37. Deu.
 1, 18.

ε καλα-
 κειν-
 ηται

Io. 3, 17

fond gloses for answer of so plaine places, be as impudent as the denying of the Epistle vvas in the other. vvhoo vwould neuer haue denied the booke, thereby to shew them selues Heretikes, if they had thought those vulgar euasions that the Zuingsians and Caluinists do vse (vvhenceof they were not ignorant) could haue serued. In both forties the Christian Reader may see, that al the Heretikes vvaunting of expresse Scriptures & the vword of God, is no more but to delude the world. vvhenceas in deede, be the Scriptures neuer so plaine against them, they must either be vvreited to sound as they say, or els they must be no Scriptures at all. And to see Luther, Caluin, Beza, & their fellowes, sitte as it were in iudgement of the Scriptures, to allow or disallow at their pleasures, it is the most notorious example of Heretical pride & miserie that can be. See their prefaces and censures vpon this Canonical Epistle, the Apocalypse, the Machabees, and other.

Only faith, an old heretic.

S. James & the rest inculcate good vvorkes against the error of only faith falsely gathered of S. Pauls vvordes.

S. Augustines vvhole disputation in this point very notable, & directly against only faith.

21. *Abraham vvas he not iustified by vvorkes?* It is much to be noted that S. Augustine in his booke *de seide & operibus* c. 14 vvriteth, that the heresie of only faith iustifying or sauing, vvas an old Heresie euen in the Apostles time, gathered by the false interpretation of some of S. Pauls profound disputation in the Epistle to the Romans, vvherein he commended so highly the faith in Christ, that they thought good vvorkes were not available: adding further, that the other three Apostles, James, Iohn, and Iude, did of purpose vvrite so much of good vvorkes, to correct the said error of only faith, gathered by the misconstruction of S. Pauls vvordes. Yea vvhen S. Peter (*Ep. 2 c. 3.*) vvarneth the faithfull that many things be hard in S. Pauls vvritings, and of light vnlearned men mistaken to their perdition: the said S. Augustine affirmeth, that he meant of his disputation concerning faith, vvhich so many Heretikes did mistake to condemne good vvorkes. And in the preface of his commentarie vpon the 31 Psalme, he vvarneth al men, that this deduction vpon S. Pauls speache, *Abraham vvas iustified by faith, therefore vvorkes be not necessarie to saluation*: is the right way to the gulfe of Hel and damnation.

lato citato.

And lastly (vvhich is in it self very plaine) that vve may see this Apostle did purposely thus commend vnto vs the necessitie of good vvorkes, and the inanity and insufficiency of only faith, to correct the error of such as misconstrued S. Pauls vvordes for the same: * the said holy Doctor * *Li. 83 q. 76.*

Li. 83 q. 76.

Heresies against good vvorkes.

Vvorkes coocurre vvith faith as cause of iustification.

Vvorkes make vs iust in deede before God.

22. *Faith did vvorkes vvith.* Some Heretikes hold, that good vvorkes are pernicious to saluation and iustification: other, that though they be not hurtfull but required, yet they be no causes or vvorkes of saluation, much lesse meritorious, but are as effectes and fruites issuing necessarily out of faith. Both vvhich fictions, fals hoods, and flights from the plaine truth of Gods vword, are refuted by these vvordes, vvhen the Apostle saith, That faith vvorketh together vvith good vvorkes: making faith to be a coadiutor or cooperato vvith vvorkes, and so both ioynly concurring as causes and vvorkes of iustification: yea aftervvard he maketh vvorkes the more principal cause, vvhen he resembbeth faith to the body, and vvorkes to the spirit or life of man.

23. *The friend of God.* By this also an other false and frivolous euasion of the Heretikes is ouertaken, vvhen they feine, that the Apostle here vvhen he saith, vvorkes do iustifie, meane: that they shew vs iust before men, and auaille not to our iustice before God. For the Apostle evidently declareth that Abraham by his vvorkes vvas made or truly called the friend of God, and therefore vvas not (as the Heretikes say) by his vvorkes approued iust before man onely.

The Protestants say, by faith only: S. James cleane contrarie, *Not by faith only.*

* See the annot. vpon the epistle to the Romans c. 2. v. 13.

The manifold meaning of certaine fathers, vvhen they say, Only faith.

24. *Not by faith only.* This proposition or speache is directly opposite or contradictorie to that vvhich the Heretikes hold. For the Apostle saith, Man is iustified by good vvorkes, and not by faith only. but the Heretikes say, Man is not iustified by good vvorkes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. James speache and S. Pauls. for though S. Paul say, man is iustified by faith, yet he neuer saith, by faith onely, nor euer meaneth by that faith vvhich is alone, but alvvayes by that faith vvhich vvorketh by charitie, * as he expoundeth him self. * *Gal. 5.*

Gal. 5.

Though concerning vvorkes also, there is a difference betwixt the first iustification, vvhereof S. Paul specially speaketh: and the second iustification, vvhereof S. James doth more specially treat. Of vvhich thing * els vvhere there is ynough said.

The fathers in deede vse sometimes this exclusiue, *sola, onely*: but in far other sense then the Protestants. For some of them thereby exclude only the vvorkes of Moyses law, against the Iewes: some, the vvorkes of nature and moral vertues vvithout the grace or knowledge of Christ, against the Gentiles: some, the necessitie of external good vvorkes vvhere the parties lacke time and meanes to doe them, as in the case of the penitent *these*: some, the false opinions, sectes, and religious contrarie to the Catholike faith, against Heretikes and miscreants: some exclude reason, sense, and arguing in matters of faith and myserie, against such as vvill beleene nothing but that: they see or vnderstand: some, the merite

merite of vvorke done in sinne before the first iustification: some, the arrogane Pharisaical vaunting of mans owne proper vvorke and iustice, against such as referre not their actions and good deedes to Gods grace. To these purposes the holy Doctours say sometimes, that only faith saueth and serueth: but neuer (as the Protestants vould haue it) to exclude from iustification and saluation, the cooperation of mans free will, dispositions and preparations of our hartes by prayers, penance, and sacraments, the vertues of hope and charitie, the purpose of well-vvorking and of the obseruation of Gods commandements: much lesse, the vvorkes and merites of the children of God, proceeding of grace and charitie, after they be iustified and are now in his fauour: vvich are not only dispositions and preparations to iustice, but the meritorious cause of greater iustice, and of saluation.

25. *Rahab.*] This Apostle alleageth the good vvorkes of Rahab by vvich she vvas iustified, and S. Paul (11 Hebr.) saith she vvas iustified by faith. Vvich are not contrarie one to the other, for both is true, that she vvas saued by faith, as one saith: and that she vvas saued by her vvorkes, as the other saith. But it vvore vntuently said, that she vvas saued either by onely faith, as the Heretikes say: or by onely good vvorkes, as no Catholike man euer said. But because some Iewes and Gentil Philosophers did affirme: they, that they should be saued by the vvorkes of Moyses law: these, by their moral vvorkes: therefore S. Paul to the Romans disputed specially against both, proving that no vvorkes done vvithout or before the faith of Christ, can serue to iustification or saluation.

26. *Faith vvithout vvorkes is dead.*] S. Iames (as the Protestants seine) saith that faith vvithout good vvorkes is no faith, and that therefore it iustifieth not, because it is no faith. for he saith that it is dead vvithout vvorkes, as the body is dead vvithout the soule, and therefore being dead hath no aduinity or efficacie to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that it is no body. euen so it is the like difference, to say that faith vvithout vvorkes is dead, and to say that faith vvithout vvorkes is no faith. And if a dead body be notwithstanding a true body, then according to S. Iames comparison here, a dead faith is notwithstanding a true faith, but yet not available to iustification, because it is dead, that is, because it is onely faith vvithout good vvorkes.

And therefore it is a great impudencie in Heretikes, and a hard chise, to say that the faith of vvich the Apostle disputeth al this vvhile, is no true or properly called faith at all. It is the same faith that S. Paul defended and commended in al the 11 chapter to the Hebrues, and the same vvich is called the Catholike faith, and the same vvich being formed & made alue by charitie, iustifieth. Many true it is, that it is not that special faith vvich the Heretikes seine: onely to iustifie, to vvite, vvhen a man doth firmly beleuee as an article of this faith, that him self shall be saued. this special faith it is not vvhereof the Apostle here speaketh. for neither he, nor S. Paul, nor any other sacred vvriter in al the holy Scriptures euer speake or kneue of any such forged faith.

S. Paul nameth faith, & S. Iames vvorkes, causes of iustification: but neither the one, faith only: nor the other, vvorkes only.

Faith vvithout vvorkes is a true faith, but not available as the body vvithout the spirit is a true body, though it be dead.

Vvhat faith the Apostle speaketh of: & that he kneveth no special faith.

CHAP. III.

*Against proud Maisters and authors of Sectes. § Of the manifold sinnes of the unbri-
deled tongue. 13 The difference betvvixt proud, contentious, and worldly vvise-
dom, and that vvijedom vvich is heavenly, peaceable, modest, and so forth.*

Mat. 23,
8.

Ecc. 14,
1. 19, 16.

1
2
3
4



E yee notⁿ many maisters my brethren, knowving that you receiue the greater iudgement, † For in many things vve offend al. * If any man offend not in vvord: this is a perfect man. he is able also vvith bridle to turne about the whole body. † And if vve put bittes into the mowthes of horses that they may obey vs, vve turne about al their body also. † And behold, the shippes, vvhercas they be great, and are driuen of strong vvindes: yet are

c. μαλακῶν.

are they turned about vwith a litle sterne whither the violēce
of the director vvil. † So the tongue also is certes a litle mē- 5
ber, & 'vaunteth great things. Behold howv 'much' fire what
a great vvood it kindleth? † And the tongue, is fire, a vvhole 6
vvorld of iniquitie. The tongue is set amoug our members,
vvhich defileth the vvhole bodie, & inflameth the vvheele of
our natiuitie, inflamed of hel. † For al nature of beastes & fou- 7
les and serpents & of the rest is tamed & hath been tamed by
the nature of man. † but the tongue no man can tame, an vn- 8
quiet euil, ful of deadly poison. † By it vve blesse God & the 9
Father : & by it vve curse men vvhich are made after the simi-
litude of God. † Out of the self same mouth procedeth bles- 10
sing & cursing. These things must not be so done my brethrē.
† Doth the fountaine giue forth out of one hole swete & 11
sour water? † Can, my brethren, the figge tree yeld grapes: 12
or the vine, figges? So neither 'can the salt water yeld' sweete.

'litle

'can it yeld
salt and
swete
water.

† Vwho is vvise and hath knowledge among you? Let him 13
shew by good conuersation his vvorking in mildenesse of
vvisedom. † But if you haue bitter zeale, and there be con- 14
tentions in your hartes : glorie not and be not liers against
the truth. † for this is not :: vvisedom descending from 15
aboue : but earthly, sensual, diuelish. † For vvhere zeale and 16
contention is : there is inconstancie, and euery peruerse
vvorke. † But the vvisedom that is from aboue, first certes is 17
chast : then peaceable, modest, suafible, cōsenting to the good,
ful of mercie and good fruites, not iudging, vvithout simu-
lation. † And the fruites of iustice, in peace is sowed, to them 18
that make peace.

∴ The difference betwixt
the humane
vvisedom, spe-
cially of here-
tiques : and the
vvisedom of
the Catholike
Church & her
children.

ANOTATIONS

CHAP. III.

Many maisters
are many
proud Sect-
maisters.

1. *Many maisters.* He meaneth principally Sect-maisters that make them selues seuer-
al Ringleaders in sundry sortes of new deuised doctrines : euery one arrogating to him
self to be maister, and none so humble as to be a scholer, either to Gods Church and true
Pastors, or to other guides and authors of the said sectes. So did Zuinglius disdain to
be Luthers scholer, and Caluin to be the follower of Zuinglius.

CHAP. III.

*By concupiscence and loue of this vvorld, vve are made enemies to God : but vve should rather
humble vs to him, punishing our selues for our sinnes. 11 Against detraction, and rash
iudging. 13 To remember alvvayes the vncertentie of our life.*

FROM



FROM whence are vvarres & conten-
tions among you? Are they not hereof?
of your concupiscences vvhich vvarre
in your members? † You couet: and
haue not. you kil, & enuie: and can not
obtaine. you contend and vvarre: and
you haue not, because you aske not.
† You aske, and receiue not: because

you aske amisse: that you may consume it on your concupiscences. † Aduouterers, know you not that the frendship of this vworld, is the enimie of God? Vvhosoever therfore vvil be a frende of this vworld: is made an enimie of God. † Or do you thinke that the Scripture saith in vaine: *To enuie doth the spirit couet vvhich dwelleth in you?* † And: giueth greater grace. For the which cause it saith, *God resisteth the proud, & giueth grace to the humble.*

† Be subiect therfore to God, but resist the Deuill, and he vvil flee from you. † Approche to God, & he vvil approche to you. Cleanse your handes, ye sinners: and purifie your hartes, ye double of minde. † Be miserable, and mourne, & weepe: let your laughter be turned into mourning: and ioy, into sorrow. † Behumbled in the sight of our lord, and he vvil exalt you. † Detraete not one fro another my brethre. He that detraeth from his brother, or he that iudgeth his brother, detraeth from the Law, and iudgeth the Law. But if thou iudge the Law, thou art not a doer of the Law, but a iudge. † For there is one law-maker, and iudge that can destroy and deliuer. † But thou, vvhart art thou that iudgeth thy neighbour?

Behold now you that say, To day or to morow we vvil goe into that citie, and there certes vvil spend a yere, and vvil traficke, and make our gaine († vvhich are ignorant vvhart shal be on the morow, For vvhart is your life? It is a vapour appearing for a litle vvhile, and aftervard it shal vanish away) † for that you should say, † If our Lord vvil, and, If we shal liue, we vvil doe this or that. † But now you reioyce in your arrogancies. Al such reioycing, is vicked. † To one therfore knowing to doe good, and not doing it: to him it is sinne.

† The boldnes of Haretikes adding here the vword *Scripture* to the text thus, *And the Scripture giueth greater grace.*

† Free vvil & mans owne endeavour necessary in coming to God.

† He forbid-
deth detraction,
euil speaking,
slandering:

† Al promises and purposes of our worldly affaires are to be made vnder condition of Gods good liking & pleasure: and it becometh a Christian man to haue usually this forme of speache in that case, *If God vvil, if God otherwise dispose not.*

1. Io. 2,
15.

Prou. 3,
35. 1 Pet.
5, 5.

1 Pet. 5,
6.
εμνη-
στευσατε
αλλή-
λων

Re. 14,
4.

ANNOTATION CHAP. IIIII.

8. *Purifie your hartes.* Man (vve see here) maketh him self cleane and purgeth his owne hart. Vvhich derogateh nothing to the grace of God being: the principal cause of the same. Yet Protestants thinke vve derogate from Christi Paffion, vvhē vve attribute such effects to our owne vworkes, or to other secundarie helpes and causes.

CHAP. V.

By the damnatio to come vpon the vnmmerciful riche, he exhorteth the persecuted to patience and by their owne reward, and by examples. 12. Not to sweare as all in common talke. 13. In affliction, to pray: in prosperitie, to sing: in sicknes, to call for the Priests, and that they pray ouer them and anoint them vwith oile: and that the sicke persons confesse their sinnes. 19. Finally, how vmerciferous it is, to conuert the erring vnto the Catholike faith, or the sinner to amendments of life.

∴ A feareful description of the miseries that shal befall in the next life to the vnmmerciful couetous rich.

GOE to now ye riche men, vveepe, ∴ howling in your miseries vvhich I hal come to you. † Your riches are corrupt: and your garmentes are eaten of mothes. † Your gold and siluer is rusted: and their rust shal be for a testimonie to you, and shal eate your flesh as fire. You haue stored to your selues vvrrath in the last daies. † Behold the hire of the vworkemen that haue reaped your fields, vvhich is defrauded of you, crieth: and their cry hath entred into the eares of the Lord of Sabboth. † You haue made merie vpon the earth: and in riotousnes you haue nourished your hartes in the day of slaughter. † You haue presented, and slaine the iust one: and he resisted you not.

c He meaneth either fruite or raine.

† Be patient therfore brethren, vntil the coming of our Lord. Behold, the husband man expecteth the pretious fruite of the earth: patiently bearing til he receiue the timely and the late vvard. † Be you also patient, and confirme your hartes: because the coming of our Lord vvil approche. † Grudge not brethren one against an other: that you be not iudged. Behold, the iudge standeth before the gate. † Take an example, brethren, of labour and patience, the prophetes: vvhich spake in the name of our Lord. † Behold vve accout them blessed that haue suffered. The sufferance of Job you haue heard, and the end of our Lord you haue seen, because our Lord is merciful and pitiful. † But before al things my brethren, ∴ sweate not, neither by heauen, nor by earth, nor other othe whatsoeuer. But let your talke be, yea, yea: no, no:

condemned

is a band.

Mr. 5.

no : that you fall not vnder iudgement.

- 13 † Is any of you in heauincesse ? let him pray. Is he of a
 14 cheereful hart ? let him sing. † Is any man sicke amōg you ?
 "let him bring in the priestes of the Church, and let them
 pray ouer him," anointing him vvith oile in the name of our
 15 Lord. † and "the praiser of faith" shal saue the sicke : and
 our Lord "shal lift him vp : and if he be in sinnes," they shal
 16 be remitted him. † ^b "Confesse therefore your sinnes one to
 an other : & pray one for an other that you may be saued. ⁊
 17 for the continual praiser of a iust man auaieth much. † * Elias
 vvas a man like vnto vs passible : and vvith praiser" he praied
 that it might not raine vpon the earth, and it rained not for
 18 three yeres and sixe monethes. † And * he praied againe : and
 the heauen gaue raine, and the earth yelded her fruite.
 19 † My brethren, if any of you shal erre from the truth, &
 20 a man conuert him : † he must know that he "vvhich maketh
 a sinner to be conuerted from the errour of his vway," shal
 saue his soule from death, and ⁊ couereth a multitude of
 sinnes. ⁊

The Epistle in
 a votue Masse
 for the sicke.

^b The Epistle
 in *Maiores*
Litanis on S.
 Markes day,
 and in the Ro-
 gation daies.

^b the heretikes
 translate, *Ac-*
knowledge your
sinnes. &c. so
 litle they can
 abide the very
 vvord of con-
 fession.

⁊: He that hath
 the zeale of
 conuerting
 sinners, pro-
 cureth thereby
 mercie and re-
 mission to him
 self : vvhich
 is a singular
 grace.

ANNOTATIONS

CHA. V.

4. *The hire.* To vvithhold from the poore or labourer the hire or vvages that is due or pro-
 mised to him for his seruice or vvork done, is a great iniquitie, and one of those five sinnes vvhich
 in holy Vvrite be said to call for vengeance at Gods hand, as vve see here. They be called in the
 Catechisme, *Sinnes crying to heauen*. The other foure be, Murder, *Gen. 18. v. 20. Vsurie, Exod. 22.*
v. 27. The sinne against nature, *Gen. 18. v. 20.* The oppression and vexation of vvidooves, pupilles,
 strangers, and such like, *Is. 60. Exod. 21. v. 9.*

12. *Svveare not.* He forbiddeth not al othes, as the Anabaptists falsely say. for in iustice and
 iudgement vve may be by our lawfull Magistrate put to svveare, and may lawfully take an othe, as
 also for the aduantage of any necessarie truth vvhen time and place require. but the custom of
 svvearing, and al vaine, light, and vnnessearie othes in our daily speache do displease God highly,
 and are here forbidden by the Apostle, as alio by our Saviour. *Mat. 5.*

14. *Let him bring in the Priest.* The Protestants for their special hatred of the holy order of
 Priesthod, as els vvhere often, so here they corrupt the text evidently, translating *Presbyteros*,
 elders. As though the Apostle had meant men of age, and not such as vvete by holy office,
 Priests. S. Chrysostom vvho knew the scale and signification of the Greeke vvord according
 to the Ecclesiastical vse and the vvhole Churches iudgement, better then any Protestant alieue,
 taketh it plainly for *Sacerdotes*, that is, Priests *li. 3. de Sacerdotio prope initium*. And if they confesse
 that it is a vvord of office vvith them alio, though they call them Elders, and not Priests: then vve
 demaund vvwhether the Apostle meane here men of that function vvhich they in their new Churches
 call Elders. If they say no, as they must needs (for Elders vvith them are not deputed speci-
 ally to publike praying or administration of the Sacraments, such as the Apostle here requireth to
 be sent for) then they must needs graunt, that their Elders answer not to the function of those
 vvhich in the new Testament are called *Presbyteri* in Greeke and Latin, and therefore both their
 translation to be false and fraudulent, and alio their naming of their new degrees or orders to be
 fond and incongruous.

If they say their Ministers be correspondent to such as vvete called *Presbyteri* in holy vvrite and
 in the Primitiue Church, and that they are the men vvhom the Apostle vvilleth to be called for to

The sinnes
 crying to hea-
 uen.

Vvhat othes
 are lawfull,
 vvhat are not.

Heretical tra-
 dition against
 Priesthod.

Neither their
 Elders (so cal-
 led) nor their
 Ministers, can
 be those vvho
 the Apostle
 here calleth,
Presbyteri.

They haue no reason to call their Ministers by that name.

Their Deacons should rather be called Ministers.

They should keepe the name Priest, as well as deacon.

The Sacrament of EXTREME VNCTION.

The heretikes objections against the said Sacrament, answered: and vvitall it is proued to be a Sacrament.

Remission of sinnes annexed to creatures.

Holy vwater.

Holy oile blessed by the Bishop.

The peoples deuotion toward such halloved creatures.

anoint the sicke & to pray for him, why do they not then translate *Presbyters*, Ministers (which they might doe with as good reason, as call such as they haue taken in steede of our Catholike Priests, Ministers, vvhich vword being in large acceptation common to all that haue to doe about the celebration of diuine things, vvas neuer appropriated by the vse either of Scripture or of the holy Church, to that higher function of publicke administration of the Sacraments and Seruice, vvhich is Priesthood: but to the order next vnder it, vvhich is Deaconship. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants haue no more reason to keepe the ancient Greeke vword of Deacon, appropriated to that office by the vse of antiquity, then to keepe the vword Priest, being made no lesse peculiar to the state of such onely as minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellowes solouy neither Gods vword nor Ecclesiastical vse, nor any reason, but mere phantasie, noueltie, and hatred of Gods Church. And howe little they solouy any good rule or reason in these things may appeare by this, that here they auoid to translate *Priests*, and yet in their Cōmunion booke, in their order of visiting the sicke, they commonly name the Minister, *Priest*.

14. *Anointing vwith oile.* Here is the Sacrament of extreme Vnction so plainly promulgated (for it was instituted, as all other Sacraments of the new Testament, by our Saviour Christ himself, and as Venerable Bede thinketh and other duncie vriters, the anointing of the sicke vwith oile *Marc. 6.* pertaineth therevnto) that some Heretikes, for the euidence of this place also (as of the other for good vworks) deny the Epistle. Other (as the Caluinists) through their confidence of cunning shiftes and gloses, confessing that S. Iames is the author, yet condemne the Church of God for vsing and taking it for a Sacrament. But vvhath dishonour to God is it (vve pray them) that a Sacrament should be instituted in the matter of oile, more then in the element of vwater? Why may not grace & remission of sinnes be annexed to the one as well as to the other, vwithoute derogation to God?

But they say, Sacraments endure for euer in the Church, this but for a season in the Primitiue Church. Vvbat Scripture telleth them that this general and absolute prescription of the Apostle in this case, should endure but for a season? vvhens was it taken away, abrogated, or altered? They see the Church of God hath alwaies vsed it vpon this varrant of the Apostle, vvhoe knewe Christs meaning and institution of it better then these deuced men, vvhoe make more of their owne fond ghesse and coicctures, grounded neither on Scripture nor vpon any circumstance of the text, nor any one authentical author that euer vvrote, then of the expresse vword of God. It was (say they) a miraculous practise of healing the sicke, during onely in the Apostles time, and not long after. Vve aske them vvhether Christ appointed any certaine creature or external element vnto the Apostles generally to worke miracles by: Him self vsed sometimes clay and spittle, sometimes he sent them that vvcre diseased, to vvashe them selues in vvaters, but that he appointed any of those or the like things for a general medicine or miraculous healing onely, that vve read not, for in the beginning, for the better inducing of the people to faith and deuotion, Christ vould haue miracles to be vvrought by sundry of the Sacraments also. Vvhich miraculous vworks ceasing, yet the Sacraments remaine still vnto the vvorldes end.

Againe vve demand, vvhether euer they read or heard that men vvcre generally commanded to seeke for their health by miraculous meanes. Thirdly, vvhether al Priests, or (as they call them) Elders, had the gift of miracles in the primitiue Church? No, it can not be, for though some had, yet al these indifferently of vvhom the Apostle speaketh, had not the gift: and many that vvcre no Priests, had it, both men and vvomen, vvhich yet could not be called for, as Priests vvcre in this case. And though the Apostle and others could both cure men and reuiue them againe, yet there was no such general precept for sicke or dead men, as this, to call for the Apostles to heale or restore them to life againe. Lastly, had any external element or miraculous practise, vnles it vvcre a Sacrament, the promise of remission of al kinde of actual sinnes ioyned vnto it? or could S. Iames institute such a ceremonie him self, that could saue both body and soule, by giuing health to the one, and grace and remission to the other? At other times these contentious vvarglers raile at Gods Church, for annexing only the remission of venial sinnes to the element of vwater, made holy by the Priests blessing thereof in the name of Christ, and his vword: and loe here they are driuen to hold that S. Iames prescribed a miraculous oile or creature vvhich had much more power and efficacie. Into these straites are such miscreants brought that vvill not beleue the expresse vword of God, interpreted by the practise of Gods vniuersal Church.

Venerable Bede in 9 Luc. faith thus. *It is cleere that this custome was deliuered to the holy Church by the Apostles them selues, that the sicke should be anointed vwith oile consecrated by the Bishops blessing.* See for this, and for the assertion & vse of this Sacrament, S. Innocentius ep. 1 ad Decentium Eugubinum cap. 8. to. 1. *Conc. & Lib. de visitatione infirmorum* in S. Augustine cap. 4. *Concil. Cabilonense* 2. cap. 48. *Conc. Wormasiense* cap. 7. to. 3. *Conc. Aquifraga* c. 8. *Flourentinum*, and other later Councils. S. Bernard in the life of Malachie in fine. This holy oile becaue the faithful saw to haue such vertue in the primitiue Church, diuers caried it home and occupied it in their infirmities, not vsing it in the Sacramental sort vvhich the Apostle prescribeth, as the Aduersaries vnlearnedly obiect

vnto

vato vs : but all Christians now do (and then also did) concerning the vwater of Baptisme, vvhich they vsed to take home vvhith them after it was halloved, and to giue it their diseased to drinke.

14. *The prayer of faith.* He meaneth the forme of the Sacrament, that is, the vvordes spoken at the same time vvhhen the partie is anointed, vvhich no doubt are most auncient and Apostolike. Not that the vvord or prayer alone should haue that great effect here mentioned, but ioyned vvith the foresaid vñction, as is plaine.

The sacramental vvordes.

15. *Shal I saue.* The first effect of this Sacrament is, to saue the soule, by giuing grace and comfort to vvich stand the terrors and tentations of the enemy, going about (specially in that extreme of death) to driue men to desperation or distresse of minde and other damnable inconueniences. the vvhich effect is signified in the matter of this Sacrament specially.

The three effects of this Sacrament.

16. *Shal I lift him vp.* Vvhen it shal be good for the saluation of the partie, or agreeable to Gods honour, this Sacrament restoreth also a man to bodily health againe, as experience oft teacheth vs. Vvvhich yet is not done by vvay of miracle, to make the partie sodenly vvhole, but by Gods ordinarie prouidence and vse of second causes, vvhich othervvise should not haue had that effect, but for the said Sacrament. This is the second effect.

17. *They shal be remitted him.* Vvhat sinnes soeuer remaine vnremitted, they shal in this Sacrament and by the grace thereof be remitted, if the persons vvorthely receiue it. this is the third effect. S. Chrysostom of this effect saith thus: *They* (speaking of Priests) *do not onely remitt sinnes in baptisme, but aftervvard also, according to the saying of S. Iames, If any be sicke, let him bring in the Priests &c. i. i. 3 de Sacerd. propie initium.* Let the Protestants marke that he calleth *Priests*, *sacerdotes*; not Elders) *thatis, Priests*, and maketh them the onely ministers of this Sacrament, and not elders or other are the ministers of this Sacrament. By al vvhich you see this Sacrament of al other to be maruelous plainly set forth by the Apostles. Onely sicke men and (as the Greeke vvord giueth) men very vvake must receiue it: onely Priests must be the ministers of it: the matter of it is holy oile: the forme is prayer, in such sort as vve see now vsed: the effects be as is aforesaid. Yet this so plaine a matter and so profitable a Sacrament, the enemy by Heretikes vvould vvholly abolish.

Priests (and not Elders) are the ministers of this Sacrament.

18. *Confesse therefore.* It is not certaine that he speaketh here of sacramental Confession: yet the circumstance of the letter vvel beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it bo. 2 in *Leuit.* & Venerable Bede vvriteth thus, *In this sentence* (saith he) *there must be this discretion, that our daily and litle sinnes vve confesse one to an other, vnto our equals, and beleue to be saued by their daily prayer. but the uncleannes of the greater leprosie let vs according to the law open to the Priest, and at his pleasure in vvhat manner and how long time he shal commaund, let vs be careful to be purified.* But the Protestants being from the very vvord confession in despite of the Sacrament, translate thus, *Acknowledge your faultes one to an other.* They do not vvel like to haue in one sentence, Priests, praying ouer the sicke, anointing them, forgiving them their sinnes, confession, and the like.

Confession

19. *He praised.* The Scriptures to vvhich the Apostle alludeth, make no mention of Elias praler. therefore he knew it by tradition or reuelation. Vvhereby vve see that many things vvritten be of equal truth vvith the things vvritten.

Truthes vvritten and known by tradition.

20. *Makesh to be conuerred.* Here vve see the great reuward of such as seeke to conuert Heretikes or other sinners from error and vvickednes: and how necellarian office it is, specially for a Priest.

Conuerting of soules

21. *Shal I saue.* Vve see, it derogateth not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the vvorkers thereof vnder God, by their prayers, preaching, correction, counsel, or othervvise. Yet the Heretikes are so foolish and captious in this kinde, that they can not heare patiently, that our B. Lady or others should be counted meanes or vvorkers of our saluation.

Our saluation attributed to men, vvithout derogation to Christ.

THE ARGVMENT OF BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.



P S. Peter we reade at large, both in the Gospels, and in the Actes of the Apostles: and namely, that Christ designed him, and also made him his vicar (as S. Mathew for that cause in the catalogue of the Apostles, calleth him Primus, the first, and all antiquitie, Princeps Apostolorum, the Prince of the Apostles) and that he accordingly executed that office after Christs departure, plaing the Church first among the Ierues in Hiernsalem and in al that countrey and costes about, as Christ also him self before had preached to the Ierues alone.

But preaching at length to the Gentiles also, according to Christs commission (Mat. 28. v. 19.) and being now come to Rome, the head citie of the Gentiles, from thence he writeth this Epistle to his Christian Ierues, hauing care of them in his absence, no lesse then when he was present: and not to the Ierues that were at home, (belike because they had S. Iames, or his successor S. Simon Cleopha, resident with them) but * to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia.

* See the Annotation vpon S. Iames Epistle c. 2. v. 13.

And that he writeth it from Rome, him self signifieth, saying: The Church that is in Babylon saluteth you. * Where by Babylon he meaneth Rome, as all antiquitie doth interpret him: not, that he so calleth the Church of Rome, but the heathen state of the Romane empire, which then, and 300 yeres after, vnto the conuersion of Constantinus the Emperour, did persecute the clef Church of Rome, in so much that the first 33 Bishops thereof vnto S. Siluester, were all Martyrs.

For the matter whereof he writeth, him self doth signifie it in these wordes: This loe the second Epistle I write to you, my dearest, in which (Epistles) I stirre vp by admonition, your sincere minde, that you may be mindeful of those wordes & c. So he saith there of both together. And againe of the first to the same purpose, in an other place: I haue brecliely written, beseeching and testifying that this is the true grace of God, whererein you stand. For, there were at that time certaine Seducers (as * S. August. also hath

* See the Annotation vpon S. Iames Epistle c. 2. v. 21.

told vs) who went about to teach Onely faith, as though good workes were not necessarie, nor meritorious. there were also great persecutions, to compel them with terror to denie Christ & al his religio. He therefore exhorteth the accordingly, neither for perfection, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second, more principally against seduction. The first epistle is noted to be very like to S. Pauls epistle to the Ephesians, in wordes also, and so thicke of Scriptures, as though he spake nothing els.

The time when the first was written, is vncertaine: the second was written a litle before his death, as is gathered by his wordes in the same. c. 1. v. 14.

THE



THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

He comforteth them in their persecutions (being newly by Baptisme made the children of God) with the hope of their heavenly inheritance: 6 shewing how meritorious it is for them to be so constant in faith, 10 and confirming them therein with the authority of the Prophets and of the Holy Ghost. 15 Exhorting them to live also accordingly in all holiness, 16 considering the holiness of God, the uprightness of his iudgement, the price of their redemption by Christ, 22 and the vertue of the seeds in them (Which is grace regeneration in Baptisme) foretold by the Prophet also.

- 1 **P**ETER an Apostle of IESVS Christ, The Epistle
to the electe strangers of the disper- In Cathedra S.
sion of Pontus, Galatia, Cappadocia, Petri Rome,
2 Asia, and Bithynia, † according Ian. 23.
to the prescience of God the Father,
into sanctification of the Spirit, vnto
the obedience and sprinkling of the
bloud of IESVS Christ: Grace to
you and peace be multiplied.
- 3 † Blessed be God and the father of our Lord IESVS The Epistle
Christ, vvho according to his great mercie hath regenerated for many mar-
4 vs vnto a liuely hope, by the resurrection of IESVS Christ tyrs.
from the dead, † vnto an inheritance incorruptible, and in-
5 contaminate, and that can not fade, conserued in the heauens
6 in you, † (vvho in the vertue of God are kept by faith
vnto saluatiō) ready to be reuealed in the last time. † wher-
7 in you shal reioyce, a litle now if you must be made heauy
in diuerse tentations: † that the probation of your faith
much more pretious then gold (vvhich is proued by the fire)
8 may be found vnto praise and glorie and honour in the re-
uelatiō of IESVS Christ: ¶ † vvhom hauing not seen, you
loue: in vvhom now also not seing you belecue: and be-
9 † receiuing the end of your faith, the saluation of your
soules

2 Cor. 1,
3. Eph. 1,
3.

soules. † Of the vvhich saluation the Prophetes inquired & 10
searched, vvhich prophesied of the grace to come in you,
† searching vnto vvhich or vvhich maner of time the Spirit 11
of Christ in them did signifie: foretelling those passions that
are in Christ and the glories folowving: to vvhom it vvas re- 12
uealed, that not to the selues, but to you they ministred those
things vvhich now are told you by them that haue euange-
lized to you, the holy Ghost being sent from heauen, on
vvhom the Angels desire to looke.

Chastitie not
onely of body
but also of
minde, is re-
quired. S. Bede
upon this place.

† For the vvhich cause hauing the loines of your minde 13
girded, sober, trust perfectly in that grace vvhich is offered
you, in the reuelation of I E S U S Christ, † as children of o- 14
bedience, not configured to the former desires of your
ignorance: † but according to him that hath called you, the 15
Holy one, be you also in al conuersation holy: † because 16
it is vvrithen: *You shall be holy, because I am holy.* † And if you in- 17
uocate the Father, him vvhich * vvitheout acception of per-
sons iudgeth according to euery ones * vvorke: in feare con-
uerse ye the time of your peregrination. † Knowving that 18
* not vvithe corruptible things, gold or siluer, you are redee-
med from your vaine conuersation of your fathers: † tradi-
tion: † but vvithe the pretious blood as it vvere of an im- 19
maculate and vnspotted lambe, Christ, † * foreknowven 20
in deede before the constitution of the vvorlde, but mani-
fested in the last times for you, † vvhich by him are faithful 21
in God vvhich raised him from the dead, and hath giuen him
glorie, that your faith and hope might be in God. † Making 22
your soules chaste in obedience of charitie, in the sincere
loue of the fraternitie from the hart loue ye one an other 23
earnestly: † borne againe not of corruptible seed, but in-
corruptible by the vvord of God vvhich liueth and remain-
eth for euer. † For *al flesh is as grasse: and al the glorie thereof as the 24*
floure of grasse. the grasse is withered, and the floure thereof is fallen away.
† But the vvord of our Lord remaineth for euer, and this 25
is the vvord that is euangelized among you.

e God vvill
iudge men ac-
cording to
euery ones
vvorkes, and
not by faith
onely.
:: He meaneth
the errors of
Gentility, or
if he vwrite to
the Iewes dis-
persed, he mea-
neth the yoke
of the Law
vvith the fond
and heavy ad-
ditions of their
later Maisters,
called *Deute-
rophetes*. The He-
retikes, to
make it sound
to the simple
against the tra-
ditions of the
Church, cor-
rupt the text
thus, *Which you
haue receiued by
tradition of the
fathers.*

Leu. 11,
19. 20, 7
Deu. 10.
Ro. 2.
Gal. 2.

1 Cor. 6,
20. 7, 23

Ro. 16,
25. Col. 1,
26. Tit.
1, 2.

Esa. 40,
6.

CHAP. II.

Novu

Now after their Baptisme, what must be their meate: 4. and being come to Christ, how happy they be about their incredulous brethren, according to the Scriptures also. 11. Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conversion: 13. to be obedient subjects to higher Powers (howsoever some misconstrue Christian libertie) 14. and servants to obey their Masters. 19. And so, doing well, though they suffer for it, it is very meritorious, 21. whereas Christ also not only gave them example, 24. but also by his death hath made them able to live justly.

The Epistle
upon Saturday
in Easter wee.
ke.



1. **M**AYING avway therfore al malice, and al
2. guile, and simulations, and enuies, and al de-
3. traCTIONS, † as infants euen now borne,
reasonable, milke without guile desire ye,
that in it you may grow vnto saluatiō. † if
yet you haue tasted that our Lord is swete.

4. † Vnto vvhom approching, a liuing stone, of men in deede
5. reprobated, but of God elect and made honorable: † be ye
also your selues superedified as it were liuing stones, 'spiri-
6. tual houses', a holy priesthod, to offer "spiritual hostes, ac-
ceptable to God by I E S V S Christ. † For the vvhich cause
the Scripture containeth, Behold I put in Sion a principal corner stone
7. elect, pretious. and he that shal beleue in him, shal not be confounded. † To
you therfore that beleue, honour: but to them that beleue
not, the stone vvhich the builders reiected, the same is made into the head of
8. the corner: † and * a stone of offense, and a rocke of scandal,
to them that stumble at the vvord, neither doe beleue where-
9. in also they are put'. † But you are an * elect generation, a
kingly priesthod, a holy nation, a people of purchase: that
you may declare his vertues vvhich from darkenesse hath
10. called you into his maruelous light. † Vvhich sometime not a people:
but now the people of God. Vvhich not hauing obtained mercie: but now hauing
obtained mercie.

11. † My dearest I beseeche you as strangers & pilgrimes, * to
refraine your selues from carnal desires which vvarre against
12. the soule, † hauing your conuersation good among the
Gentiles: that in that vvherein they misreport of you as of
malefactors, by the good vvorkes considering you, * they
13. may glorifie God in the day of visitation. † * Be subject
therfore to euery :: humane creature for God: vvwhether it
14. be "to king, as excelleng: † or to rulers as sent by him to the
reueuge of malefactors, but to the praise of the good: † for
15. so is the vvill of God, that doing well you may make the
16. ignorance of vnnwise men to be dumme: † as free, & "not

O o o o

as

The Epistle
vpō the 3. Sun-
day after Ea-
ster.

:: So is the
Greece, but the
Protest. in fa-
uour of tem-
poral lawes
made against
the Cath. reli-
gion, translate
it very falsely
thus, to al maner
ordināce of man:
the selues bow-
ly reiecting
Ecclesiastical
decrees as mēs
ordināces.

' a spi-
ritual
house,

Es. 28,
16.

Pf. 117.

Mt. 21.

Act. 4.

Es. 8.

Ro. 9, 33.

Exo. 19.

Apor. 1.

Ose. 2.

Ro. 9.

Gal. 5,

16.

Mt. 5, 16

Ro. 13, 1.

Gal. 5,

c In this spee-
che is often
commended the
vnitie of al
Christians a-
mong them
selues.

as hauing the freedom for a cloke of malice, but as the ser-
uants of God. † Honour al men. Loue the fraternitie. Feare 17
God. Honour the king.

† Seruants be subiect in al feare to your maisters, not only 18
to the good & modest, but also to the vvaivvard. † For this 19
is thanke, if for cōscience of God a man sustaine forovves, suf-
fering vniustly. † For vvhat glorie is it: if sinning, and buf- 20
feted you suffer? but if doing vvell you sustaine patiently:
this is thanke before God. † For vnto this are you called: 21
because Christ also suffred for vs, leauing you an example
that you may folovv his steppes. † vvho did no sinne, neither vvvas 22
guile found in his mouth. † vvho vvhen he vvvas reuiled, did not 23
reuile: vvhen he suffred, he threatened not: but deliuered him
self to him that iudged him vniustly. † vvho him self bare 24
our sinnes in his body vpon the tree: that dead to sinnes, we
may liue to iustice. by vvhose stripes you are healed. † For 25
you vvete as sheepe straying: but you be conuerted novv
to the Pastor and Bis hop of your soules. -

The Epistle
vpō the 2 Sun-
day after Ea-
ster.

you vs
Ef. 53, 9.
cōm m-
vndistū-
ges
Ef. 53, 4.
Mt. 8, 17.

AN NOT A T I O N S

CHAP. II.

Spiritual ho-
stes and Pri-
ests.

7. *Spiritual hostes.*] Here vve see, that as he speaketh of spiritual hostes, vvwhich euery
Christian man offereth, so he speaketh not properly of priesthod, vvhen he maketh al
Priests, but of a spiritual priesthod. Which spiritual priesthod vvvas also in al the Iewes:
but the priesthod (properly so called) vvvas onely in the sonnes of Aaron, and they offe-
red the sacrifices (properly so called) vvwhich none besides might offer.

Obedience to
temporal prin-
ces.

13. *Be subiect.*] Not onely our Maister Christ, but the Apostles and al Christians vvvere euer
charged by such as thought to bring them in hatred vvith Princes, vvith disobedience to kings and
temporal Magistrates, therefore both * S. Paul and this Apostle do specially vvarne the faithfull, that
they giue no occasiō by their ill demeanure to secular Princes, that the Heathen should count them
disobedient or seditious vvorkers against the States of the vvorld. *Re. 13.*

God instituted
the Spiritual
gouernemēt in
more excellēt
maner then
the temporal.

13. *To euery humane creature.*] So he calleth the temporal Magistrate elected by the people, or
holding their Souerainty by birth & carnal propagation, ordained for the vvorldly vvealth, peace,
and prosperitie of the subiects: to put a difference betvvixt that humane Superiority, and the spiri-
tual Rulers and regiment, guiding and gouerning the people to an higher end, and instituted by
God him self immediatly. for Christ did expressely constitute the forme of regiment vsed euer since
in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostles
and Disciples, giuing them their feueral authorities. Aftervvard * God guided the lot for choise of
S. Matthias in Iudas place: and the Holy Ghost expressely and namely seuered and chose Paul and
Barnabas vnto their Apostolical function: and generally the Apostle saith of al spiritual Rulers,
The holy Ghost hath placed you to rule the Church of God.

1st. 1.

1st. 20.

And although al pover be of God, and kings rule by him, yet that is no othervvise, but by
his ordinarie concurrence, and prouidence, vvhereby he procureth the earthly cōmodity or vvealth
of men, by maintaining of due superiority and subiection one towards an other, and by giuing
pouer to the people and Commonvvealth to choose to them selues some kinde or forme of Re-
giment, vnder vvwhich they be content to liue for their preseruatiō in peace and tranquillity. But
Spiritual superiority is far more excellent, as in more excellent sort depending, not of mans ordi-
nance, election, or (as this Apostle speaketh) creatiō, but of the Holy Ghost, vvho is alvvayes
resident in the Church (vvhich is Christs body mystical, and therefore an other manner of Com-
monvvealth

Eph. 4. monvealth then the earthly) concurring in singular sort to the creation of al necessarie Officers in the said Church, euen to the vworlds end, as S. Paul writeth to the Ephesiāns.

Hebr. 13. Left therefore the people, being then in so precise sort alwaies warned of the excellencie of their Spiritual gouernours, and of their obedience toward them, might neglect their duties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other were then: therefore S. Peter here warneth them to be subiect, for their bodies and goods and other temporal things, euen to the vworldly Princes both infidels and Christians, vvhom he calleth humane creatures.

13. To the king as exelling. Some simple heretikes & others also not vnlearned, at the beging, for lacke of better places, vould haue proued by this, that the king vvas head of the Church, and aboute al Spiritual rulers: and to make it found better that vway, they falsely translated it, *To the king as to the sheefe head.* in the Bible of the yere 1562. But it is euident that he calleth the king, the precellent or more excellent, in respect of his Vicererents vvhich he calleth Dukes or Gouernours that be at his appointment: and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: vvhich could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of: no more then the kings or Emperours then, could be heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. ad Smyrnenes, vvhich he exhorteth them first to honour God, next the Bishop, & then the king.

This is an inuincible demonstration, that this text maketh not for any spiritual claime of earthly kings, because it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magistrate. Neither is there any thing in al the new Testament that proueth the Prince to be head or cheefe gouernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been, for they were bound in temporal things to obey the heathen being lawfull kings, to be subiect to them, euen for conscience, to keepe their temporal laves, to pay them tribute, to pray for them, and to doe al other natural duties: and more no scriptures binde vs to doe to Christian kings.

16. Not as hauing. There were some Libertines in those daies, as there be now, that vnder pretence of libertie of the Gospel, sought to be free from subiection and lawes of men as now vnder the like vicked pretence, Heretikes refuse to obey their spiritual rulers and to obserue their lawes.

18. But also the vvaitsward. The Vvicesites and their folowers in these daies, sometimes to moue the people vnto sedition, held and teach that maisters and magistrates lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, and that the people in that case neede not in conscience obey them. Vvhich is a pernicious and false doctrine, as is plaine by this place, vvhich we be expressly commaunded to obey euen the ill-conditioned, vvhich must be alwaies vnderstood, if they commaund nothing against God, for then this rule is euer to be followed. *Vve must obey God rather then men.* Act. 5. 29.

Heret. translation.

The Kings excellencie of power is in respect of the nobilitie and lay magistrates vnder him.

Christiā Princes haue no more right to be supreme heads in spiritual causes, then the Heathen.

Libertines.

Deadly sinnes of Princes or Superiors exempt not the subiectes fro obedience, as Wiceliffe held.

CHA P. III.

The dutie of vviues and husbands to ech other. 9 None so doe or speake euil by their persecutors, 15 but to answer them alwaies vwith modestie, and specially vwith innocencie, after the example of Christ most innocent: vvhose body though they killed, yet his soule liued and preached after vward to the soules in Hel (namely to those in the time of Noes flood being a figure of our Baptisme) rose againe, and ascended.

Eph. 5, 28. Col. 3, 18.

1 Tim. 2, 9.



N like maner also * let the vwomen be subiect to their husbandes: that if any belecue not the vvord, by the conuersation of the vwomen vwithout the vvord they may be vwonne, † considering your chaste conuersation in feare. † Vvhose trimming let it not be outvvardly the plaiting of heare, or laying on gold round about, or of putting on vestures: † but the man of the hart that is hidden, in the incorruptibi-

O o o o ij liti

How vviues should behaue them selues toward their husbands.

Against the proud, curious and costly attire of vwomen, wherein this time of ours excedeth.

litie of a quiet and a modest spirit, vvhich is riche in the sight of God. † For so sometime the holy vvomen also that trusted in God, adorned them selues, subiect to their ovvne husbandes. † As *Sara obeyed Abraham, calling him lord: 6
 'vvhose daughters you are, doing vvell, and not fearing any perturbation. † Husbandes like vvise, dvvelling vvith them 7 n
 according to knowvledge, as vnto the vveaker feminine vessel imparting honour, as it vvere to the coheires also of the grace of life: that your prayers be not hindered.

Howv husbandes should behaue them selues toward their vvives.

† And in fine al of one minde, hauing compassion, louers 8
 of the fraternitie, merciful, modest, humble. † * not rendering euil for euil, nor curse for curse: but contrariewise, blessing: for vnto this are you called, that you may by inheritance possesse a benediction. † For he that vvil loue life, and see good daies: 10
 let him refraine his tong from euil, and his lippes that they speake not guile. † Let
 him decline from euil, and doe good: let him enquire peace, and follow it: † be- 12
 cause the eyes of our Lord are vpon the iust, and his cares vnto their prayers: but
 the countenance of our Lord vpon them that doe euil things. † And vvho is 13
 he that can hurt you, if you be emulators of good? † But * & 14
 if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, & be not troubled. † But sanctifie our 15
 Lord Christ in your hartes, ready alwaies to satisfie every one that asketh you a reason of that hope vvhich is in you: † but 16
 vvith modestie and feare, hauing a good conscience: that in that vvhich they speake il of you, they may be confounded vvhich calumniate your good conuersation in Christ. † For 17
 it is better to suffer as doing vvell (if the vvil of God vvil haue it so) then doing il.

The Epistle vpon friday in Easter weeke.

† Because Christ also died once for our sinnes, the iust for 18
 the vniust: that he might offer vs to God, mortified certes in fles h, but quickened in spirit. † In the vvhich spirit comming 19
 he preached "to" them" also that vvere in prison: † vvhich 20
 had been "incredulous sometime, * vvhen they expected the patience of God in the daies of Noë, vvhen the aike vv as a building: in the vvhich, sevv, that is, * eight soules vv ere sau ed by vvater. † Vvherevnto Baptisme being" of the like forme 21
 novv saueth "you" also: not the laying avvay of the filth of the fles h, but" the examination of a good conscience toward God by the resurrection of I E S U S Christ. † vvho is on the 22
 right hand of God, * I s v allouving death, that vve might be made heires of life euerlasting: being gone into heauen, Angels and Potentates and Povvers subiect to him.

Gen. 18.

c 26

'in faith

Pro. 17,

13. Mat.

3. 44.

Pf. 33, 13

Mat. 5,
10.

' those
spirites

Gen. 6.

Mat. 24

Gen. 7, 7

' vs

ANNOTATIONS
CHAP. III.

19. To them that were in prison.] S. Augustine in his 99 Epistle in principio, confesseth this place to be exceeding hard to understand, & to have many difficulties which he could neuer explicate to his owne satisfaction. Yet vnto Heretikes this and al other textes be easie, not doubting but that is the sense which them selues imagin, vyhathoeuer other men deeme thereof. S. Augustine onely shadeth him self sure of this, that Christs descending into Hel in soule after his death, is plainly proued hereby. Vvith thing he declareth there, to be conformable to diuers other expresse vvordes of holy Vvrite, and namely to this same Apostles sermon Act. 2. And at length he concludeth thus, *Quia ergo nisi infidelis negauerit fuisse apud inferos Christum?* that is, *Therefore vvhobut an infidel, vvill deny that Christ vvvas in Hel?* Caluin the (you see) vvith al his follovers aie infidels, vvho denying the In steede of this descending of Christ in soule after his death, haue inuented an other desperate kinde of Christs being in Hel, vvhe le vvvas yet alieue on the Crosse, S. Athanasius also in his epistle cited by S. Epiphanius her. 77 in principio, and in his booke de Incarnacione Verbi propius initio, S. Cyril de rella fide ad Theodosium, Oecumenius, and diuers others vpon this place, proue Christs infidels, descending to Hel. As they likewise declare vpon the vvordes folloving, that he preached to the spirites or ioules of me deteined in Hel or in Prison.

Christ in soule descended vnto hel, vvholes his body lay in the graue.

The Calvinists denying the same, are (by iudgement) S. Augustines infidels.

But vvwhether this vvord Prison or Hel be meant of the inferiour place of the damned, or of Limbus patrum called Abrahams bosome, or some other place of temporal chastisement: and, to vvhom he preached there, and vvho by his preaching or preence there were deliuered, and vvho they were that are called, *Incredulou in the daies of Noe*: al these things S. Augustine calleth great profoundities, confessing him self to be vnable to reache vnto it: onely holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the louest hel, and yet not doubting but that he released diuers out of places of paines there, vvich can not be out of any other place then Purgatorie. See the said Epistle, vvhere also he insinuateth other expositions for explication of the manifold difficulties of this hard text, vvich were to long to reherse, our special purpose being onely to note briefly the things that touche the controversies of this time.

Certaine diffculties whereof S. Augustine doubteth.

Purgatorie.

20. *Incredulou sometime.* They that take the former vvordes, of Christs descending to Hel, and deliuering certain there deteined, do expound this, not of such as died in their infidelitie or vvithout al faith in God, for such were not deliuered: but either of some that once were incredulous, and afterwards repented before their death: or rather and specially of such as otherwise were faithful, but yet trusted not Noes preaching by his vvorke and vvord, that God vvould destroy the vvorld by vvater. Vvho yet being otherwise good men, when the matter came to passe, vvete lorie for their error, and died by the flood corporally, but yet in state of saluation, and being chastised for their fault in the next life, were deliuered by Christs descending thither, and not they onely, but al others in the like conditiō. For the Apostle giueth theie of Noes time but for an example.

Vvhat were the incredulous persons of vvhom the Apostle here speaketh.

21. *Of the like forme.* The vvater bearing vp the Arke from sinking, and the persons in it from drowning, vvvas a figure of Baptisme, that likewise saue the vvorthie receiues from euermlasting perishing. As Noe (saith S. Augustine) *vvith his, vvvas deliuered by the vvater and the vvood, so the familie of Christ by Baptisme signed vvith Christs Passion on the Crosse.*

Noes Arke & the vvater, a figure of Christs Crosse & Baptisme.

Ibid. c. 17.

Li. 12. Cont. Faustum c. 14. Again he saith, that as the vvater saued none out of the Arke, but vvvas rather their destruction: so the Sacrament of Baptisme receiued out of the Catholike Church at Heretikes or Schismatikes hands, though it be the same vvater and Sacrament that the Catholike Church hath, yet profiteth none to saluation, but rather vvorketh their perdition. Vvch yet is not meant in case of extreme necessitie, vvhen the partie should die vvithout the said Sacrament, except he tooke it at an Heretikes or Schismatikes hand. Neither is it meant in the case of infants, to vvhom the Sacrament is cause of saluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and frendes that offer them vnto such to be baptized, be in no small fault. S. Hierom to Damasus Pope of Rome, compareth that See to the Arke, & them that communicate vvith it, to them that were saued in the Arke: al other Schismatikes and Heretikes, to the rest that were drowned.

Baptisme receiued of Heretikes or Schismatikes, vvhen damnable, vvhen not.

Ep. 57.

22. *The examination of a good conscience.* The Apostle seemeth to allude here to the very forme of Catholike Baptisme, containing certaine interrogatories and solemne promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and al his pompes and vvorkes. vvich (no doubt) howeouer the Calvinists steeme of them, are the very Apostolike ceremonies vsed in the ministratiō of this Sacrament. See S. Denys in fine Ec. hierarchie. S. Cyril li. 12 in 10. c. 64. S. Augustine ep. 23. S. Basil de Sp. sancto c. 12 and 15. S. Ambrose de vi qui mysterijs imitantur c. 2. 3. 4.

The ceremonies of Baptisme, namely Abrenuntiatio &c.

CHAP. IIII.

That they arme them selues to sinne no more after Baptisme, against the tentations of the Heathen, considering that the general end now approacheth. 8 specially to vvard their euen-Christians so shewv their charitie, hospitalitie, and grace, doing al to the glorie of God. 13 And as for being persecuted because they are Christians, to reioyce, considering the reuward that they shal haue vvith Christ, and damnation that they auoid thereby.



CH R I S T therfore hauing suffered in the flesh, be you also armed vvith the same cogitation. because he that hath suffered in the flesh, hath ceased from sinnes: † that now not after the desires of men, † but according to the vvil of God he liue the rest of his time in the flesh. † For the 3 time past sufficeth (to accomplish the vvil of the Gentiles) them that haue vvalked in riotousnes, desires, excessfe of wine, banketings, porations, and vnlavvfnl seruices of Idols. † Vvherein they maruel blaspheming, you not concurring 4 into the same confusion of riotousnes. † vvho shal render 5 account to him, vvwhich is ready to iudge the liuing and the dead. † For, for this cause also vvas † it euangelized to the 6 dead: that they may be iudged in deede according to men, in the flesh: but may liue according to God in the Spirit. † And the end of al shal approche. 7

It hath the same difficulty and sense that the other like wordes haue before, Chap. 3. See the annotation there v. 19. and S. Aug. ep. 69. & Oecumenius upon this place.

The Epistle vpon Sunday next after the Ascension.

† Be vvise therfore: and vvatch in praiers. † But before 8 al things, hauing mutual charitie cōtinual among your selues: because* charitie couereth the multitude of sinnes. † * Vvsing 9 hospitalitie one tovvard an other vvithout murmuring. † * Euery one as he hath receiued grace, ministring the same 10 one tovvard an other: as good dispēnsers of the manifold grace of God. † If any man speake, as the vvordes of God. 11 if any man minister: as of the povver, vvwhich God administreth. that in al things God may be honoured by I E S V S Christ: ¶ to vvhom is glorie and empire for euer and euer. Amen.

The Epistle for a Martyr.

† My deereft, thinke it not strange in the seruour vvwhich 12 is to you for a rētation, as though some nev thing happened to you: † but communicating vvith the passions of Christ, 13 be glad, that in the reuelation also of his glorie you may be glad reioycing. † * If you be reuiled in the name of Christ, 14 you shal be blessed: because that vvwhich is of the honour, glorie,

is a band.

Pro. 11.
Ro. 12,
Heb. 13.
Ro. 12, 6.

Mat. 5, 11.

Hier. 25,
29.Prou. 11,
31.

- glorie, and vertue of God, and the Spirit vvhich is his, shal
 15 rest vpon you. † But let none of you suffer as a murderer,
 or a theefe, or a railer, or a coueter of other mens things.
 16 † But if as a Christian, let him not be ashamed, but let him
 17 glorifie God in this name. † for * the time is " that iudge-
 ment begin of the house of God. And if first of vs: vvhathal
 shal be the end of them that beleue not the Gospel of God?
 18 † And * " if the iust man shal scarce be faued: where shal the
 19 impious and sinner appeare? † Therefore they also that suf-
 fer according to the vvill of God, let them commend their
 soules to the faithful creator, in good deedes. -

A N N O T A T I O N S

CHAP. IIII.

9. *Charitie conuerth.*] Faith onely cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth loue and charitable vvorkes toward our neighbours, vnto vvhich vvorkes of mercie the Scriptures do specially attribute the force to extinguishe all sinnes. See S. Augustine 1. 69 *Enchiridy and tract. 1. in ep. 1. to c. 1.* and venerable Bede *vpon this place*. And in the like sence the holy Scriptures commonly commend vnto vs almes and deedes of mercie for redemption of our sinnes. *Prouerb. 6. 10. Ecclesiasticus 12. 2. Daniel 4. 2. 24.*

Not only
 faith.
 - Vvorkes of
 mercie.

17. *That iudgement begin.*] In this time of the new Testament, the faithful and al those that meane to liue godly (specially of the Clergie) must first and principally be subiect to Gods chastisement and temporal afflictions, vvhich are here called iudgement. Vvhich the Apostle recordeth for the comfort and confirmation of the Catholike Christians, vvho vvere at the time of the vvriting hereof, exceedingly persecuted by the heathen Princes & people.

The better me
 most afflicted
 in this life.

18. *If the iust.*] Not that a man dying iust and in the fauour of God, can afterward be in doubt of his saluation, or may be reiecte of God: but that the iust being both in this life subiect to assaults, tentations, troubles, and dangers of falling from God and losing their state of iustice, & also oftentimes to make a strait count, & to be temporally chastised in the next life, cannot be faued vvithout great vvatch, feare, and trembling, and much labouring and chastisement. And this is far contrarie to the Protestants doctrine, that putteth no iustice but in faith alone, maketh none iust in deede and in truth, teacheth men to be so secure and assured of their saluation, that he that hath liued vvickedly al his life, if he onely haue their faith at his death, that is, if he beleue stedfastly that he is one of the elect, he shal be as sure of his saluation immediately after his departure, as the best liuer in the vvorld.

The iust man
 him self is
 hardly faued.

Against the
 vaine securitie
 of only faith.

CHAP. V.

He exhorteth Priests to feede their flockes, onely for Gods sake and reuerard of heauen, vvithout al lordlines. 5 the laie to obey: al so to be humble one to vvards an other. 8 to be constant in the Catho faith, considering it is not man, but that lion the Diuel that persecuteth them. 9. as he doth the vvhole Church also, & that God vvill after a vvhile make them secure in heauen.

THE.

The Epistle
for S. Apollin-
aris Jul. 23.



HE" seniors therfore that are among
you, I beseeche, my self a fellow senior
vvith them and a vvitness of the pas-
sions of Christ, vvho am also partaker
of that glorie vvich is to be reuealed
in time to come: † feede the flocke of
God vvich is among you † prouiding
not by contrainte, but vvillingly ac-

κλίσιν
πρωτοῦ

∴ Desire of
lucre, or to
exercise holy
functions for
gaine, is a fil-
thy fault in
the Clergie,
and therfore
much to be
auoided.

The Epistle
vpon the 3^d Su-
day after Pen-
tecost.

cording to God: ∴ neither for filthie lucre sake, but volun-
tarily: † neither as "ouerruling" the Clergie, but made exam-
ples of the flocke from the hart. † And vvhen the prince of 4
pastors shal appeare, you shal receiue the incorruptible
croune of glorie.

† In like maner ye yong men be subiect to the seniors. 5
And do ye al insinuate humilitie one to an other, because
God resisteth the proude: and to the humble he giueth grace. † * Be ye 6
humbled therfore vnder the mightie hand of God, that he
may exalt you in the time of visitation: † * casting al your 7
carefulness vpon him, because he hath care of you. † Be so- 8
ber and vvatch: because your aduersarie the Deuil as a roaring
lion goeth about, seeking vvhom he may deuoure. † vvhom 9
resist ye, strong in faith: knowvng that the self same afflic-
tion is made to that your fraternitie vvich is in the vvorld.
† But the God of al grace, vvich hath called vs vnto his e- 10
ternal glorie in Christ I E S V S, he vvil perfite you hauing suf-
fered a litle, and confirme, and stablishe you. † To him be 11
glorie and empire for euer and euer. Amen. ¶

† By Syluanus a faithful brother to you, as I thinke, I 12
haue breefely vvritten: beseeching and testifying that this is
the true grace of God, vvherein you stand. † The Church 13
saluteth you, " that is in Babylon, coelest: and Marke my
sonne. † * Salute one an other in a holy kisse. Grace beto 14
al you vvich are in Christ I E S V S. Amen.

Prou 3
Iac. 4.
Iac. 4.
Psa 54
Mt. 6, 21

Ro. 16
16. 1 Co
16, 20.
2 Cor. 12
12.

ANNOTATIONS

CHAP. V.

Senior in the [1. Seniors.] Though the Latn, Senior, be not appropriated to holy order by vse of vulgar transla- speache, neither in the Latin nor in our language: yet it is plaine that the Greeke vvord tion is often Presbyter, vvich the Apostle here vscth, is here also (as commonly in other places of the Priest or E- new Testament) a vvord of Ecclesiastical office, and not of age, and is as much to say as shop. See Act. Priest or Bishop. For the Apostle him self being of that order, speaketh (as by his vvordes it is plaine) to such as had charge of soules, saying, Feede the flocke of God vvich is among you. Because

Because we follow the vulgar latin translation, we say *Seniores* and *Senior*: whereas otherwise we might and should say according to the Greeke, *The Priests therefore I beseech, my selfe I followe* *præfati* *uiscum* them. So doth S. Hieronim read (*Presbyteri compresbyter*) and expound ep. 85. So translate Erasmus, and Beza him self.

3. *Overruling.* Not superiority, preeminence, sovereignty, or rule on the one side, nor obedience, subjection, and inferiority on the other side, be forbidden in the Clergie: but tyrannie, pride, and ambitious domination be forbidden, and humility, meekenes, and moderation are commended in Ecclesiastical Officers. the Greeke word here of ruling or overruling, being the same that our Saviour useth in the Gospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shal not be so among them according as here the prince of the Apostles teacheth his brethren the Ecclesiastical rulers.

3. *The Clergie.* Some of the English new translations turne it corruptly, *Pastors*: others, *heretages*: both, to avoid the most knowen, true, and common word in al Christian languages, to wit, *Clergie*, a word, by use of antiquity, & agreeably to the holy Scriptures, made proper to the Spirituality or Clergie. though in an other more vulgar acceptation it may agree to al Christs chosen heritage, as yvel of lay people as Priests, which the Protestants had rather follow, because they will haue no difference betwene the laity & the Clergie. But the holy fathers far otherwise euen from the beginning. vvhether of see S. Cyprian ep. 4. §. 6. &c. And S. Hieronim ep. 1. to Nepotianus c. 5. vvhich he interpreteth this word. *Therefore* (saith he) *Clericus*, that is, a Clergie man, *velut* *seruus* *est* *ecclesie* *Christi*, let him first interpret his name, and the signification of the name being declared, let him endeavour to be that *whic* he is called. If *κλῆρος* (*Clerus*) in Greeke, be called in Latin, *Sacerdos*, therefore are they called *Clerici*, that is, Clergie men, because they are of the lot of our Lord, or because our Lord him self is the lot or portion of Clergie men &c.

Vvhich calling no doubt was taken out of the holy Scriptures, *Numer.* 18. and *Deutero.* 17. vvhether God is called the inheritance, lot, and portion of the Priests and Leuites: and now vvhich men be made of the Clergie, they say, *Domini patris hereditatis mea*. that is, *Our Lord is the portion of mine inheritance*. but specially out of the new Testament, *Act.* 1. 17. 25. and 8. 21. vvhether the lot or office of the Ecclesiastical ministerie is called by this word *κλῆρος*, *Clerus*. See in Venerable Priests crowne the causes vvhich this holy state being seuered by name from the Laity, doth weare alio a nes, crowne for their head for distinction. *Lib. 5. hist. Angl. c. 12.*

4. *Crowne of glorie.* As life euerslasting shal be the reward of al the iust, so the preachers & Pastors that doe vvel, for their doing shal haue that reward in a more excellent degree, expressed here by these wordes. *Crowne of glorie*, according to the saying of Daniel c. 12. *They that sleepe in the dust of the earth, shal awake, one for to life euerslasting, others to euerslasting rebuke. but such as be learned, shal shine as the brightness of the firmament: and such as instructed many to iustice, shal be as starrs, during al eternitie.*

31. *That is in Babylon.* The Protestants shew them selues here (as in al places vvhether any controuersie is, or that maketh against them) to be most vnhonest and partial handlers of Gods word. The ancient fathers, namely S. Hieronim in *Catalogo de scriptoribus Ecclesiasticis*, verbo *Marci*: Eusebius li. 2. c. 14. *hist. Occumenius* vpon this place: and many more agree, that Rome is meant by the word *Babylon*, here also as in the 16 and 17 of the Apocalypse: saying plainly, that S. Peter wrote this Epistle at Rome, vvhich is called Babylon for the resemblance it had to Babylon that great citie in Chaldaea (vvhether the lewes were captiues) for magnificence, Monarchie, resort and confution of al peoples and tongues, and for that it was before Christ and long after, the seat of al Etrunike superstition & idolatrie, & the slaughter house of the Apostles and other Christian men, the Heathen Emperours the keeping their cheefe residence there. See S. Leo Ser. 1. in *Nati. Petri & Pauli*.

This being most plaine, and consonant to that vvhich followeth of S. Marks, vvhom al the Ecclesiastical histories agree to haue been Peters scholar at Rome, and that he there wrote his Gospel: our Adversaries fearing hereby the sequels of Peters or the Popes supremacie at Rome, deny that euer he was there, or that this Epistle was writtten there, or that Babylon doth here signifie Rome: but they say that S. Peter wrote this Epistle at Babylon in Chaldaea, though they neuer read either in Scriptures or other holy or profane historie, that this Apostle was euer in that towne. but see their shameles partialtie. here Babylon (say they) is not taken for Rome, because it would follow that Peter was at Rome & c. but in the Apocalypse vvhether al euil is spoken of Babylon, there they will haue it signifie nothing els but Rome, and the Romane Church alio, not (as the fathers interpret it) the temporal state of the Heathen Empire there. So do they follow in every word no other thing but the aduantage of their bvyne heretie. See the Annotation vpon the last of the Romans v. 16. and vpon the 17 of the Apocalypse. v. 5.

And as for their wrangling vpon the supposition of the time of his going thither, and the number of yeres that he was there, & the diuinitie that seemeth to be in the Ecclesiastical writers concerning the same, read B. Fisher and other that substantially answer al such caules. And if such contentious reasoning might take place, we should hardly beleue the principal things reported in the Ecclesiastical histories, or in the Scriptures them selues. Concerning the time of

Not Superioritie but tyrannie and lordlines is forbidden in the Clergie.

Heret. translation.

The name of Clergie and Clerke.

The heavenly crowne of Doctors and preachers.

S. Peter writteth from Babylon, that is, Rome.

Vvhy Rome was called Babylon.

The Protestants will haue Babylon to signifie Rome in other places but not here.

The Protestants wrangle about the time of Peters being at Rome.

P p p p Christs.

Many things
most true (euen
in the Scriptu-
res) are not
agreed vpon
concerning the
time.

Christe fleeing into Egypt, of the coming of the Sages to adore him, yea of the yerres of his age, & time of his death, al auncient vvriters do not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diuersitie of opinions. Shal vve therefore inferre that he neuer died, and that the other things neuer vvere? Can the Heretikes accord al the histories that seeme euen in holy Scripture to haue contradiction? Can they tel vs certainly, vwhen Dauid first came to Saul, and the like? doubt they vvwhether the vvorld vvvas euer created, because the count of the yerres is diuers? Do they not beleue that Paradise euer vvvas, because no man knowveth vvhere it is? and such other like things infinite to rehearse? Vvwhich vvhen they vvere done, vvere plaine and knowven things in the vvorld: and novv for vs to call them to an account, after so many yerres, ages, and vvorldes, is but sophistification and plaine infidelitie. And this sect of the Protestants standing onely vpon destruccion, and negatives, & dealing vvith our religion euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to bestovv their time in picking of quarels.



THE SECOND

EPISTLE OF PETER

THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Christians: & and that they againe must doe their part, not hauing onely faith, but al other vertues also and good vvorkes, that so they may haue the more assurance to enter into the kingdom of beauen. 13 And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the coming of Christ by the vvirtues of the Father him self, as also by the Prophets. Concerning vvhom he vvarneth them that they follow not private spirites, but the holy Ghost (speaking newv in the Church.)



IMON PETER seruant and Apostle of IESVS Christ, to them that haue obtained equal faith vvith vs in the iustice of our God and Sauour I E S V S Christ. † Grace to you and peace be ² accomplished in the knowvledge of God and Christ I E S V S our Lord:

† as al things of his diuine pouver ³ vvwhich pertaine to life and godlines, are giuen vs by the knowvledge of him vvwhich hath called vs by his ovvne propre glorie and vertue, by vvhom he hath giuen vs most great and pretious promises: that by these you may be made

made partakers of the diuine nature, fleeing the corruption
 5 of that concupiscence vvhich is in the vworld. † And you
 employing al care, minister ye in your faith, vertue: and in
 6 vertue, knowvledge: † and in knowvledge, abstinence: and in
 7 abstinence, patience: and in patience, pietie: † and in pietie,
 loue of the fraternitie: and in the loue of the fraternitie,
 8 charitie. † For if these things be present vvith you, & abound:
 they shal make you not vacant, nor vvithout fruite in the
 9 knowvledge of our Lord Iesus Christ. † For he that hath
 not these things ready, is blinde, and groping vvith his hād,
 hauing forgotten the purging of his old sinnes.

10 † Vvherfore, brethren, labour the more that " by good
 vvorkes you may make sure your vocation and election. for,
 11 doing these things, you shal not sinne at any time. † For so
 there shal be ministred to you abundantly an entrance into
 the euerlasting kingdom of our Lord and Sauour Iesus
 12 Christ. † For the vvhich cause I wil begin to admonish you
 alvvaies of these things: and you in deede knowving & be-
 13 ing confirmed in the present truth. † But I thinke it meete
 as long as I am in this tabernacle, to stirre you vp by admo-
 14 nition: † being certaine that the laying avvay of my taberna-
 cle is at hand, according as our Lord Iesus Christ also signi-
 15 fied to me. † And I vvil doe my diligence, you to haue often
 "after my decease also, that you may keepe a memorie of
 these things.

16 † For, not hauing solovved vnlearned fables, haue vve
 made the povver and 'presence' of our Lord Iesus Christ
 knowven to you: but 'made beholders of his greatenesse.

17 † For, * he receiuiing from God his father honour and glorie,
 this maner of voice comming dovne to him from the mag-
 nifical glorie, *This is my beloved sonne in vvhom I haue pleased my self,*

18 *beare him.* † And this voice vve heard brought from heauen,

19 vvhen vve vere vvith him in the :: holy mounte. † And we
 haue the propheticall vvord more sure: vvhich you doe vvell
 attending vnto, as to a candel shining in a darke place, vntil
 the day davnne, and the day starre arise in your hartes: -

20 † vnderstanding this first that no prophecie of scripture is

21 made by " priuate interpretation. † For, * not by mans vvill
 vvvas prophecie brought at any time: but the holy men of
 God spake, inspired vvith the holy Ghost.

The Epistle in
 the Transfigu-
 ration of our
 Lord, Aug. 6.

c By this it is
 plaine, that
 either Iohn,
 Iames, or Peter
 must be the au-
 thor of this epi-
 stle, for these
 three onely
 vvwere present at
 the Transfigura-
 tion. Mat. 17, 1.

:: You see that
 places are made
 holy by Christs
 presence, & that
 al places be not
 alike holy. See
 Annot. Act. 7,
 33.

'presci-
 ence

Mr. 17, 5

2 Tim 3,
 17.

ANNOTATIONS

CHAP. I.

10. *By good vvorkes.*] Here vve see, that Gods eternal predestination and election consisteth vwith good vvorkes: yea that the certainty and effect thereof is procured by many free will and good diuines, and that our vvel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euertlasting, and therefore it is a desperate folly and great signe of reprobate persons, to say, If I be predestinate, doe vvhat I vvill, I shal be saued: Nay, the Apostle saith, If thou hope to be one of the predestinate, (for know it thou canst not) do vvell, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good vvorkes. The Protestants in such cases not much liking these vvordes, by good vvorkes, though the Latin haue it vniuersally, and some Greeke copies also, as Beza confesseth, leaue them out in their translations, by their vvoted pollicie.

The heretikes (according to their custome) exclude this sense altogether by their false translation.

15. *After my decease also.*] These vvordes though they may be easily altered by construction into diuers senses not vtrue, yet the correspondēce of the partes of the sentēce going before and folowing; giue most plaine this meaning, that, as during his life he vvould not omit to put them in memorie of the things he taught them, so after his death (vvhich he knew should be shortly) he vvould not faile to endeavour that they might be minded of the same. Signifying that his care ouer them should not cease by death, & that by his intercession before God after his departure, he vvould doe the same thing for them, that he did before in his life by teaching and preaching. This is the sense that the Greeke Scholies speake of, and this is most proper to the text, and consonant to the old vse of this Apostle and other Apostolike Saints and fathers of the primitive Church.

S. Clement in his Epistle to S. James our Lordes brother, vvriteth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Roman See, promised that after his departure he vvould not cease to pray for him & his flock, thereby to protectiō of ease him of his Pastoral burden. *To. 1 Concil. ep. 1. S. Clem. in initio.* And S. I. co the Great the Church after one of his successors in the said See, often attributeth the good administration and gouernement thereof to S. Peters prayers and assistance; namely in these goodly vvordes *Ser. 3 in annuēt. die assumpt. ad Pontif. We are much bound (saith he) to giue thanks to our Lord and Redeemer Iesus Christ, that hath giuen so great power to him vvhom he made the Prince of the vvhole Church: that if in our time also any thing be done vvell & be rightly ordered by vs, it is to be imputed to his vvorkes and his gouernement, to vvhom it vvvas said, And thou being conuerted, confirme thy brethren: and to vvhom our Lord after his resurrection said thise, I cede my sheepe. Which now alway without doubt the goodly Pastor doth execute, confirming vs vvith his exhortations, and not ceasing to pray for vs, that vve be ouercome vvith no temptation. &c.*

The Saints in heauen pray for the liuing.

Yea it vvvas a common thing in the primitive Church among the auncient Christians, and alwayes since among the faithful, to make couenant in their life time, that vvwhether of them vvvent to heauen before the other, he shōld pray for his friende and fellow yeraliue. See the Ecclesiastical historie of the holy virgin and Martyr Potamiana, promising at the houre of her Martyrdom, that after her death she vvould procure mercie of God to Baillides one of the souldiars that ledde her to execution, and so she did. *Euseb. li. 6. c. 4.* Also S. Cyprian *ep. 57 in fine.* *Let vs, (saith he) pray mutually one for an other, and vvwhether of vs vvva shal by Gods clemencie be first called for, let his loue continue, and his prayer nos cease for his brethren and sisters in the vvorld.* So said this holy Martyr at that time vvhen Christiās vvvere so far from Caluinitie (vvhich abhorreth the prayers of Saints & praying to them) that to be sure, they bargained before hēd to haue the martyrs & other Saints to pray for them. The same S. Cyprian also in his booke *De disciplina & habitu virginum, in fine,* after a godly exhortation made to the holy Virgins or Nones in his time, speaketh thus vnto them: *Tantum tunc meminit nostri, cum incipit in vobis virginitas honorari.* that is, *Onely then haue vs in remembrance, vvhen your virginity shal begin to be honoured.* that is, after their departure. Vvhere he inuacueth the vie of the Catholike Church in keeping the festiual daies and other duties toward the holy Virgins in heauen. S. Hierom also in the same manner speaketh to Heliodorus, saying, that vvhen he is once in heauen, then he vvill pray for him that exhorted and incited him to the blessed state of the Monastical life. *Ep. 1. c. 2.*

Teastes of holy Virgins.

Inuocation of Saints.

And so doth he speake to the vertuous matrone Paula after her death, desiring her to pray for him in his old age, affirming, *that she shal the more easily obtaine, the neerer she is now ioyned to Christ in heauen, in Epigraph. Paula in fine.* It vvvere to long to report, how S. Augustine desired to be holpen by S. Cyprians prayers (then and long before a Saint in heauen) to the vnderstanding of the truth concerning the peace and regiment of the Church. *lib. 5 de Bapt. cont. Donatistas c. 17.* And in another place the same holy Doctor allegeth the said S. Cyprian saying, that great num-

διὰ τῶν
καλῶν
ἔργων.

Occum. in
hunc loc.
Gagn.

Luc. 22.
Jo. 21.

b. r.

bers of our parents, brethren, children, frendes, and other, expect vs in great solicitude and carefulnes of our saluation, being sure of their ouer. *li. 1 de predest. Sanctorum c. 14.* S. Gregorie Nazianzen in his orations of the praise of S. Cyprian *in fine*, and of S. Basil also *in fine*, declareth how they pray for the people. vvhich two Saintes he there inuocateth, as al the aupplic fathers did, both generally al Saintes, and (as occasion serued) particularly their special Patrones. Among the rest see how holy Ephrem (*in orat. de laud. S. Deipara*) praised to our B. Ladie vwith the same termes of *Advocate, Hope, Reconciliatrix*, that the faithful yet vs, and the Protestants can not abide. S. Basil *ho. de 40 Mariyribus in fine*. S. Athanasius *Ser. in Euang. de S. Deipara in fine*. S. Hilarie *in Psal. 114.* S. Chrysostom *ho. 66 ad po. Antiuchenum in fine*. Theodorete *de curar. Gracorum affectuum li. 6 in fine*. Finally al the fathers are full of these things: vvhobetter knew the meaning of the Scripture and the sense of the Holy Ghost, then these new interpreters doe.

10. *Primum.*) The Scriptures can not be rightly expounded of every private spirit or phantasie of the vulgar reader: but by the same spirit wherewith they were written, vvhich is resident in the Church.

Private phantastical interpretations.

CHAP. II.

As not onely Prophets, but also false prophets were in the old Testament, so now likewise there shall be Masters of heresie, to the damnation of them selves, and of their followers. 4. And of their damnation he pronounceth by example: (as he commeth forth the veruious Catholikes or true beleuers vwith the example of Lot) because of their railing at their Superiours and Prelates, their blaspheming of Christlike doctrine, their voluptuous living, their lecherie, their conuouises, their manner of seducing, and the persons seduced, 10. for whom it had been lesse damnable, if they had neuer been Christians.

1



But there were also false prophets in the people, as also in you there *shal belying maisters vvhich shal bring in sectes of perdition, & denie him that hath bought them, & the Lord: bringing vpon them selues speedie perdition. † And :: many shal folowv their riotousnesses, by vvhom the vway of truth shal be

:: Heretikes (of whom he prophcieth here) do gaine scholers, by preaching liberie, and by their owne licentious life, which is specially ioyned to the heresie of these daies.

blasphemed. † and in auarice shal they c vwith feined vvordes make merchandise of you. vnto vvhom the iudgement now long since ceaseth not: and their perdition slumbereth not. † For if God spared not Angels sinning: but with the ropes of Hel being dravven dovvn into Hel deliuered them to be tormented, that they should be reserved vnto iudgemēt: † & he spared not the original vvorld, but * kept the eight, Noē, the preacher of iustice, bringing in the deluge vpon the vvorld of the impious. † And * bringing the cities of the Sodomites and of the Gomortheites into ashes, he damned them vwith subuersion, putting an example of them that shal doe impiously: † and * deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the

c Al the sweete wordes of heretikes, speaking much of the vvord of the Lord, the Gospel, Iesus Christ &c. are but termes of art to bide and sel poore mens soules.

Pppp iij abominable

1 Tim. 4.
Inde.

c denot-
vlu

Gen. 7.

Gen. 19.

Gen. 19,
16.

abominable men. † for in sight and * hearing he was iust: 8
dwelling vvith them vvho from day to day vexed the iust
soule vvith vniust vvorkes.

The special
properties of
heretikes.

So heretikes
blaspheme the
highest myste-
ries of our
faith through
ignorance.

† Our Lord knoweth to deliuer the godly from tenta- 9
tion, but to reserue the vniust vnto the day of iudgement to
be tormented: † and especially them vvwhich vvalke after 10
the flesh in concupiscence of vncleannesse, and cōtemne do-
minion, bold, self-pleasers: they " feare not to bring in sectes,
blaspheming. † Vvhereas Angels being greater in strength 11
and povver, beare not the execrable iudgemēt * against them.
† But these men as vnreasonable beastes, naturally tending 12
to the snare and into destruction, :: in those things vvwhich
they know not, blaspheming, shal perish in their corruption,
† receiuing the revvard of iniustice, esteeming for a pleasure 13
the delightes of a day: ^b coinquinations and sportes, flowing
in delicacies, in their feastings rioting vvith you, † hauing 14
eies ful of adulterie and incessant sinne: alluring vnstable
soules, hauing their hart exercised vvith auarice, the children
of malediction: † leauing the right vvay they haue erred, 15
hauing folowed the vvay of Balaam of Bosor, vvwhich loued
the revvard of iniquitie, † but * had a checke of his mad- 16
nesse. the dumme beast vnder the yoke, speaking vvith mans
voice, prohibited the folishnes of the prophet.

* from
our Lord

b coinqui-
nationes
& ma-
cula,

Nu. 12,
23.

† These are fountaines vvithout vvater, and cloudes, tof- 17
sed vvith vvhirle vvindes, to vvhom the mist of darkenesse is
reserued. † For, speaking the proud things of vanitie, they 18
allure in the desires of fleshly riotousnes, those that escape a
litle, vvwhich conuerse in error, † :: promising them liber- 19
tie, vvhereas they selues are the slaues of corruption. for
* vvherevvith a man is ouercome: of that he is the slaue also.
† For if fleeing from the coinquinations of the vvorld in 20
the knowvledge of our Lord and Sauour I E S U S Christ, they
again intangled vvith the same be ouercome: * the later
things are become vnto them vvorse then the former. † For 21
it vvvas better for them not to knowv the vvay of iustice,
then after the knowvledge, to turne backe from that holy cō-
maundement vvwhich vvvas deliuered to them. † For, that of 22
the true prouerbe is chaunced to them, * The dogge retur-
ned to his vomite: and, The soue vvashed ^c into her vvval-
loving in the mire.

Who euer
promised more
libertie to
their folowers
then Luther,
Caluin, & the
like, taking
away penance,
fasting, conti-
nencie or cha-
ritie, kee-
ping of vowes,
necessitie of
good vvorkes
(because faith
doeth al) obe-
dience to Ec-
clesiastical pa-
stors and Cou-
rels, and such
like?

Io. 8, 34.
Ro. 6, 16

Mt. 11,
45.

Pro. 26,
11.
^c sicut munda-
uit

CHAP. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and vvarneth them of scorers it as shal come, and denie Domesday. 5 Whose vaine argument he answereth, and giueth the reason of Gods so long patience, 10 exhorting to al halines of life in respect of that terrible day. 16 Finally giuing vvarning of such as misinterpret S. Pauls Epistles & the other Scriptures, and that we must not for any thing fall from the true faith.

*e in qui-
bus*

*2 Tim. 3,
1. Jude,
12.*

Pf. 89, 4

*Excc. 33.
1 Tim. 2.
Mt. 24.
1 Thes. 5.
Apo. 3.*

*Esa. 65,
37. Apo.
21, 1.*



- 1 H I S loe the second epistle I vwrite to
2 you my deereſt, * in vvhich I ſtirre vp by
admonition your ſincere minde: † that
you may be mindeful of thoſe vvordes
vvhich I told you before from the holy
Prophetes, and of your Apoſtles, of the
preceptes of our Lord and Sauour.
3 † Knowving this firſt, that * in the laſt daies ſhal come moc-
4 kers in deceit, vvalking according to their ovvne concupiſ-
5 cences, † ſaying, Vvhere is his promiſe or his cōming? For
ſince the time that the fathers ſlept, al things do ſo perſeuēre
from the beginning of creature. for they are vvilfully igno-
rant of this, that the heauens vvēre before, & the earth, out of
vvater, and through vvater, conſiſting by the vvord of God:
6 † by the vvvhich, that vvorld then, being ouerflovvēd vvith
7 vvater perished. † But the heauens vvvhich novv are, & the
earth, are by the ſame vvord kept in ſtore, reſerved to fire vnto
the day of iudgemēt & of the perdition of the impious men.
8 † But this one thing be not ignorāt of, my deereſt, that * one
day with our Lord is as a thouſand yerēs, & a thouſand yerēs
9 as one day. † Our Lord ſlacketh not his promiſe, as ſome do
10 eſteeme it: but he doth patiently for you, * not vvilling that
any periſh, but that al returne to penance. † And * the day
of our Lord ſhal come as a theefe in the vvvhich the heauens
ſhal paſſe vvith great violence, but the elementes ſhal be re-
ſolued vvith heate, and the earth and the vvorkes vvvhich
are in it, ſhal be burnt.
11 † Therefore vvwhereas al theſe thinges are to be diſſolued:
vvhat maner of men ought you to be in holy conuerſations
12 and godlineſſes, † expectting and haſting vnto the cōming
of the day of our Lord, by vvvhich the heauens burning ſhal
be reſolued, and the elementes ſhal melt vvith the heate of
13 fire? † But vvve expect * nev v heauens and a nev earth ac-
cording

cording to his promises, in vvhich iustice inhabiteth.

† For the vvhich cause my deereſt, expecting theſe things, 14
labour earneſtly to be found immaculate and vnſpotted to
him in peace: † and * the longanimitie of our Lord, do ye 15
account ſaluation, as alſo our moſt deere brother Paul accor-
ding to the vviſdom giuen him hath vvritten to you: † as al- 16
ſo in al epiſtles, ſpeaking in them of theſe things, in the
vvhich are " certaine things hard to be vnderſtoode, vvhich
the vnlearned and vnſtable deprave, as alſo the reſt of the
Scriptures, to their ovvne perdition. † You therfore brethrē, 17
foreknowing, take heede leſt ledde aſide by the error of
the vnwiſe you fal away from your owne ſtedfaſtneſs. † but 18
growv in grace and in knowvledge of our Lord and ſaviour
I eſus Chriſt. To him be glorie both novv and vnto the
day of eternitie. Amen.

Ro. 2. 4.

ANNO TATIONS

CHAP. III.

The heretical
proud ſpirit of
private inter-
pretation of
Scriptures.

16. *Certaine things hard.* This is a plaine text to convince the Proteſtants, vvho (as
al heretikes lightly doe and did from the beginning) ſay the Scriptures be eaſie to vnder-
ſtand, and therfore may be not onely read ſafely, but alſo expounded boldly of al the
people, as vvell vnlearned as learned: and conſequently every one by him ſelf and his private
ſpirit, vvithout reſpect of the expoſitions of the learned fathers, or expectation of
the Churches, their Paſtors and Prelates iudgment, may determine and make choiſe of
ſuch ſenſe as him ſelf liketh or thinketh agreeable. For this is partly their ſaying, partly
the neceſſarie ſequelle of their ſoliſh opinion, vvhich admitteth nothing but the bare
Scriptures. And Luther ſaid that the Scriptures vvore more plaine then al the fathers
commentaries: and ſo al to be ſuperfluous but the Bible. *Præfat. aſſert. art. damnat.*

Against al vvhich Diuiliſh & ſeditious arrogancie, tending to make the people eſteeme
themſelves learned or ſufficient vvithout their Paſtors and ſpiritual rulers helpe, to
guide them ſelves in al matters of doctrine & doubt in religion: the holy Apoſtle here
telleth and forevvarneth the faithfull, that the Scriptures be full of difficultie, & ſpecially
S. Pauls epiſtles of al other partes of holy vvrite, and that ignorant men ad vnſtable or
phāſtical ſellovves puffd to & fro vvith every blaſt of doctrine and hereſie, abuſe,
peruert, and miſconſter them to their ovvne damnation. And * S. Auguſtine ſaith, that the
ſpecial difficultie in S. Pauls epiſtles, vvhich ignorant and euil men do ſo peruert and
vvhich S. Peter meaneth, is his hard ſpeache and much commendation of that faith vvhich
he ſaith doth iuſtifie, vvhich the ignorant euen from the Apoſtles time, and much more
novv, haue and do ſo miſconſter, as though he had meant that onely faith vvithout good
vvorkes could iuſtifie or ſaue a man. Againſt vvhich vvicked collection and abuſe of S.
Pauls vvordes, the ſaid father ſaith, al theſe Canonical or Catholike epiſtles vvore
vvritten.

* De ſid.
& op. c. 14

The Scriptu-
res be hard,
namely S. Pau-
les epiſtles,
ſpecially vvhe-
re he ſpeaketh
of iuſtification
by faith.

The Proteſtants
idle diſtinction
betvvene diſ-
ſicultie in the
Epiſtles and
difficultie in
the things.

But the Hæretikes here to ſhift of the matter, and to creepe out after their faſhion,
anſwer, that S. Peter ſaith not, S. Pauls epiſtles be hard, but that many things in them
are hard. Vvhich may be to the Catholikes an example of their ſophiſtical euasions from
the euidence of Gods vvord. As though it vvore not al one to ſay, *Such an author or vvriter
is hard*: and, *There be many things in that vvriter hard to be vnderſtood*. For, vvwhether it be that the
argument and matter be high and paſt vvlgar capacitee, as that of prædeſtination, reprobation,
vocation of the Gentiles, and iuſtifying faith: or vvwhether his manner of ſtile and
vvriting be obſcure: al proueth that his epiſtles be hard, and other Scriptures alſo: becauſe
S. Peter

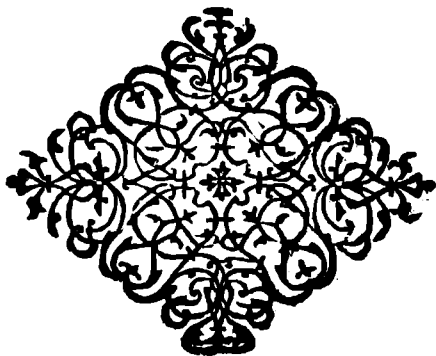
S. Peter here affirmeth that by reason of the difficulties in them, vvhether in the style, or in the depth of the matter, the ignorant and vnstable (such as Heretikes be) do peruert his vvritings, at also other Scriptures, to their ovvne damnation. Vvhereby it is plaine that it is a very dangerous thing for such as be ignorant, or for vvilde vvitted fellowes, to reade the Scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, and priuate phantasie, meeting vvith hard places of S. Pauls epistles or other Scriptures, breede Hæresies.

And that not onely the things treated of in the holy Scriptures, but also that the very manner of vvriting and enditing thereof, is high and hard, and purposely by Gods providence appointed to be vvritten in such sort, see S. Augustine li. 2. de doct. Christ. c. 6. and ep. 119. S. Ambrose ep. 44. in principio. S. Hierom to Paulinus ep. 103. c. 5. 6. 7. vvho also (ep. 65. c. 1.) saith, that in his old age vvhen he should rather haue taught then be taught, he vvvent as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vvnderstanding of the Scriptures, and confessed vvith great thanks to the said Didymus, that he learned of him that vvich before he knewe not. David saith, *Giue me vvnderstanding, and I vvill searke thety law.* The Eunuch in the Actes said, How can I vvnderstand vvith out an interpreter? The Apostles, til Christ opened their sense to vvnderstand the scriptures, could not vvnderstand them. The holy Doctors by continual studie, vvatching, fasting, and praying, had much a doe to vvnderstand them: that great clerke S. Augustine cōfessing in the foresaid epistle 119. c. 21. that there vvvere many moe things that he vvnderstood not, then that he vvnderstood. The Heretikes say the fathers did commonly erre, and how could such great vvise learned men be deceiued in reading and expounding the Scriptures, if they vvvere not hard? and if they vvvere hard to them, how are they easie to these nev्व maisters the Hæretikes? finally, vvhy do they vvrite so many nev्व glosses, scholies, commentaries, as a cart cannot carrie? Vvhy do Luther, Zuinglius, Calvin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? vvhereat stumbled all the old heretikes & the nev्व, Arius, Macedonius, Vigilantius, Nestorius, Eutyches, Berengarius, Vvicleffe, Protestants, Puritans, Anabaptists, and the rest, but at the hardnes of the Scriptures? They be hard then to vvnderstand, and Heretikes peruert them to their ovvne damnation.

The Greeke copies, haue both, some *ἐν δὲ* in vvich things: some *ἐν αὐτῷ*, in vvich epistles.

Not only the matter, but the style of the Scriptures is hard.

Pf. 118.
Al. 8.
Luc. 24.
v. 45.



THE ARGVMENT OF S. IOHNS THREE EPISTLES.

* Higiaus ep.
1. to. 1. Cōcil.
August. li. 2.
Euang. quæst.
q. 39.



1. Ioh. 2. v. 24.

1. Ioh. 1 & 3.

IF S. Iohn vv^{as} said in the Argument before his Gospel. Nowv here folowv his three Epistles: one to al Catholikes (though * some auncients do call it, Ad Parthos:) the other two being very short, vnto a certaine Ladie, & to one Gaius. The effect of al is, to vvities vnto them the certaintie of the Catholike faith, and to exhort them to continue still in it: also to loue the Catholike Church. and so, neither to become heretikes, nor Schismatikes: but rather to auoid al such, as the forerunners of Antichrist, and to remember, that Catholikes neede not to goe to schole to any such Masters, hauing at home in the Catholike Church, the doctrine of the holy Ghost him self, vvho vv^{as} giuen to the Church visibly in the beginning, to leade her into al truth, and to continue vvith her for euer. Therefore he saith: That vvich you haue heard from the beginning, let it abide in you. Likewise a litle after. v. 27. and ep. 2. v. 6. This is the commaundement, that as you haue heard from the beginning, you vv^{al}ke in the same, because many seducers are gone out into the vvorld. and v. 8. & 9.

And not only thus in general, but also in particular he expresseth the pointes vvich the heretikes did then call in question. Some vv^{ere} about Christ him self. for they denied that Iesus is Christ, that he is the very sonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And against such it vv^{as} that he vvrote his Gospel also, as he there signifieth. Ioh. 20. v. 31. Other pointes are about our iustification, against onely faith, and for good vvorkes, as also S. Aug. noted, De fide vvho^{se} vvordes vv^{ere} cited before. Here vv^{er}on be saith: If vve say, vve haue societie vvith God, and vv^{al}ke in darkenes, vve lie. Ep. 1. c. 1. Again, He that saith he knowveth God, and kepeth not his commaundements, is a lier. Again, This is the charitie of God, that vve keepe his cōmaundements, and his commaundements are not heauie. Finally, Children let no man seduce you, he that doth iustice, is iust, euen as he is iust. Ep. 1. c. 3. v. 7. 8. 9. likewise c. 2. v. 29. and in deede in all the three Epistles througv out, be doth inculcate good vvorkes and keeping the commaundements, against the heresie of onely faith.

THE



THE FIRST

EPISTLE OF IOHN

THE APOSTLE.

CHAP. I.

Good cause there is to beleue the Apostles preaching. 1 And this is one point of their preaching, that to haue participation vwith God, vve must not onely beleue, but also abstaine from al mortal sinne, 8 though vve al sinne venially.

- 1 **T**HAT vvhich vvas from the beginning, vvhich vve haue heard, vvhich vve haue seen vwith our eies, vvhich vve haue looked vpon, and our handes haue handled of the vvord of life:
- 2 († and the life vvas manifested: and vve haue seen, and do testifie, and declare vnto you the life eternal vvhich
- 3 vvas vwith the Father, and hath appeared to vs) † that vvhich vve haue seen and haue heard, vve declare vnto you, that "you also may haue societie vwith vs, and our societie may be vwith the Father and vwith his Sonne I e s v s Christ.
- 4 † And these things vve vvrite to you, that you may reioyce, and your ioy may be ful.
- 5 † And this is the annuntiation vvhich vve haue heard of him, and declare vnto you, That * God is light, and in him there is no darkenesse. † If vve shal say that we haue societie vwith him, and vvalke in darkenesse: vve lie, and do not the
- 6 truth. † But if we vvalke in the light, as he also is in the light: vve haue societie one to vvard an other, and * the bloud of
- 7 I e s v s Christ his sonne cleanseth vs "from al sinne. † * If vve shal say "that vve haue no sinne, vve seduce our selues,
- 8 and the truth is not in vs. † If vve confesse our sinnes: he is faithful & iust, for to forgiue vs our sinnes, and to cleanse vs
- 9
- Q q q q ij from

Jo. 8. 12.

Heb. 9.

1 Pet. 1.

Apo. 1.

Reg.

8, 46.

2 Par. 6.

36.

from al iniquitie. † If vve shal say that vve haue not sinned: vve make him a lye, and his vword is not in vs.

A N N O T A T I O N S CHAP. I.

No saluatiō but in the Societie of the Church. 3. *You may haue societie.* 5. Iohn shevveth manifestly, that vvhosoever desire to be partakers vwith God, must first be vnited to the Churches societie, learne that faith, and receiue those Sacraments, vvhich the Disciples receiued of the Truth it self, conseruant vwith them in flesh. So saith Venerable Bede vpon this place, Vvherby vve see there is no societie vwith God in scēdes or schismes, nor any where but in the vnitie, fellowvship, and communion of that Church vvhich can proue it self to defend from the Apostles.

Many meanes & instruments of remitting sinne, but al by the force & merite of Christs blood applied by them. 7. *The blood of Iesu.* Vvwhether sinnes be remitted by praier, by fasting, by almes, by faith, by charitie, by sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures do plainly attribute remission to euery of these) yet none of al these do otherwise remit, but in the force, by the merite & vertue of Christs blood: these being but the appointed meanes & instruments by vvhich Christ vvil haue his holy blood to worke effectually in vs. vvhich meanes vvhosoever contemneth, deprieth him self of the cōmōditie of Christs ovrne blood, & continueth still in sinne and vncleanesse, vaunt he him self neuer so much of Christs death. Vvhich point let the Protestants marke vvel, and cease to beguile their poore decciued folowers, perswading them, that the Catholikes derogate from Christs blood, or seeke remission otherwise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefite of his holy blood vnto them.

Al remission of sinnes is by the Passiō of Christ though by secular meanes also. 7. *From al sinna.* From original and actual, venial and mortal, *a culpa & panna*, that is, from the fault and the paine due for the same. V. Bede saith, that Christs Passiō doth not onely remit in Baptisme the sinnes before committed, but al other aftervvard also done by frailtie: yet so, if vve vse for the remission of them, such meanes as be requisite and as Christ hath appointed, vvhich he reckoneth some. Bede vpon this place. See S. Augustine also vpon this place to. 9. and S. Hierome li. 2. con. Pelag. c. 3.

Some sinnes venial.

A man may be truly iust, notwithstanding venial sinnes.

S. Augustine excepteth our B. Ladie from sinners.

Examples of venial sinnes.

8. *That vve haue no sinne.* Vve gather by these vwordes and the former, that there be two sortes of sinnes: one mortal, excluding vs from light and the societie of God: an other venial, vvhich is found euen in those that vvalke in the light, and are in the societie of God. Also vve note against the Pelagians, that vve be truly called the sonnes of God, and so iust in deede, though vve be not vwithout al sinnes, euery one of vs, as vvel iust as vniust, being taught and bound to confesse our offenses, and to aske pardon daily of God, by this petition of the *Pater noster*, *Forgiua vni our debites*. Therefore S. Augustine li. de natura & grat. c. 36. reckoneth vp al the holy Patriarches, Prophets, and renoumed iust persons, to haue been sinners, euen vhen they vvere in grace and iustice: excepting alwaies our B. Ladie, *de qua propter honorem Domini, nullam prorsus sum de peccatis agitur, habere volo questionem.* of vvhom, saith he, for the honour of our Lord, vvhē true salke of sinnes, I vvil haue no question. And Pelagius asking vvhāt sinnes Abel & such iust men did commit, * S. Augustine answereth, that they might laugh sometime immoderately, or iust to much, or couet somewhat intemperately, or plucke fruite ouer greedily, or in eating take somewhat more then aftervvard vvas vvel digested, or haue their intention in time of praier somewhat dilacted, and such like. thus in sense S. Augustine. Vvherby vve may learne vvhich be venial sinnes, that consist vwith true iustice & * can not alwaies be avoided euen of holy men in this life. In the booke de fide ad Petrum c. 41. are excepted from this common rule of sinners, the children vvhich be nevvly baptized and haue not yett vife of reason to sinne either mortally or venially.

* c. 38.

* de dont perfererat. 6. 2.

CHAP. II.

If any sinne mortally, he must not dispaire. 3. To knowe God rightly, is not to beleue onely, but to keepe his commandments: 7. and that sheweth no new doctrine, but the very primitive, though a new life it is. 9. Therefore he that beleueth must also loue his brethren: 12. and that men must not loue the world, but doe that vvhich God willeth. 18. Many are gone out of the Church and become Seducers, al the ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, and that they neede not goe to scholl to any Heretike, the Holy Ghost himself being the scholemaster of the Church. 29. he doth earnestly inculcate iustice and good vworkes.

MY

ε παρὰ
καὶ ἡμῶν

- 1 **M**y litle children, these things I vwrite
to you, "that you sinne not. But & if
any man shal sinne, vve haue "an ad-
2 uocate vwith the Father, Iesvs Christ
the iust: † and he is the propitiation
for our sinnes: and not for ours only,
3 but also "for the vvhole vvorldes.
† And in this vve know that vve haue
4 knowen him, if vve obserue his commaundements. † "He
that saith he knowveth him, and keepeth not his cōmaunde-
5 ments: is a lier and the truth is not in him: † But he that kee-
peth his vvord, in him in very deede the charitie of God is
6 perfited: in this vve knowv that vve be in him. † He that
saith he abideth in him: ought euen as he walked, him self al-
so to vvalke.
7 † My deereſt, I vwrite not a nev v cōmaundement to you,
but an old cōmaundemēt vvwhich you had from the begin-
ning. The old cōmaundement is the vvord vvwhich you haue
8 heard. † Againe * a nev v commaundement vwrite I to you,
vvwhich thing is true both in him and in you: because the
9 darkenēſſe is paſſed, and the true light novv ſhineth. † He
that ſaith he is in the light, and hateth his brother: is in the
10 darkenēſſe euen vntil novv. † * He that loueth his brother,
11 abideth in the light, and ſcandal is not in him. † But he that
hateth his brother: is in the darkenēſſe, and vvalketh in the
darkenēſſe, and knowveth not vvwhether he goeth, because the
darkenēſſe hath blinded his eies.
12 † I vwrite vnto you litle children, because your ſinnes are
13 forgiuen you for his name. † I vwrite vnto you fathers, be-
cause you haue knowen him vvwhich is from the beginning.
I vwrite vnto you yong men, because you haue overcome the
14 vvicked one. † I vwrite to you infantēs, because you haue
knowen the Father. I vwrite vnto you yong men, because
you are ſtrong, and the vvord of God abideth in you, & you
15 haue overcome the vvicked one. † Loue not the vvorld, nor
thoſe things vvwhich are in the vvorld. If any man loue the
16 vvorld, the charitie of the Father is not in him. † because :: al
that is in the vvorld, is the concupiſcence of the fleſh, & the
concupiſcence of the eies, and the pride of life, vvwhich is not
17 of the Father, but is of the vvorld. † And the vvorld paſſeth

:: How al ſine
& tentation
proceede of
theſe three, ſee
S. Thomas
Summe, 1. 2.
q. 46. 77. art. 5.

Qqqq iij

and

and the concupiscence thereof. But he that doeth the vvil of God, abideth for euer.

† Little children, it is the last houre, & as you haue heard, 18
 that ^c Antichrist commeth: now there are become many antichristes: vvhcreby vve knovv, that it is the last houre.
 † They vvent out from vs: but they [∴] vvere not of vs. for 19
 if they had been of vs, they vould surely haue remained with vs: but [∴] that they may be manifest that they are not al of vs. † But you haue ^c the vnction from the Holy one, and 20
 knovv al things. † I haue not vvritten to you as to them 21
 that knovv not the truth, but as to them that knovv it: and that no lie is of the truth. † Vwho is a lier, but he vvich 22
 denieth that I ^{e s v s} is not Christ? This is Antichrist vvich denieth the Father and the Sonne. † Euery one that denieth 23
 the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. † You, that vvich you haue 24
 heard from the beginning, let it abide in you. If that abide in you vvich you haue heard from the beginning, you also shal abide in the Sonne & the Father. † And this is the pro- 25
 mis vvich he promised vs, life euerlasting.
 † These things haue I vvritten to you concerning them 26
 that seduce you. † And you, the vnction vvich you haue 27
 receiued from him, let it abide in you. And you haue no neede that any man teache you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide ^c in him. † And now little children abide in 28
 him: that vvhen he shal appeare, vve may haue confidence, and not be confounded of him in his coming. † If you know 29
 that he is iust, knovv ye that euery one also [∴] vvich doeth iustice, is borne of him.

∴ They were of vs for the time, that is, of and in the Church: otherwise they could not have gone out. but they were not of the cōsūt sort, or of the elect & predestinat: for then they had taried within, or returned before their death.

∴ Keepe that firmly & constantly vvich you haue heard euen from the beginning, by the mouth of the Apostles: & not that onely vvich you haue receiued by vvriting.

∴ Vve see it is Apostolical doctrine, that men may do or vvorke iustice, and that so doing they be iust by their workes proceeding of Gods grace, & not by faith or imputation onely.

^c ἡ ἀντι-
χρίστου

^c χρίσμα
Christma.
whereof
Christ
Christians

^c or, in
it.

AN NOT A T I O N S CHAP. II.

2. *That you sinne not.*] S. Iohn (saith V. Bedevpon this place) is not contrarie to himself, in that he seeketh here to make them vvithout sinne, vvhom he said in the last chapter could not be vvithout al sinnes. but in the former place he vvarned vs onely of our frailty, that vve should not arrogate to our selues perfect innocencie: here he prouoketh vs to vvatchfulnes and diligence in resisting and auoiding sinnes, specially the greater, vvich by Gods grace may more easily be repelled.

3. *An advocate.*] The calling and office of an Advocate, is in many things proper to Christ, and in euery condition more singularly and excellently agreeing to him then to any Angel, Sainct, or creature liuing. though these also be rightly and truly so called, & that not onely vvithout al derogation, but much to the honour of Christs aduocation. To him

Now Christ is our only Advocate.

him soly and onely it agreeth to procure vs mercie before Gods face , by the general ran-
som, price, & payment of his blood for our deliuerie, as is said in the sentence folloving, *And he*
is the propitiation for our sinnes, and not for ours onely, but for the whole world. In vvhich sort he is our
onely aduocate, because he is our onely redeemer. and herevpon he alone immediately, by and
through him self, and vvithout the aide or assistance of any other, man or Angel, in his owne
name, right, and merites, confidently dealeth in our causes before God our iudge, & so procureth
our pardon, vvhich is the highest degree of aduocation that can be.

Al vvhich notwithstanding, yet the Angels, and Saints, and our fellowes alieue, may and do
pray for vs, and in that they deale with God by intercession to procure mercie for vs, may iustly
be called our aduocates: not so as Christ is, vvho demaundeth al things immediately by his owne
merites, but as secondary intercessors, vvho neuer aske nor obtaine any thing for vs, but *per Christum*
Dominum nostrum, by and through Christ our common Lord, Aduocate, and Redeemer of
mankind. And behold how S. Augustine (*tracl. 1 in ep. 10.* vpon these very vvordes) prevented
the Heretikes cauillations, *Sed dicit aliqui Eri. But some man vvill say, Do not the Saints then pray for*
vs? do not Bishops then or Prelates and Pastors pray for the people? Yes, saith he: *Marke the Scriptures,*
and you shal finde that the Apostles praised for the people, and againe desired the people to pray for them,
and so the head praeth for al, and the members one for another. And likewise (left the Heretikes should
say, there is a difference betvvixt the liuing and the dead in this case) thus the same holy father
vvriteth vpon the 85 Psalme in fine. *Our Lord Iesus Christ dath yet make intercession for vs, al the Mar-*
tyrs that be vvith him, pray for vs: neither vvill their intercession cease, till vve cease our groning.

How Angels,
Saints, & men
alieue are our
aduocates.

Saintes in
heauen pray
for vs.

In this sense therefore vvholesouer praeth for vs, either alieue or dead, is our aduocate, as S. Au-
gustine (*ep. 59 to Paulinus circa med.*) calleth Bishops, the peoples aduocates, vvhen they giue them
their benediction or blessing. So doth the holy Church call our B. Lady our aduocate, by the very
vvordes of S. Irenzus, that you may see such speeches be no new inuentions of the later ages, but
Apotolical. *The obediens Virgin M A R I E* (saith he) *is made the aduocate of the disobedient virgin*
spost med. Eua. And to confound the Protestants plainly, in that they thinke or pretend that the aduocation
or patronage of Saints should be iniurious to Christ, remeber that our Saviour acknowledged
Angels to be deputed for the protection (vvhich is nothing els but aduocation) of infants before
the face of God, besides the plaine examples in the old Testament *Gen. 48. v. 16. Tob. 5. v. 27. &*
2. v. 12. Dan. 10. And this not onely the Catholike Church, but the very English Protestants
them selues in their seruice booke and in the Collect of Michelmas day, profess, and pray for the
same protection or aduocation of Angels, and defend the same against their yonger brethren the
Puritanes.

The B. virgin
is our aduo-
cate.

Angels are our
protectors.

2. *For the whole world.* S. Augustine gathereth hereof against the Donatistes, and al other
Heretikes, that vvould drie the Church into corners or some certaine countreys, from the vniuer-
sallitie of al Nations (vvheroeft it vvvas named by the Apostles, Catholike) that the true religion,
and Church, and consequently the effect of Christs propitiation, death, and aduocation, pertaineth
not to one age, nation, or people, but to the vvhole vvorld. S. Augustine vpon this place *10. 9.*
tracl. 1 in ep. 10.

The Catholike
Church is the
only true
Church.

4. *He that saith he knoweth.* To know God here, signifieth (as it doth often in the Scriptures)
to loue, that is, as in the last chapter, to be in societie vvith him, and to haue familiar and experi-
mental knowlege of his graces. If any vaunt them selues thus to know God, and yet keepe not
his commandements, he is a lye, as al Caluinistes and Lutherans, that professe them selues to be
in the fauour of God by onely faith: affirming, that they neither keepe, nor possibly can keepe his
commandements.

Not only saith

18. *Many antichrists.* The holy Apostle S. Iohn (saith S. Cyprian) *did not put a difference betvvixt*
one heretic or schisme and another, nor meant any sort that specially separated them selues, but generally called
al vvithout exception, antichrists, that vvvere aduersaries to the Church, or vvvere gone out from the same.
And a litle aftes, *It is euident that al be here called antichristes, that haue severed them selues from the eba-*
ristic and vnitie of the Catholike Church. So vvriteth he *ep. 76. nu. 1 ad Magnum.* Vvhereby vve may
learne, that al Heretikes, or rather Arch-heretikes be properly the precursors of that one and specia-
l Antichrist, vvhich is to come at the last end of the vvorld, & vvhich is called here immediately
before, *the Antichrist, that peculiar and singular Antichrist.*

Al Heretikes
are antichrists
the forerunners
of the great
Antichrist.

19. *They vvunt out from vs.* An euident note and marke, vvhereby to conuince al Heretikes
and false teachers, to vvitt, that being once of the common Catholike Christian fellowvship, they
forsooke it, and vvunt out from the same. Simon Magus, Nicolas the Deacon, Hymenezus, Alex-
ander, Philétus, Arius, Macdonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like,
vvvere of the common societie of al vs that be Christian Catholikes, they vvunt out from vs vvhom
they sawe to liue in vnite of faith and religion together, and made them selues new conueni-
ences, therfore they vvvere (as the Apostle here sheweth) antichristes, and vve and al that abide in the
ancient fellowvship of Christian religion, that vvunt not out of their fellowvship, in vvhich vve
neuer vvvere, nor out of any other societie of known Christians, can not be Schismatikes or Here-
tikes, but must needs be true Christian Catholike men. Let our aduersaries tel vs, out of vvhat
Church

The marke of
al heretikes is,
their going
out of the Ca-
tholike socie-
tie.

The Catholikes
can not be
proued to ha-
ue gone out.

Howe Hereti-
kes are of the
Church, before
they fall.

Church vve euer departed, vwhen, and vwhere, and vnder vyhat persons it vvas that vve reuolted, as vve can tel them the yere, the places, the Ringleaders of their reuolt.

19. *They vvere not of vs.*] He meaneth not, that Heretikes vvere not, or could not be in or of the Church, before they went out or fell into their heresie or schisme: but partly that many of them vywhich afterward fall out, though they vvere before vyith the rest, and partakers of al the Sacraments vyith other their fellows, yet in decle vvere of naughtie life and conscience vwhen they vvere vyithin, and so being rather as il humors and superfluous excrements, then true and liuely partes of the body, after a sort may be said not to haue been of the body at al. So S. Augustine expoundeth these vvordes in his commentarie vpon this place. *tract. 3.* but els vwhere, more agreeably as it seemeth, that the Apostle meaneth, that such as vvil not tarie in the Church, but finally forsake it to the end, in the ptesence of God, and in respect of the final benefite they shal haue by their temporal final abode there, be not of or in the Church, though according to this present state, they are truly members thereof. *Li. de corrept. & gr. s. 9 & de dona perseuer. c. 8.*

By heresies con-
stat Catholikes
are knowen.

Euery good, Ca-
tholike is suffi-
ciently taught
by the Church
to saluation.

19. *That they may be manifest*] God permitteth heresie to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, onely knowen to God before, may now also be made manifest to the vvorld, by their constant remaining in the CHVRCH, vwhen the vvinde and blast of euery heresie or tentation driueth out the other light and vnstable persons.

20. *Knowv al things.*] They that abide in the vnitie of Christes Church, haue the *vnfion*, that is, the Holy Ghost, vvho teacheth al truth, not that euery member or man thereof hath al knowlledge in him self personally, but that euery one vywhich is of that happie societie to vywhich Christ promised and gaue the Holy Ghost, is partaker of al other mens giftes and graces in the same holy Spirit, to his saluation. Neither neede any to seeke truth at Heretikes handes or others that be gone out, vvhen it is vvithin them selues and onely vvithin them selues in Gods Church. *If thou loue vnitie* (saith S. Augustine) *for thee also hath he, vvho sooner hath any thing in it. take away ennis, it is shine vvich I haue, it is mine vvich thou hast.* &c. *Tract. 32* in Euang. Ioan.

CHAP. III.

*It is not for the sonnes of God, to sinne mortally, but for the sonnes of the Diuall, vvher-
by they are knowen one from an other, & not by onely faith. 11 True faith
is, that vve also loue our bresbren, giuing both our life and substance for them.
19 Such vnfeined loue may haue great confidence before God. 23 because she
keeping of his commaundments doth much please him, vvich consist in faith
and charitie.*

Not by na-
ture, as Christ
is: but by grace
and adoption.

Howe we
shal see God,
& be like vnto
him in the
next life, see S.
Augustine *ep-
111. 112. & li. 12.
de ciuit. Dei c.
29.*

This teach-
eth vs that mā
sanctifieth him
self by his free
wil working
together vvith
Gods grace. S.
Augustine *ep-
on this place.*



See vvhat maner of charitie the Father hath gi-
uē vs, that vve shoulde be named and be: the
sonnes of God. For this cause the vvorld doth
not know vs, because it hath not knowen
him. † My dearest, novv vve are the sonnes
of God: & it hath not yet appeared vvhat we
shal be. Vve know that vvhe he shal appeare, we shal be like
to him: because vve shal see him as he is. † And euery one
that hath this hope in him, sanctifieth him self, as he also is
holy. † Euery one that committeth sinne, committeth also
iniquitie: and sinne is iniquitie. † And * you know that he
appeared to take away our sinnes: * and sinne in him there is
none. † Euery one that abideth in him, sinneth not: and
euery one that sinneth, hath not seen him, nor knowen him.
† Little children, let no mā seduce you. He that doeth iustice,
is iust: euen as he also is iust. † * He that committeth sinne,
is of

Es. 53.

1 Pet.

24.

10. 3. 4

is of the deuill: because the deuill^h sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolue
 9 the vvorkes of the deuill. † Euery one that is borne of God, committeth not sinne: because his seede abideth in him, and
 10 he can not sinne because he is borne of God. † In this are the children of God manifest, and the children of the deuill. Euery
 11 one that is not iust, is not of God, and he that loueth not his brother. † because this is the annuntiation, vvhich you haue heard from the beginning, * That you loue one an
 12 other. † Not as * Cain, vvho vvvas of the vvicked, and killed his brother. And for vvhat cause killed he him? Because his vvorkes vvvere vvicked: but his brothers, iust.

The Epistle
for S. Polycar-
pus, 1an. 26.

13 † Maruel not brethren, if the vvorld hate you. † Vve
 14 knowv that vve are translated from death to life, because vve loue the brethren. He that loueth not, abideth in-death.

The Epistle
vpon the 2 Sū-
day after Pea-
recost.

15 † Vvhosoeuer hateth his brother: is a murderer. And you knowv that no murderer hath life euerlasting abiding in him

16 self. † * In this vve haue knowven the charitie of God, because he hath yelded his life for vs: and vve ought to yeld

17 our liues for the brethren. † * He that shal haue the substance of the vvorld, and shal see his brother haue neede, and shal shut his bovvells from him: howv doth the
 18 charitie of God abide in him?

† Euery man
is bound to gi-
ue almes ac-
cording to his
abilitie, when

18 † My litle children, let vs not loue in word, nor in tongue,

19 but in deede and truth. † in this vve knowv that vve are of the truth: and in his sight vve shal persvade our hartes.

he seeth his
brother in
great necessi-
tie.

20 † For if our hart do reprehend vs: God is greater then our

21 hart, and knowveth al thinges. † My deereft, if our hart do

22 not reprehend vs, vve haue confidence tovvard God. † and

* vvhatsoever vve shal aske, vve shal receiue of him: be-

cause vve keepe his commaundementes, and doe those

23 thinges vvhich are pleasing before him. † And * this is his commaundement, that vve belecue in the name of his sonne

I E S V S Christ: and see loue one another, as he hath giuen

24 cōmaundement vnto vs. † And * he that keepeth his commaundementes, abideth in him, and he in him. And in this

vve knowv that he abideth in vs, by the Spirit vvhich he hath

giuen vs.

† Left any mā
should thinke
by the wordes
next before,
onely faith in
Christ to be
commaunded
or to please
God, he addeth
to faith the
cōmaudemēt
of charitie or
loue of our
neighbour.

Jo. 13. 15
Gen. 4, 8

Jo. 15, 13

Jo. 2, 15.

Mat. 21.

Jo. 14.

Jo. 5.

Jo. 17, 3.

Jo. 34.

Jo. 14,

23.

ANNOTATIONS

CHAP. III.

Concupiscence
remaining after
Baptisme is no
sinne, without
consent.

Heretical expo-
sition of
Scriptures.

No man in gra-
ce sinneth mor-
tally.

True iustice.

Howe the Diuel
sinned from the
beginning.

Not only faith.

4. *Sinne is iniquitie.*] Iniquitie is not taken here for wickednes, as it is commonly vsed both in Latin and in our language, as is plaine by the Greeke vvord *ανημία*, signifying nothing els but a swauing or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that every sinne is an obliquitie or defect from the rule of the law: but not contrarie, that every such swauing from the law, should be properly a sinne, as the Heretikes do vtually gather, to proue that concupiscence remaining after Baptisme is a very sinne, though vve neuer giue our consent vnto it. And though in the 5 chapter folloving vers 17. the Apostle turne the speache, affirming every iniquitie to be a sinne, yet there the Greeke vvord is not the same as before, *ανημία*, but *αδικία*. by vvhich it is plaine that there he meaneth by *iniquitie*, mans actual and proper transgression vvhich must needs be a sinne. See S. Augustine *cont. Iulian. li. 5 c. 3*. S. Ambrose *li. de Apologia David c. 13*.

6. *Sinners not.*] Iouinian & Pelagius falsely (as Heretikes vse to doe) argued vpon these vvordes, and those that folovv vers 9: the one, that the baptized could sinne no more: the other, that no man being or remaining iust could sinne. But among many good senses giuen of this place, this seemeth most agreeable, that the Apostle should say, that mortal sinne doth not consist together vvith the grace of God, & therefore can not be committed by a man continuing the sonne of God. and so is the like speache in the 9 verse folloving to be taken. See S. Hierom *li. 2. cont. Iouinianum c. 1*.

7. *He that doeth iustice.*] He doth inculcate this often, that mans true iustice or righteousnes consisteth in doing or vvorking iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point.

8. *Sinners from the beginning.*] The Diuel vvas created holy and in grace, and not in sinne: but he fel of his owne free vvil from God. Therefore these vvordes, *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle vvill say, The Diuel committed the first sinne. So S. Augustine *li. 11 de civ. Dei c. 15* expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the vvorld, not taking the beginning precisely for the first instant or moment of the creation, but straight vpon the beginning, as it must needs also be taken in S. Iohns Gospel c. 8, 44.

21. *Vve shall receive, because.*] Let the Protestants be ashamed to say, that vve obtaine al of God by only faith, the Apostle here attributing it to the keeping of Gods commaundements. Note here also that Gods commaundements are not impossible to be kept, but vvere then, and are now obserued of good men.

CHAP. III.

Vve may not beleue al that boast of the spirit, but trie them, whether they teach Catho-
like articles of the faith (namely the incarnation of Christ:) whether their do-
ctrine be not vvorlly, and them selves disobedient hearers of the Apostles. 7
Vve must loue one another, considering the exceeding loue of God in sending his
sonne to saue vs. 17 An argument of perfect charitie is, if vve haue nothing in
our conscience to feare in the day of iudgement. 19 And an argument that vve
loue God is, if vve loue our brethren.



Y deerest, " beleue not every spirit, but
" proue the spirites if they be of God:
because many false prophetes are gone
out into the vvorld † In this is the spi- 2
rit of God knowven. " every spirit that
confelleth I E S V S Christ to haue come
in flesh, is of God: † and every spirit 3
" that dissolueth I E S V S, is nor of God: and this is antichrist,
of vvhom you haue heard that he commeth, and now he is
in

ο το το
'αληχι-
του

Io. 8. 47
10. 27.

4 in the vworld. † You are of God, litle children, and haue
5 ouercome him. because greater is he that is in you, then he
6 that is in the vworld. † They are of the vworld: therfore of
the vworld they speake, and the vworld heareth them. † Vve
are of God. * He that knowveth God, heareth vs. he that is
not of God, heareth vs not. "in this vve knovv the spirit of
truth, and the spirit of errour.

Io. 3, 16.

7 † My deereft, let vs loue one an other: because charitie is of
God. And every one that loueth, is borne of God, & know-
8 eth God. † He that loueth not, knowveth not God: because
9 God is charitie. † * In this hath the charitie of God appeared
in vs, because God hath sent his only-begotten sonne into the
10 vworld, that vve may liue by him. † In this is charitie: not
as though vve haue loued him, but because he hath loued
vs, and sent his sonne a propitiation for our sinnes.

The Epistle
vpon the first
Sunday after
Pentecost.

Io. 1, 18.
1 Tim.
6, 16.

11 † My deereft, if God hath so loued vs: vve also ought to
12 loue one an other. † * God :: no man hath seen at any time.
If vve loue one an other, God abideth in vs, and his charitie
13 in vs is perfited. † In this vve knovv that vve abide in him,
14 and he in vs: because he of his Spirit hath giuen to vs. † And
vve haue seen, and doe testifie, that the Father hath sent his
15 Sonne the Sauour of the vworld. † Vvhofoeuer shal con-
fesse that I E S V S is the Sonne of God, God abideth in him,
16 and he in God. † And vve haue knovven and haue beleueed
the charitie, vvwhich God hath in vs. God is charitie: and he
17 that abideth in charitie, abideth in God, and God in him. † In
this is charitie perfited vvith vs, "that vve may haue confi-
dence in the day of iudgement: because as he is, vve also are
18 in the vworld. † " Feare is not in charitie: but perfect charitie
casteth out feare, because feare hath painefulnes. and he that
19 feareth, is not perfect in charitie. † Let vs therfore loue God,
20 because God first hath loued vs. † If any man shal say, that
I loue God: and hateth his brother, he is a lier. For he that
loueth not his brother vvhom he seeth: God vvhom he seeth
21 not, howv can he loue? † * And this commaundement vve
haue from God: that he vvwhich loueth God, loue also his
brother. †

:: No man in
this life, nor
with corporal
eyes, cā see the
proper essence
or substance of
the Deitie. See
S. August, ad
Paulin, de vidēdo
Deo. ep. 112.

Io. 13, 34
15, 12.

ANNOTATIONS

CHAP. II. III.

Heretical boasting of the spirit.

1. *Balance not every spirit.*] That is, Receive not every doctrine of such as boast themselves to have the spirit. For there be many false prophets, that is to say, Heretikes, which shall goe out of the Church, and challenge the spirit, and vaunt of Gods word, Scripture, and Gospel, vvhich in deede be seducers.

The Church only, not euery private man, hath to proue and discern spirites.

2. *Proue the spirites.*] It is not meant by this place, as the Protestants would haue it, that euery particular person should of him self examine, trie, or iudge who is a true or false doctor, and which is true or false doctrine. But the Apostle here would euery one to discern these diuersities of spirites, by taking knowledg of them to vvhom God hath giuen the gift of discerning spirites and doctrines (vvhich S. Paul expressly saith is giuen but to some, and not to euery one, 1 Cor. 12.) and by obeying the Church of God, to whom Christ hath giuen the spirit of truth. And this is onely the sure way to proue the spirites and doctrines of these daies. And al they that would bring vs from our Pastors and the Churches iudgement, to our owne private trial, seeke nothing els but to drue vs to miserable vncertainty in al our beleefe. as Caluin doth, who vpon this place saith, that private men may examine the general Councils doctrines.

Caluin.

To confesse or deny any article which the Cath. Church teacheth, is at al times a certaine marke of Catholike or heretike.

3. *Euery spirit that confesseth.*] The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught, & maintained against certain wicked Heretikes, Cerinthus, Ebion, and the like, that taught wickedly against the person and both natures of Christ Iesus vs. The Apostle therefore giueth the faithful people this token to know the true teachers of those daies from the false. Not that this marke would serue for al times, or in case of al other false doctrines, but that it was then a necessarie note. As if a good Catholike vvrier, Pastor, or parent would vvarne al theirs, now in these daies, to giue care onely to such teachers as acknowledge Christ our Saviour to be really present, and sacrificed in the B. Masse, & that al such are true preachers and of God, the rest to be of the Diuel, or to be counted the spirit of Antichrist. Vvhich spirit of Antichrist (he saith) was come euen then, and is no doubt much more now in al Heretikes, al being precursors of that great Antichrist which shall come towards the later end.

Many old heresies that dissolved Christ.

4. *That dissolueth.*] To dissolve, loose, or separate Iesus a sunder, was proper to al those old Heretikes that taught either against his Diuinitie, or Humanitie, or the Vnition of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manicheus, Cerdon, Apelles, Apollinaris and the like. And this is one place by vvhich we may see that the common Greeke copies be not euer authenticall, and that our old approued translation may not alwaies be examined by the Greeke that now is, vvhich the Protestants onely follow: but that it is to be presupposed, when our old Latin text differeth plainly from the Greeke, that in old time either al or the more approued Greeke reading was otherwise, and that often the said Greeke was corrupted then or since by Heretikes or otherwise. For of the Greekes, S. Irenæus li. 3. c. 18: among the Latin fathers, S. Augustine tract. 6. in fine, S. Leo ep. 10. c. 5, and Venerable Bede did reade as we doe. and this reading maketh more against the said Heretikes, then that vvhich the common Greeke now hath, to vvith, *Euery spirit that confesseth not Christ to haue come in flesch, is not of God*, vvhich is also in effect said before vers. 2. And that therefore it was corrupted and altered by Heretikes, see the vvordes of Socrates also a Greeke vvriter, very agreeable to this purpose. *Nestorius* (saith he) *being eloquent by nature, vvhich is often in Heretikes, accounted him self therefore learned, & disdained to study the old interpreters, counselling him self better then them all: being ignorant that in S. Iohns Catholike epistle the old (Greeke) copies had, EVERY ONE THAT DISSOLVETH IESVS, IS NOT OF GOD.* So saith he, adding moreover that such as vvould separate the diuinitie from the dispensation of Christs humanitie, tooke out of the old copies this sence. for vvhich the old expositours noted that these which would loose Iesus, had corrupted this Epistle. See also the Tripartite li. 12. c. 4.

li. 7. c. 30.

A sure marke of true or false teachers.

5. *In this vs know.*] This is the most sure & general marke to know the true spirites and prophets from the false: that those vvhich be of God, will heare and obey their Apostles and lawfull pastors succeeding the Apostles, and submit them selves to the Church of God: the other, that be not of God, will not heare either Apostle, pastor, or Church, but be their owne iudges.

Against the Protestants speciall faith and

6. *That vs may haue confidence.*] Confidence called in Latin *Fiducia*; is neither al one with faith, nor a persuasion infallible that maketh a man no lesse secure and certaine of his saluation, then of the things that we are bound to beleefe, as the Protestants falsely teach;

presumptuous
securitie of
saluation.

teach: but it is onely a hope wel corroborated, confirmed, and strengthened vpon the promises and grace of God, and the parties merites. And the vvordes both following & going before, proue also evidently against the Protestants, that our confidence and hope in the day of iudgement dependeth not onely vpon our apprehension of Christs merites by faith, or vpon his grace and mercie, but also vpon our conformitie to Christ in this life, in charitie and good vvorkes. And that is the doctrine of S. Peter vvhhen he said, *Labour, that by good vvorkes you may make sure your vocation and election.* and S. Pauls meaning, vvhhen he said, *I haue fought a good fight, there is laid up for me a crowne of iustice, vvhich our Lord will render to me in that day, a iust iudge.*

1 Pet. 1,
10.
2 Tim. 4,
7.

18. *Fear is not in charitie.*] The Heretikes very fully vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hel and damnation. Vvhich is most evidently against the Scriptures, commending euery where vnto vs the awe and feare of God and his iudgements. *Feare him* (saith our Sauour Mat. 10) *that can cast body and soul into hel.* And Psal. 118. *Feare my flesh with thy feare.* Vvhich feare of Gods iudgements caused S. Paul & al good men to chastise their bodies, lest they should be reprobate and damned. And the wise man for this cause asfirmeth him to be hippie, *that is ever fearful.* And holy Iob saith, *I feared al my vvorkes.* And the Apostle, *Vvith feare and trembling vvorke your saluation.* Vvhich kinde of feare is euen in the iustest men and most full of charitie, consisting wel with the same verue, and is called *Filiu simor*, because it is such as the good childe ought to haue toward his father.

1 Cor. 9.
Prou. 28.
Iob 1.9.
Phil. 2.

But there is a kinde of feare vvhich standeth not with charitie, and is cleane against hope also, that vvhich bringeth such perplexitie and anxietie of conscience, that it induceth a man to mistrust or despaire of Gods mercies. That seruile feare also vvhich maketh a man often to leaue sinning and to doe the external vvorkes of iustice, not for any loue or delight he hath in God or his lawes, but onely for feare of damnation, though it be not ill in it self, but very profitable, as that vvhich helpeth toward the loue of God, yet it standeth not with charitie neither, but is daily more and more lessened, and at length quite driven out by charitie. Of these kinde of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of vvhich our Sauour saith, *Feare not them that kil the*

Mat. 10. body.

The feare of
God in iust
men, consisteth
with charitie.

Vvhat feare
agreeth not
with charitie.

Seruile feare
is not il.

CHAP. V.

They that loue God, must loue his natural sonne Iesus, and his sonnes by adoption, and keepe his commaundements, vvhich to the regenerate are light. 4. But not, vnles they continue in the Catholike faith, namely of this article, that Iesus is the sonne of God, and therefore able so giue vs life euerlasting. 14. and al our petitions, 16 and our praier for al our brethren that sinne not vnto death, dying in their mortal sinnes by impenitence. Last of al, he vvarneth them not to communicate vvvith Idols.

1 **W**HOSOEVER beleueth that Iesus is Christ,
is borne of God. And euery one that loueth him
2 vvhich begat: loueth him also vvhich vvas borne
of him. † In this vve knovv that vve loue the
3 children of God: vvhhen as vve loue God, and keeps his com-
maundementes. † For this is the charitie of God, that vve
4 keepe his commaundementes: * and his commaundementes
are not heauy. † Because al that is borne of God, ouercom-
5 meth the vvorld. and this is the victorie vvhich ouercom-
meth the vvorld, our faith. † Vvho is he* that ouercometh
6 the vvorld, but he that beleueth that Iesus is the sonne of
God? † This is he that came by vvater and bloud Iesus
Christ: not in vvater only, but in vvater and bloud. And it is

Mat. 11,
30.

1 Cor. 15,
57.

The Epistle
vpon Dominica
in albis or Low
Sunday.

Rrrr iij the

the Spirit vvhich testifieth, that Christ is the truth.

† For there be^e three vvhich giue testimonie in heauen, the 7
Father, the Vvord, and the Holy Ghost. and these three be
one. † And there be three vvhich giue testimonie in earth: 8
the Spirit, vvater, and blood. and these three be one. † If vve 9
receiue the testimonie of men, the testimonie of God is grea-
ter. because this is the testimonie of God vvhich is greater,
that he hath testified of his sonne. † * He that beleeueth in 10
the sonne of God, hath the testimonie of God in him self. †
He that beleueth not the Sōne, maketh him a lier: because he
beleueth not in the testimonie vvhich God hath testified of
his sonne. † And this is the testimonie, that God hath giuen 11
vs life euerlasting. And this life is in his sonne. † He that 12
hath the Sonne, hath life. he that hath not the sonne of
God, hath not life.

Io. 3, 36.

† These things I vvrite to you, that you may knowv that 13
you haue eternal life vvhich beleue in the name of the sonne
of God. † And this is the confidence vvhich vve haue toward 14
him: that, * vvhatsoever vve shal aske according to his vvill,
he heareth vs. † And^e vve knowv that he heareth vs vvhat- 15
soever vve shal aske: vve knowv that vve haue the petitions
vvhich vve request of him.

Mt. 7, 7.
21, 22.
1 Io. 3.
22.

† He that knoweth his brother to sinne a sinne not to 16
death, let him aske, and life shal be giuen him, sinning not to
death. There is^e a sinne to death: for that I say not that any
man aske. † Al^e iniquitie, is sinne. And there is a sinne to 17
death. † Vve know that euery one vvhich is borne of God, 18
sinneth not: but the generation of God preferueth him, and
the vvicked one toucheth him not. † Vve knowv that vve 19
are of God, and the vvhole vvorld is set in vvickednesse.
† And vve knowv that the sonne of God commeth: and he 20
* hath giuen vs vnderstanding, that vve may knowv the true
God, & may be in his true sonne. This is the true God, & life
euerlasting. † My litle children, keepe your selues^e from 21
Idols. Amen.

c'αδενία
not to
death.

Luc. 24,
45.
απὸ τῶν
εἰδωλῶν.

AN NOT A T I O N S

CHAP. V.

The cōman- 3. His cōmmandments are not heauie.] Howv can the Protestants say that Gods cōmmande-
ments possi- ments can not possibly be fulfilled or kept in this life, seing the Apostle saith, *they be not heauie*:
ble to be kept. and Christ saith, *his yoke is furrowe, and his burden light*? See for the full vnderstanding of this place. Mat. 11.
S. Aug v. 30.

c or, if vve
knowv

S. Augustine *de perfectione iusticie* c. 10. The Heretikes in fauour of their foresaid error, rather trans-
late, *His commandments are not* *gremio*: then, *are not heauie*.
* *saſum* 7. *Three vvhich giue testimony.*] An expresse place for the distinction of three persons, & the
vnitie of nature and essence in the B. Trinitie: against the Ariens and other like Heretikes, vvhich
haue in diuers ages found them selues so pressed vwith these plaine Scriptures, that they haue (as it
is thought) altered and corrupted the text both in Greeke and Latin many vvaies: euen as the Pro-
testants handle those textes that make against them. But because vve are not now troubled vwith
Arianisme so much as vwith Calvinisme, vve neede not stand vpon the varietie of readings or
expositions of this passage. See S. Hierom in his epistle put before the 7 Canonical or Catholike
Epistles.

16. *A sinne to death.*] A sinne to death is an other thing then a mortal sinne, for it is that mor-
tal sinne onely, vvhereof a man is neuer penitent before his death, or in vvhich he continueth til
death, and dieth in it. *I asſirme* (saith S. Augustine de correptione & gratia c. 12) *that a sinne to death is to*
leave faith vworking by charitie euen til death. So likewise in the vvordes before, *a sinne not to death,*
is not that vvhich vve call a venial sinne, but any that a man committeth and continueth not there-
in til death.

16. *For that I say not.*] If the sinne to death vvhich he speaketh, be the sinne vvhich a man
dieth vwithout repentance, according to S. Augustines vvordes before rehearsed: then the praier
vvhich he speaketh of, must needes be praier for the dead, because he speaketh of praying, or not
praying, for them that died in deadly sinne, exhorting vs to pray, and encouraging vs to doe it vwith
confidence to be heard, if vve pray, for them that departed this life not in deadly sinne: and con-
trariwise in manner dissuading & discouraging vs from praying for such as continued in vickednes
euen til their liues end. And S. Augustine setteth downe the Churches practise agreeable to the
Apostles meaning, li. 21 c. 24 de Ciuit. Dei. *If there be any* (saith he) *that persist til death in impi-*
etie of hart, doth the Church now pray for them, that is, for the soules of them that so are departed? So
saith he. And this is the cause, that *Concilium Bracharense primum* cap. 34. forbiddeth to pray for
such as die in desperation, or kill them selues: and the reason, vvhich the Church forbeareth to pray
for Heretikes that die in their heresie, or malice hereſie vnto death and by their death.

And that the place is most properly or onely meant of praying for the departed, this conuin-
ceth, that neither the Church nor any man is exhorted here from praying for any sinner yet liuing,
nor for the remission of any sinne in this liſeal ſtates (of vvhich sort ſouere) being pardonable, so
long as the committers of them be in case and ſtate to repent: as they be, so long as they be in this
vworld. And vve ſee that the Church praierh, and is often heard, for Heretikes, Iewes, Turkes,
Apoſtates, and vvhich other infidels or il men ſouere, during their liues. And it is great blaſphemie
that the Calvinists utter vpon this place: to vvit, that Apoſtaſie and certaine other ſinnes of the
reprobate, cannot be forgiven at all in this liſe. Vvhich they hold, onely to auoid the ſequel of
praying for the dead vpon these vvordes of S. Iohn, besides that they must take vpon them pre-
ſumptuouſly, to know and diſcerne of Gods ſecretes, vvhich be reprobate, and vvhich be not, and
according to that, pray for ſome, and not for otherſome: al vvhich is most vicked and abſurd
preſumption.

As for their allegation, that S. Ieremie the Prophet vvas forbidden to pray for the Iewes, and
vvarned that he ſhould not be heard, Chap. 7. 11. 14: there is great difference. firſt, he had a reue-
lation by the vvordes of God, that they vwould continue in their vickednes, as vve haue not of
any certaine perſon, vvhich of S. Iohn here ſpeaketh. ſecondly, Ieremie vvas not forbidden to pray
for the remission of their ſinnes, nor had denial to be heard therein for any mans particular caſe,
vvhich of the Apoſtle here ſpeaketh: but he vvas told that they ſhould not eſcape the temporal
punishment and affliction vvhich he had deſigned for them, and that he vwould not heare him
therein.

21. *From idols.*] It is ſo knowen a treacherie of Heretikes to traſlate *idola* images (as here and
in a number of places, ſpecially of the Engliſh Bible printed the yere 1562) that vve neede not
much to ſtand vpon it. As this alſo is ſeen ſo al the vworld, that they doe it of purpoſe to ſeducer
the poore ignorant people, and to make them thinke, that vvhathſoeuer in the Scriptures is ſpoken
againſt the idols of the Gentiles (vvhich the Prophet calleth *Simulachra Gentium*) is meant of pi-
ctures, ſacred images, & holy memories of Chriſt and his Saints. Againſt ſuch ſeducers the ſecond
ſacred Councell of Nice, called the ſeuenth Synode, decreeth thus Act. 4. pag. 122. *Quicunque ſen-*
tentiis ſacra ſcriptura de idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines
idola appellant, anathema. Qui dicunt qd Chriſtiani adorant imagines: vt Deos, anathema. that is, *Ana-*
thema to al them that bring the ſentences of holy Scripture touching idols, againſt the venerable images,
Anathema to them that call the venerable images, idols. Anathema to them that ſay, Chriſtiani adore im-
ages as gods.

Now in their later translations the Heretikes perceiving that the vworld ſeeth their vvaionefſt
dealing, corrected them ſelues in ſome places, and in this place haue put, *idoli*, in the text: but to
gibe the people a vvaichvvord that the Churches images are to be compriſed in the vvord,
idoli,

Heret. transla-
tion.
Three perſons
& one ſubſtance
in the B. Trini-
tie.

The Ariens cor-
rupt the text: of
Scripture,

Vvhat is a ſinne
to death,

Praier for the
dead.

Some of the
dead may not
be praied for.

It is proued that
the Apoſtle
ſpeaketh of
praying for the
dead.

The Calvinists
blaſphemie, to
auoid this ſenſe
of the Apoſtle.

Heret. transla-
tion againſt ſa-
cred images.

The 2 Councell
of Nice pronou-
ceth anathema,
that is, a curſe
againſt the Cal-
uinists.

Pſal. 113.
Edit. Colô.
an. 1567.

The great difference of idol & image.

idols, * they haue put, *images*, in the margent. But concerning this matter, it is most euident that neither euery idol is an image, nor euery image an idol: and that, howsoever the origine or etymologie of the vword, *idol*, may be taken in the Greeke, yet both the vwordes and the things be in truth and by the vse of al tonges, far differing. The great dragou that the Babylonians adored (Dan. 14) vvas an idol, but not an image: the Cherubins in Salomons temple vvere images, but not idols, and the face of the Queene in her coine or els vvhether, as Casars face vpon the coine that Christ called for, is an image, but not an idol. and the Heretikes dare not translate that text of Scripture thus, *Vvhose idol is this superscription?* nor call the Queenes image, the idol of the Queene: nor Christ, the idol of his father: nor vwoman, the idol of the man: nor man, the idol of God. al vvhich in Scripture be named images for al that, and be so in deede, and not idols. vvhich couinceth, that the Heretikes be false & corrupt translatours in this place and other the like, concluding these tivo vwordes as if they vwere al one.

* The Bible of the yere 1577.

Sacred images in Churches, by Gods owne varrant.

But as for the hauing of images or portraites of holy things, not onely in priuate houses, but also in Churches, God him self doth varrant vs, vvhich * commaunded euen the Iewes them selues (a people most prone to idolatrie, and that after he had giuen them a special precept of not hauing, making, or vvorshipping of idols) to make the images of Angels (the Cherubins) and that in the soueraine holiest place of adoration that vvas in the Temple, & about the Arke. yea and in respect of vvhich sacred images partly, they did (as S. Hierom saith *ep. 17 c. 3*) so great reuerence to the holy place called *Sancta sanctorum*. If they then vwere varranted and commaunded to make and haue in so great reuerence the images of mere spirites or Angels, vvhose natural shap could not be expresse: how much more may vve Christians haue and reuerence the images of Christ, his B. mother, the Apostles, and other Saints, being men, vvhose shap may be expresse? So doth the said Nicene Council argue against the Heretikes vvhich at that time vwere the Aduersaries of images.

Exod. 25.

The 2 Council of Nice vvas gathered against Imagebreakers.

And note here, that eight hundred yeres agoe, they vwere straight counted Heretikes, that began to speake against images, and that Council vvas called purposely for them, and condemned them for Heretikes, & confuted the former auncient reuerence and vse of sacred images, vvhich began euen in our Sauours time or litle after, vvhich good religious folke for loue and reuerence made his image, namely the vwoman that he healed of the bloody fluxe. vvhich image vvas also approved by miracles, as the Ecclesiastical historie telleth, and namely Eusebius *Ecc. hist. li. 7 c. 14.* * vvhich also vvitnesse that the images of Peter and Paul vwere in his daies. as you may see also in S. Augustine (*li. d. confej. Euangelist. c. 10*) that their pictures commonly stode together in Rome, euen as at this day. Of our Ladies image see S. Gregorie *li. 7 ep. 5. indict. 2 ad Ianuar. & ep. 53*. In vvhom also (*li. 7. ep. 109*) you may see the true vse of images, & that they are the bookes of the vnlearned, and that the people ought to be instructed and taught the right vse of them, euen as at this day good Catholike folke doe vse them to helpe & increate their deuotion, in al Catholike Churches: yea the Lutherans them selues reitene them still. S. Damascene vvwrote three bookes in defense of sacred images against the foresaid Heretikes.

* Loco citato.

The vse and fruite of holy images.

THE SECOND EPISTLE OF IOHN THE APOSTLE.

He commendeth the lady and her sonnes for continuing in the old faith, bidding them so to doe hereafter also, lest they lose the reward of their vworke in the day of iudgement: and to loue the true beleeuers, but vvvith Heretikes to haue no societie: expressing also the points them in controuersie.



in truth, and charitie.

HE Senior to the lady Elect and her children, vvhom I loue in truth, and not I onely, but also al that haue known the truth, † for the truth vvhich 2 abideth in vs, and shal be vvith vs for euer. † Grace be vvith you, mercie, 3 peace from God the Father, and from Christ I E S V S the sonne of the Father

† I vvas

Jo. 15, 12.
1 Jo. 3,
11.

Ro. 16,
17.

- 4 † I vvas exceding glad, because I haue found of thy children vvalking in truth, as vve haue receiued commaundement of the Father. † And novv I beseeche thee Lady, not as vvriting a nev v commaundement to thee, but that vv which vve haue had "from the beginning, * that vve loue one another. † And this is charitie, that vve vvalke according to his commaundements. For this is the commaundement, that as you haue heard from the beginning, you walke in the same: † because many seducers are gone out into the vvorld, which do not confesse I E S V S Christ to haue come into flesh: this is a seducer and an antichrist.
- 8 † Looke to your selues, that you lose not the thinges vv which you haue vvrought: but that you may receiue a full
- 9 † reuward. † Euery one that ^c reuolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Sonne.
- 10 † If * any man come to you, and bring not " this doctrine: " receiue him not into the house, " nor say, *God saue you*, vnto him. † For he that saith vnto him, *God saue you*, communicateth vvith his vvicked vvorkes.
- 12 † Hauiug moe thinges to vvrite vnto you: I vvould not by paper and inke: for I hope that I shal be vvith you, and
- 13 speake mouth to mouth: that your ioy may be full. † The children of thy sister electe salute thee.

Reuward for keeping fast the Catholike faith.

c To goe backe or reuolt from the receiued truth and doctrine Apostolical, is damnable.

A N N O T.

4. *From the beginning.* This is the rule of a Christian Catholike man, to vvalke in that faith and vvorship of God vv which he hath receiued from the beginning. Vv which is that vv which vve novv call according to the Scriptures, *the tradition of the Apostles*: that vv which is come to vs from man to man, from Bishop to Bishop, and so from the Apostles. So shal a faithful man auoid seducers that rise vp in euery age, teaching nev v doctrine.

To hold fast the old receiued faith.

10. *This doctrine.* The Apostles, and true Pastors their lawfull successors, and the Church of God in holy Council, vse to set dovvne the true doctrine in those pointes vv which Heretikes call into controuersie. Vv which being once done and declared to the faithful, they neede no other marke or description to know an Heretike or false teacher by, but that he comineth vvith an other doctrine then that vv which is set dovvne to them. Neither can the Heretikes shift them selues, as novv a daies they vvould doe, saying, o let vs first be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles rule. Many a good honest shepheard knoweth a vvooffe, that can not define him. but the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith novv, Christ is really in the B. Sacrament, vnder forme of bread and vvine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike and vve must auoid him, vv whether in his ovvne definitions and censures he seeme to him self an Heretike or no.

To bring vv fully an other doctrine then the Catholike Church sette:h dovvne, is alvvayes a marke of seducers and Heretikes.

10. *Receiue him not.* Though in such times and places vv where the communitie or most part be infected, necessarie often forceth the faithful to conuerse vvith such in vvorldly affaires, to saluate them, to cate and speake vvith them, and the Church by decree of Council, for the more quietnes of timorous consciences prouideth, that they incurre not excommunication or other censures for communicating in vvorldly affaires vvith any in this kinde, except they be by name excommunicated

Vvhen & vvhen to conuerse vvith Heretikes, is tolerable:

¶ ¶ ¶

vvhien & whe-
rein, it is dam-
nable.

S. Iohn vould
not be in one
bath with Ce-
rinthus the He-
retike.

The like zeale
of S. Polycarpe,
and other Apo-
stolike men in
not communi-
cating with He-
retikes.

cated or declared to be Heretikes: yet euen in worldly conuersatiō and secular aſſes of our life, vve
mult auoid them as much as vve may, because their familiaritie is many vvaies contagious and
noisome to good men, namely to the simple: but in matter of religion, in praying, reading their
bookes, hearing their sermons, presence at their seruice, partaking of their Sacraments, and al other
communicating vwith them in spiriual things, it is a great damnable sinne to deale vwith them.

10. *Nor say, God saue you.* S. Irenæus (li. 3. c. 3) reporteth a notable storie of this holy Apo-
stle touching this point, out of S. Polycarpus, vvhich is this. *There be some (saith he) that haue heard*
Polycarpe say, that vvhien Iohn the disciple of our Lord vvas going to Ephesus, into a bath, to vvashe him
self, and Iauu Cerinthus the Heretike vwithin the same, he sodenly skipt out, saying that he feared lest she
bath should fall, because Cerinthus the enemy of truth vvas vwithin. So saith he of S. Iohn, and addeth
also a like vvorthe example of S. Polycarpe him self: vvhō on a time meeting Marcion the He-
retike, and the said Marcion calling vpon him, and asking him vvhether he knew him not: *Yea,*
quoth Polycarpe, I know thee for Satans sonne and heire. So great feare (saith S. Irenæus) had the Apo-
stles and their disciples to communicate in vvorde onely, vwith such as were adulterers or corrupters of the
truth, as S. Paul also vvarned, vvhien he said, A man that is an Heretike, after the first and second admo-
nition auoid. So far Irenæus. If then, to speake vwith them or salute them, is so earnestly to be
auoided according to this Apostles example & doctrine: vvhāt a sinne is it to flatter them, to serue
them, to marie vwith them, and so forth?

Tid. 3.



THE THIRD EPISTLE OF IOHN THE APOSTLE.

- He commendeth Gaius, for continuing in the truth, and for sustaining or succouring true
preachers, 9. noting Diotrephes for the contrarie, and praising Demetrius.



HE Seniour to Gaius the deereſt, whom I
loue in truth.

† My deereſt, concerning al thinges
I make my praier that thou proceede
proſperouſly, and fare vvel, as thy ſoule
doth proſperouſly. † I vvas exceding glad
vvhien the brethren came, and gaue testi-
monie to thy truth, euen as thou vvalkeſt

in truth. † Greater thanke haue I not of them, then that
I may heare my children do vvalke in truth. † My deereſt,
thou doeſt faithfully vvhātſoeuer thou vvorkeſt on the bre-
thren, and that vpon ſtrangers. † they haue rendred testi-
monie to thy charitie in the ſight of the Church: vvhō, thou
ſhalt doe vvel, bringing on their vway in maner vvorthe
of God. † For, for his name did they depart; taking nothing
of

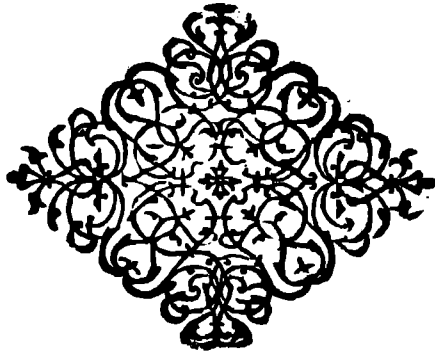
• A great gra-
ce to be bene-
ficiall to ſtran-
gers, ſpecially
to them that be
of our Catho-
like faith and
ſuffer for the
ſame.

plea-
ſure.
καὶ αὐτῶν
καί πο

6 com-
monbo.
ὁ παμνός-
τα

- 8 of the Gentiles. † Vve therefore ought to receiue such : that vve may be coadiutors of the truth.
- 9 † I had vvritten perhaps to the Church : but he that loueth to beare^b primacie among them, Diótrepes, doth not receiue vs. † For this cause, if I come,^c I vvil aduertise his vvorkes vvwhich he doeth : vvith malicious vvordes chatting against vs. and as though these things suffice him not : neither him self doth receiue the brethren, and them that do receiue, he prohibiterh, and casteth out of the Church. † My deetrest, do not imitate euil, but that vvwhich is good. He that doeth vvell, is of God : he that doeth il, hath not seen God.
- 12 † To Demetrius testimonie is giuen of al, and of the truth it self, yea and vve giue testimonie : and thou knowvest that our testimonie is true.
- 13 † I had many things to vvrite vnto thee : but I vvould not by inke and penne vvrite to thee. † But I hope forthvvith to see thee, and vve vvil speake mouth to mouth. Peace be to thee. The freendes salute thee. Salute the freendes by name.
- 14

^b To see
(saith S. B)
he was
Arch-here
or proud
maister.
^c That is
vvil rebuke
and make
known so
vvicked. Be





THE ARGVMENT OF THE EPISTLE OF S. IVDE.



IN the Gospel these are called *Fratres Iesu*, the brethren of Iesus: *Iames* and *Ioseph*, and *Simon*, and *Iude*. Their father is called *Alphæus*, where *Iames* is termed, *Iames* of *Alphæus*: and their mother, *Maria Iacobi minoris*. *Marie* the mother of *Iames* the yonger and of *Ioseph*. Which *Marie* in an other place being called *Maria Cleophae*, we perceiue their father was named both *Alphæus* and also *Cleophae*. And that this *Cleophae* was brother to *Ioseph* our Ladies husband, * *Hegeſippus* telleth vs. Therefore because *Ioseph* was called the father of Christ, his brothers children, were called the brethren, that is (according to the custom of the scripture also) the kinsmen of our Lord: and not because they were the children of *Ioseph* him self by an other wife, much lesse (as *Helvidius* the heretike did blaspheme) by our B Ladie the perpetual virgin *MARIE*. Howbeit some good authors say, that their mother *Marie* was the natural sister of our Ladie, and that therefore they are called, *Fratres Domini*, the brethren of our Lord.

Howsoever that be, three of them are reckened among the 12. Apostles, *Iames*, and *Simon Cananæus*, and *Iude*. Yea and that they were somewhat more then Apostles, though lesse then *Peter*, *S. Paul* signifieth, where he saith speaking of him self and *Barnabas*: As also the other Apostles, and the brethren of our Lord, and *Cephas*. 1. Cor. 9.

And as *S. Luke* calleth this *Iude*, *Iude* of *Iames*, so he calleth him self in this Epistle of his, *Iude* the seruant of Iesus Christ, and the brother of *Iames*. *S. Mathevv* and *S. Marke* do call him *Thaddæus*, as *Lebbæus* also in the Greeke. His feast and his brother *Simons* together, the Church keepeth *Octob. 28.* called *Simon* and *Iudes* day.

His Epistle is an Inuettine against al heretikes (as it were a Commentarie of 2 Pet. 2.) and namely (as * *S. Aug.* hath told vs) against those, which misconstrued *S. Pauls* Epistles and held Only faith, whom he calleth therefore, Men that transſerre or peruert the grace of God into riotousnes, v. 4. exhorting Catholikes to be constant and vnmooueable from their old faith, and to contend for the keeping thereof, v. 3. and v. 20. For, heretikes (saith he) segregate them selues from the Church and from her faith. v. 19.

THE

* Euseb. hist.
li. 3. c. 10.

Mat. 13

Mat. 10.

Mat. 15.

Job. 19.

Luc. 6.

Mat. 19.

Mat. 10.

Mat. 3.



THE CATHOLIKE EPISTLE OF IVDE THE APOSTLE.

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: 8. inveighing against the lecherie, blasphemie, apostasie, banking of the heretikes, 14. and that their damnation was long foretold. 17. Catholikes therefore to be unmoveable, to reprove the obstinate, to recover al not desperate, to confirme the weake, and to live them selves verieously and without mortal sinne, which by Gods grace they may doe.

1 **I**VDE the servant of IESVS Christ, and
2 brother of Iames: to them that are in
3 God the Father beloued, and in IESVS
4 Christ preferred, and called. † Mercie to
5 you, and peace and charitie be accom-
6 plished.



7 † My dearest, taking al care to vwrite vn-
8 to you of your common saluation, I thought it necessarie to
9 vwrite vnto you: beseeching you to contend for the faith
10 once deliuered to the sainctes. † For there are certaine men
11 secretly entred in (vvhich vv ere long ago prescribed vnto
12 this iudgement) impious, transferring the grace of our God
13 into riotousnes, and denying the onely Dominator, and
14 our Lord IESVS Christ. † * But I vv il admonish you, that
15 once knowv al things, that ^c IESVS, saving the people out
16 of the land of Ægypt, * secondly destroyed them vv hich be-
17 lieued not. † But the Angels vv hich kept not their princi-
18 palitie, but forsooke their owne habitation, he hath reserved
19 vnder darkenesse in eternal bondes vnto the iudgment of the
20 great day. † As * Sodom and Gomorrhe, and the cities ad-
21 ioyning in like maner having ^c fornicated, and going after
22 other flesh, vv ere made an example, sustaining the paine of
23 eternal fire. † In like maner these also defile the flesh, and
24 despise dominion, & blaspheme maiestie. † Vvhen Michael
25 the Archangel, disputing vv ith the Diuel, made altercation

¹¹ Divers He-
retikes abuse
the libertie of
Christes grace
and Gospel, to
the fulfilling
of their car-
nal lustes and
cōcupiscēces.

^e This is our
Saviour, not
Iosue, as S.
Hierom no-
teth ep. 17. see
Abac. c. 3. v. 18.

²² Such be he-
retikes, that
will not be sub-
icct to any su-
perior, or that

S fff iij * for

2 Pet. 2.

Nu. 14,
37.

Gen. 19.
e exformi-
dis.

refuse to obey
the lawes ei-
ther of Spiritu-
al or Tem-
poral rulers in
which kinde
(specially in
blaspheming
the supreme
Spiritual Ma-
gistrate) the
Protestants do
passe.

"for the body of Moyses: he durst not inferre iudgment of blasphemie, but said, Our Lord 'commaund' thee. † But 10 these, vvhat things so euer certes they are ignorant of, "they blaspheme: and vvhat things so euer naturally, as dumme beastes, they knowv, in those they are corrupted.

† Vvo vnto them, 'vvhich' haue gone in the vvay of 11 * " Cain: and vvith the error of * Balaam, haue for reppard povvred out them selues, and haue petifhed in the contradiction of Corè. † These are in their bankers, spotted, 12 feasting together vvithout feare, feeding them selues, cloudes vvithout vvater vvhich are caried about of vvindes, trees of autumnne, vnfruitful, tvise dead, plucked vp by the rootes, † raging vvaues of the sea, foming out their ovvne confu- 13 sions, vvandering starres: to vvhom the storme of darkenesse is reserved for euer. † And of these prophecied Enoch, the se- 14 uenth from Adam, saying, Behold our Lord is come in his holy thousandes, † to doe iudgement against al, and to re- 15 proue al the impious, of al the vvorkes of their impietie vvherby they haue done impiously, and of al the hard thinges vvhich impious sinners haue spoken against him. † These 16 are murmurers, ful of complainres, vvalking according to their ovvne desires, and their mouth speaketh pride, admiring persons for gaine sake.

† But you my deereft, be mindeful of the vvordes vvhich 17 haue been spoken before by the Apostles of our Lord I E S V S Christ, † vvho told you, * that in the last time shal come 18 mockers, according to their ovvne desires vvalking in impie- ries. † "These are they vvhich segregate them selues, sen- 19 sual, hauing not the Spirit. † But you my deereft, building 20 your selues vpon 'our' most holy faith, in the holy Ghost, praying, † keepe your selues in the loue of God, expecting the 21 mercie of our Lord I E S V S Christ vnto life euerlasting. † And these certes reprove being iudged: † but them saue, 22 pulling out of the fire. And on other haue mercie in feare: 23 hating also that vvhich is carnal, the spotted cote.

† And to him that is able to preferue you vvithout sinne, 24 and to sette you immaculate before the sight of his glorie in exultation in the comming of our Lord I E S V S Christ, † to 25 the onely God our Sauour by I E S V S Christ our Lord be glorie and magnificèce, empire and power before al worldes, and novv and for al vvorldes euermore. Amen.

ANNO.

'rebuke

'because
they
Gen. 4, 8
Nu. 22.
Nu. 16.

1 Tim. 4
2 Tim. 3.
2 Pet. 3.

'your

A N N O T.

9. *For the body of Moyſes.*] Vhen, why, or how this alteration or combat was between S. Michael and the Diuel about Moyſes body, no man can declare. only this we ſee that many truthe and ſtorie were kept in the mouthes and bartes of the faithful, that were not written in Scriptures canonical, as this was among the Iewes.

10. *They blaſpheme.*] He ſpeaketh of Heretikes, who being ignorant in Gods myſteries and the diuine doctrine of his Church, vhen they can not reprove the things, then they fall to execrations, irriſions, and blaſphemies againſt the Priests, Church, and ſacraments, and vvhathſoeuer is godly.

11. *Cain, Balaam, Coré.*] The Apoſtle would haue Heretikes ſpecially to be known by the reſemblance they haue, firſt to Cain, in that for enuy that his brothers ſeruiſe and ſacrifice was accepted and he reiecteſt, ſlew his ſaid brother, and was a fugitiue from the face and citie of God, vvhich is the Church. Secondly, by their reſemblance to Balaam, who for money was induc'd to curſe Gods people, as couetouſneſs is commonly the cauſe that firſt maketh Heretikes and falſe Prophets. Wherevpon S. Auguſtine ſaith, *Hei an Heretike thaſ for ſemporal commoditieſake eiſther coiſeith or ſolovveth new opinions.* S. Auguſt. li. de Viſ. cred. cap. 1. And laſtly by the reſemblance they haue vvith the auncient and notorious Schiſmatike Coré, and his companions, vvho forſooke the ordinarie Prieſthod appointed by God, and would needes doe ſacrifice them ſelues without lawfull calling.

Such in deeſe be al Heretikes, and ſuch be al their ſacraments, ſeruiſe, and offices in their Church, as Cores vv ere in his ſchiſmatical tabernacles. And as pride vv as the cauſe of his reuolting from the obediẽce of Moyſes and Aaron his Priests and true Gouvernours: ſo is intolerable pride the cauſe of al Heretikes forſaking their lawfull Paſtors and Rulers, and namely of forſaking Chriſtes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De conſol. li. 2. cap. 8.* To al ſuch forſakers the Apoſtle here giueth the curſe and ſa due to the ſaid whree, Cain, Balaam, and Coré, and telleth them that the ſtorie of darkenes and eternal damnation is provided for them: moſt liuely deſcribing al Heretikes (as in ſome vve to our woe haue experience by their maners in our daies) in al this paſſage euen to the end of the epiſtle.

19. *Theſe are they vvhiſh ſegregate them ſelues.*] The conditions of Heretikes in the later daies, that is, euer ſince Chriſts time, not of theſe onely of our age. For there were many that forſooke Gods Church and *ſegregated them ſelues* from the fellowſhip of the faithful euen in the primitiue Church: that vve may the leſſe maruel at theſe mens ſegregating them ſelues, and going out from the reſt into ſeueral ſectes, which S. Auguſtine therfore calleth *ſegregatiũs*.

Truthes vvritten, and knowen by tradition.

Ignorãce maketh Heretikes blaſpheme.

Heretikes reſembled to Cain, Balaam, and Coré.

Al Heretikes ſegregate them ſelues.



THE

THE ARGUMENT OF THE APOCALYPSE OF S. IOHN.

THAT which the old Testament foretold of Christ him self, the Apostles could report the fulfilling thereof in the new Testament, by way of an historie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: because in their time it did but beginne: being to continue long after them, euen to the end of the world, and then at length to be glorified, as Christ her Spouse alreadie is. Hereupon God would haue S. Luke to report in the Actes of the Apostles, the storie of the Churches beginning. and for the rest of it to the end, (that we might receiue this benefite also by the Apostles handes) he would S. Iohn to tell vs of it in this booke by way of a prophetic.

Hier. ad Paulin.

Of which booke S. Hierome saith: The Apocalypse of S. Iohn hath as many sacraments or mysteries, as wordes. Yea more then that, In euery word there are hid manifold and sundrie senses. Therefore it is very liile that can here be noted, in respect. Yet to giue the good Catholike (whose comfort is here) some liile helpe, the booke may be deuised into five partes.

Ca. 1. 2. 3.

The first (after the Proeme) containeth seven Epistles from Christ now in ¹ part. glorie, to seven Churches of Asia, or (for these he maketh al one) to the seven Bishops of those Churches: meaning not to those only, but to al his Churches & Bishops throughout the world: saying therefore in euery one of them, to al in general: He that hath an eare, let him heare what the Spirit saith to the Churches. As also in euery one he exhorreth vs to fight manfully (in this spiritual warfare of ours against sinne) for the victorie, and in euery one accordingly promisseth vs a reward in heauen. But before this, in the beginning of euery one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted, and feared, that among so many, he reproveth somewhat in al, saue only in two, which are the second & the sixth. In the beginning also of euery one, he taketh some peece out of the apparition going before, to frame thereof his style agreeable to the matter of eche Epistle.

Ca. 4. to the 8.

After this admonition to Pastors and their flockes: the second part followeth, wherein the Church and whole course thereof from the beginning to the end, is expressed in the opening of a booke in Gods hand, and the seven Seales thereof, by Christ. for the which, he seeth praise sung now in heauen and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, when he is come to the opening of the last seale, signifying Domesday, he leaue that matter alone for a while, and to speake more

Ca. 8. to the 12

fully yet of the said course of the Church, he bringeth in an other pageant (as it were) of seven Angels with seven Trumpets. The effect of both the Seales & Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pestilent heresies: and at length after al heresies, a certaine most blasphemous Apostasie, being the next preparative to the

comming

comming of Antichrist: After al which, Antichrist him self in person shal appeare in the time of the sixt seale, and sixt trumpet, persecuting and seducing (for the short time of his reigne) more then al before him. The Church notwithstanding shal still continue, and wade through al, because Christ her Sponse is stronger then al these aduersaries. vbo also straight after the said sixt time, shal in the seuenth, come in maiestie and iudge al.

3 Of the which indgement, differing yet a while to speake at large, he doth first in the third part intreate more fully of the Devils working by Antichrist and his companie against the Church, that the iustice of Christ afterward in iudging, may be more manifest. C. 12. 13. 14.

4 At length therefore in the fourth part he commeth to the seuen last plagues, the seuenth of them containing the final damnation of the vbole multitude, societie or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Gospel and first Epistle of this same S. Iohn (as also in the other Scriptures commonly) is often called Mundus, the world. and here he calleth it partly, Meretricem, a vyhore or harlot, because with her concupiscence she enticeth the carnal and earthly men away from God: partly, Ciuitatem Babylon, the Citie of Babylon, because it maketh warre against Hierusalem the Citie of God, and laboureth to hold Gods people captiue in sinne, as it was shadowed in Nabuchodonosor & his Babylonias, leading and holding the Iewes with their Hierusalem, in captiuitie, vntil Cyrus (in figure of Christ) deliuered them. But whether al these seuen plagues should be vnderstood (as the seuenth) of Domesday it self, it is hard to define. More like it is, that the first sixe are to goe before Domesday: but whether corporally and literally, (so as Moyses plagued Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more easie, to vnderstand them corporally, as also the plagues wherewith Elias and his fellow shal in the time of Antichrist plague the wicked (which peraduenture shal be the same last plagues) wherof we reade in this booke c. 11. v. 6. But not contents to haue described thus the damnation of the vbole adulterous & bloudy societie, he doth also expressely report of their three great Captaines damnation, which are these, Antichrist, and his Falseprophet, and the Devil him self the author of al this mischiefe. C. 15. to the 21.

5 Finally, on the other side, in the fifth part he reporteth the vspeakeable and euerylasting glorie, that the Church after al this suffering, shal by Christ her glorious Sponse be assumed vnto. And so he concludeth the booke. C. 21. 22.



Tttt THE



The Church
readeth this
booke at
Martins frō
the 3 Sūday
after Easter
vnto the 4.

THE APOCALYPSE OF IOHN THE APOSTLE.

CHAP. I.

The 1 part.
Seuen epistles
to the Churches.

9. S. Iohn being banished in the ile Patmos, is commaunded to write to the seuen Churches of Asia (signified by the seuen candlestickes) that vvhich he sawv vpon a Sunday, round about the Sonne of man: 13 vvhose manner of apparition is described.

The Epistle
vpon Michel-
mas day Sep-
temb. 29, & on
the Appari-
tion of S. Mi-
chael Mai. 8.



THE" Apocalypse of I E S V S Christ,
vvhich God gaue him, to make mani-
fest to his seruants the thinges vvhich
must be done quickly: and signified,
sending by his Angel to his seruant
Iohn, † vvhō hath giuen testimonie to 2
the vvord of God, and the testimonie
of I E S V S Christ, vvhāt things soeuer

he hath seen. † Blessed is he that readeth and heareth the 3
wordes of this prophecie: and :: keepeth those thinges Which
be vvritten in it. for the time is nigh.

:: There be ma-
ny (specially
nowv a daies)
that be great
readers, hearers
and talkers of
Scriptures. but
that is not
ynough to ma-
ke them good
or blessed be-
fore God, ex-
cept they keepe
the things pre-
scribed and
taught therein,
according to
our Saviours
saying (Luc. 11).
Blessed are they
that heare the
vvord of God,
and keepe it.

† Iohn" to the seuen churches vvhich are in Asia, Grace to 4
you and peace from * him that is, and that vvvas, and that
shal come, and " from the seuen spiritues vvhich are in the sight
of his throne, † and from I E S V S Christ vvhō is the faithful 5
vvitnes, the * first borne of the dead, & the prince of the kings
of the earth, vvhō hath loued vs, and * vvashed vs from our
sinnes in his blood, - † and hath made vs * " a kingdom and 6
priestes to God and his fater, to him be glorie and empire
for euer and euer. Amen. † Behold he commeth vvith the 7
cloudes, and euery eie shal see him, and * they that pricked
him. And al the tribes of the earth shal bevvaile them selues
vpon him. yea, Amen. † * I am Alpha and Omega, the be- 8
ginning and end, saith our Lord God, vvhich is, and vvhich
vvvas, and vvhich shal come, the omnipotent.

† I Iohn

Exo. 3.
14.

Col. 1.
Heb. 9.
1 Pet. 1.
1 Pet. 2.

Zach. 12

Esa. 44.
Apo. 21.
22, 13.

- 9 † I Iohn your brother and partaker in tribulation; and the kingdom, and patience in Christ I E S V S, vvas in :: the Iland, vvhich is called Patmos, for the vvord of God and the
 10 testimonie of I E S V S. † I vvas^c in spiritⁿ on the Domini- cal day, and heard behind me a great voice as it vvore of a
 11 trumpet † saying, That vvhich thou seest, vvrite in a booke: and send to the seuen churches vvhich are in Asia, to Ephe-
 12 sus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicia. † ^bAnd I turned, to see the voice that spake vvith me. And being turned I savv seuen candle-
 13 sticks of gold: † & in the middes of the seuen candlestickes of gold, one :: like to the Sonne of man, ^avested in a^c priestly garment to the foote, and girded about neere to the pappes
 14 vvith a girdle of gold. † and his head and heares vvere vvwhite, as vvwhite vvool, & as snow, and his cies as the flame
 15 of fire. † and his feete like to latten, as in a burning fornace. :: It seemeth
 16 and his voice as the voice of many vvaters: † and he had not to be Christ
 in his right hand seuen starres. and from his mouth proce- him self, but
 ded a sharpe tvv edged svord: and his face, as the sunne an Angel bear-
 17 shineth in his vertue. † And vvhen I had seene him, I fel at ring Christes
 his feete as dead. And he put his right hand vpon me, saying, person, & vsing
 18 Feare not. * I am the first and the last, † and alive, and vvas diuers spea-
 dead, and behold I am liuing for euer and euer, and haue the ches proper to
 19 keies of death and of hel. † Vvrite therefore the things Christ.
 vvhich thou hast seene, and that are, and that must be done
 20 after these. † The sacrament of the seuen starres, vvhich
 thou hast seene in my right hand, and the seuen candlestickes
 of Gold. "the seuen starres, are "the angels of the seuen
 churches. and :: the seuen candlestickes, are the seuen
 churches.

^c podire
 Sap. 18,
 24.

Esa. 41,
 4.44, 6.

^b The I GENE-
 RAL VISION
 of the 7 accord-
 ing to S. An-
 brose.

It seemeth
 not to be Christ
 him self, but
 an Angel bear-
 ring Christes
 person, & vsing
 diuers spea-
 ches proper to
 Christ.

S. Irenaus
 alluding to
 this faith,
 The Church eue-
 ry vvhere prea-
 cheth the truth,
 and this is the se-
 uenfold candle-
 stick, bearing
 the light of Christ
 &c. Li. 5. ad-
 uers. har.

ANNOTATIONS CHAP. I.

1. APOCALYPTIC.) Of the Apocalypse thus vvriteth the auncient father Denys, Bisshop of An admonition
 Corinth, as Eusebius alleageth him li. 7 c. 10 hist. Eccl. Of this booke (saith he) this is my opinion, to the reader
 that the matter thereof is far more profound then my vvrit can reach vnto, and I doubt not but almost in concerning the
 ouery sentence of it, there lieth hidden a certaine sense exceeding mysticall and maruelous, vvhich though I vnder- the difficultie of
 stand not, yet I conceiue that vnder the vvordes there is a deepe meaning, and I measure not the matter by this booke.
 reason, but attribute al so faith, taking it to be more high and diuine, then I can by cogitation comprise: not
 reprouing that vvhich I vnderstand not, but therefore I admire vvith reuerence, because my vvrit can not attaine
 to it. Again S. Augustine saith, that in the Apocalypse many things are obscurely spoken, to exercise the
 minde of the reader: and yet some few things left euident, that through them a man may vvish labour searche
 out the rest. specially for that the author so repeateth the same things in diuers sortes, that seeming to speake
 of sundry matters, in deede is found but to vster the same things diuers vvayes. li. 20 de Ciuit. Dei c. 17.

T t t t i j. Vvhiab.

Vvhich we set downe here in the beginning, to vvarne the good Christian reader, to be humble and vwise in the reading both of al other holy Scriptures, and namely of this diuine and deepe prophetic: giuing him further to vnderstand, that vve vvil in our Annotations, according to our former trade and purpose, onely or cheefely note vnto the studious, such places as may be vsed by Catholikes, or abused by Heretikes, in the controuersies of this time, and some other also that haue special matter of edification, and that as breefly as may be, for that the volume groweth great.

Numbers mystical. 4. *To the 7 Churches.*] That certaine ndmbers may be obserued as significant and mystical, it is plaine by many places of holy Scripture, and by the auncient Doctōrs special noting of the same to many purposes. Vvhether vve see the rathnes of our Aduersaries, in condemning generally al religious respect of certaine numbers in our prayers, fastes, or actions. Namely the numbers of *Seuen*, is mystical, and propheticall, perfect, and vvhich (as S. Augustine saith.) the Church knoweth by the Scriptures, to be specially dedicated to the Holy Ghost: and to appertaine to spiritual mundation, as in the Prophets appointing of Naaman to vvashe seuen times in Iordan, and the sprinkling of the bloud seuen times againt the tabernacle. *li. 4. quest. in numer. q. 33. See li. 1. c. 5. de Gen. ad lit. & li. 5. quest. in Deuter. q. 42.* Al these visions stand vpon Seuens, seuen Churches, seuen Angels, seuen starres, seuen spirites, seuen candlestickes, seuen lampes, seuen trumpets, seuen vials, seuen hornes of the Lambe, seuen hills, seuen thunders, seuen heades of the Dragon, signifying the Diuel: seuen of the beast that is Antichrist: seuen of the beast that the harlot rid vpon: finally the number also of the visions is specially marked to be seuen, in this booke, and every time that this number is vsed in this prophetic, it hath a mysterie & a more large meaning, then the nature of that number is precisely and vulgarly taken for. As vvhē he vvriteth to seuen Churches, it is to be vnderstood of al the Churches in the vvorlde: as the seuen Angels, for al the Angels or gouernours of the vvhole Catholike Church: and so forth in the rest, because the number of *Seuen*, hath the perfection of vniuersalitie in it, as S. Augustine saith *li. 5. quest. in Deuter. q. 42.*

The number of Seuen mystical: specially in this booke.

Grace & peace from god & the holy Angels.

God and our Ladie saue vs, and the like.

Howe al Christians be both kings & Priests.

4. *From the 7 spirites.*] The Holy Ghost may be here meant, and so called for his seuenfold giftes and graces, as some expositours thinke, but it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5 Chapter folloving: vvhē he seemeth to call these, the seuen spirites sent into al the vvorlde, as S. Paul to the Hebrewes (c. 1, 14) speaketh of Angels. and so the Protestants take it in their cōmentaries: vvhich vve note, because therevpon they must needs confesse that the Apostle here giueth or vvisheth grace and peace, not from God onely, but also from his Angels: though that benediction cometh one vvay of God, and an other vvay of his Angels or Sainctes, being but his creatures. And so they may learne, that the faithful often ioyning in one speache, *God and our Lady, our Lord and any of his Sainctes*, to helpe vs or blesse vs, is not superfluous, but an Apostolical speache, and so the Patriarch said (Gen. 48. v. 16.) *The Angel thus deliuereth me from all euils, blese these children.* See the Annot. A.D. 15, 18.

6. *A kingdom and Priests.*] As al that truly serue God, and haue the dominion and superiority ouer their concupiscences and vvhatsouer vvhould induce them to sinne, be kings: so al that employ their vvorkes and them selues to serue God & offer al their actions as an acceptable sacrifice to him, be priests. Neuertheleste, as if any man vvhould therevpon affirme that there ought to be no other earthly pōvers or kings to gouerne in vvorldly affaires ouer Christians, he vvēre a seditious Heretike, euen so are they that vpon this or the like places vvhē al Christians be called priests in a spiritual sort, vvhould therefore inferre, that every one is in proper signification a Priest, or that al be Priests alike, or that there ought to be none but such spiritual priests. for it is the seditious voice of Corē, saying to Moyles and Aaron, *Let it suffice you, that al the multitude is of holy ones, and the Lord is in them. Why are you extolled ouer the people of the Lord?* Num. 16.

Difference of holy daies and vvorkedaies.

Sunday made holiday by the Apostles & the Churches authoritie. Other fastes ordained by the Church.

As Saturday was in memorie of the creation, so Sunday of Christs resurrection.

10. *On the Dominical day.*] Many notable pointes may be marked here. first, that euen in the Apostles time there vvēre daies deputed to the seruice of God, and so made holy and different, though not by nature, yet by vsē and benediction, from other profane or (as vve call them) vvorkedaies.

Secondly, that the Apostles and faithful abrogated the Sabbath vvhich vvās the seuenth day, and made holy day for it, the next day folloving, being the eight day in count from the creation: and that without al Scriptures, or cōmaundement of Christ that vve reade of, yea (vvhich is more) not onely othervvise then vvās by the Law obserued, but plainly othervvise then vvās prescribed by God him self in the second cōmaundement, yea and othervvise then he ordained in the first creatiō, vvhē he sanctified precisely the Sabbath day, & not the day folloving. Such great pōver did Christ leave to his Church, and for such causes gaue he the holy Ghost to be resident in it, to guide it into al truthe, euen such as in the Scriptures are not expresse. And if the Church had authoritie & inspiration from God, to make Sunday (being a vvorkedaie before) an eueralting holy day: and the Saturday, that before vvās holy day, now a common vvorkedaie: vvhv may not the same Church prescribe & appoint the other holy feasts of Easter, Vvhitsuntide, Christmas, and the rest? for the same vvarrant he hath for the one, that he hath for the other.

Thirdly, it is to be noted that the cause of this change vvās, for that now vve Christians esteeming more our redemption, then our first creatiō, haue the holy day vvhich vvās before for the

the remembrance of Gods accomplishment of the creation of things, now for the memorie of the accomplishment of our redemption. Vvwhich therefore is kept vpon that day on vvhich our Lord rose from life to death, vvhich vvvas the day after the Sabbath, being called by the Iewes, *vna* or *prima Sabbathi*, the first of or after the Sabbath. *Mat* 28. *Mat* 20. 1 *Cor* 16. Fourthly, it is to be marked, that this holy day by the Apostles tradition also, vvvas named *Dominicus dies*, our Lordes day, or, the *Dominike*, vvwhich is also an old Ecclesiastical vvord in our language, for the name Sunday is a heathenish calling, as al other of the vvecke daies be in our lãguage: some imposed after the names of planets, as in the Romaus times: some by the name of certaine Idols that the Saxons did vvorship, & to vvwhich they dedicated their daies before they vvvere Christians. Vvwhich names the Church vveth not, but hath appointed to call the first day, the *Dominike*, after the Apostle here: the other by the name of *feries*, vnill the last of the vvecke, vvwhich she calleth by the old name, *Sabbath*, because that vvvas of God, and not by imposition of the heathen. See the marginal Annotation *Luc* 24. 1.

The Church vveth not the Heathenish names of daies: but *Dies Dominicus, feria, Sabbatum*.

Lastly obserue, that God reuealeth such great things to Prophets, rather vpon holy daies, and in times of contemplation, sacrifice, and praier, then on other profane daies. and therefore as S. Peter (*Mat* 10) had a reuelation at the six: houre of praier, and Zacharie (*Luc* 1) at the houre of innocentie, and Cornelius (*Mat* 10) vvhen he vvvas at his praies the ninthe houre, so here S. Iohn praier & fasting, vvoreth that he had al these maruelous vvisions vpon a Sunday.

1. *Vested in a Priestly garment.*] He appeared in a long garment or vestment proper vnto Priests (for so the vvord, *poderes*, doth signifie, as *Sap* 18, 24) and that vvvas most agreeable for him that represented the person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and vvho is specially noted in the Ecclesiastical historie for his Priestly garment called, *petalon* or *lamma* *Euseb* li. 3 *hist*. *Ecl* c. 25. & li. 5 c. 23.

Priestly garments

Mat 11, 15

20. *The seven starres.*] The Bishops are the starres of the Church, as the Churches them selues are the golden candlesticks of the vvorld: no doubt to signifie, that Christ preferreth the truth onely in and by the lawfull Bishops and Catholike Church, and that Christs truth is not to be sought for, in corners or conuenticles of Heretikes, but at the Bishops handes, and vpon the candlestickes vvhich shined to al in the houle.

The true religion manifest as the light on a candlestick.

30. *The Angels of the Churches.*] The vvhole Church of Christ hath S. Michael for her keeper and Protector, and therefore keepeth his holy day onely by name, among al Angels. And as earthly kingdoms haue their special Angels Protectors, as vvve see in the 10 Chapter of Daniel: so much more the particular Churches of Christsdom. See S. Hierom in 34. *Ezech*. But of those Angels it is not here meant, as is manifest. And therefore Angels here must needs signifie the Priests or Bishops specially of the Churches here, and in them, al the gouernours of the vvhole & of euery particular Church of Christsdom. They are called Angels, for that they are Gods messengers to vs, interpreters of his vvill, our keepers and directors in religion, our intercessors, the carriers and offerers of our praies to him, and mediators vnto him vnder Christ, and for these causes and for their great dignitie they are here and in other places of Scripture called Angels.

Angels Protectors.

Bishops & Priests are called Angels.

Malach 2, 7.

CHAP. II.

He is commaunded to vvrite diuers things to the churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretike called Nicolaita, 22. and calling others by threatenings vnto penances: 26. and promising reward to him that manfully ouercometh.

1



2

3

AND to the Angel of the Church of Ephesus vvrite, Thus saith he vvhich holdeth the seven starres in his right hand, vvhich vvalketh in the middes of the seven candlestickes of gold, † I know thy vvorkes and labour, and thy patience: and that thou canst not beare euil men, and hast tried them which say them selues to be Apostles, and are not, and hast found them liars: † and thou hast patience, and hast borne for my

That vvhich before he vvilled him to vvrite to the church, he now vvilleth to be vvritten to the Angels or Bishops of the same onely. vvhere vvve see, it is al one, to the Church, and to the head or gouernour thereof.

† T t t t iij name

name, and hast not fainted. † But I haue againſt thee a few 4
 things, becauſe ⁊ thou haſt left thy firſt charitie. † Be minde- 5
 ful therefore from whence thou art fallen : and doe pe-
 nance, and doe the firſt vvorkes. But if not : I come to thee,
 and " vvil moue thy candleſticke out of his place , vnleſſe
 thou doe penance. † but this thou haſt, " becauſe thou ha- 6
 teſt the factes " of the Nicolaites, vvwhich I alſo hate. † He that 7
 hath an eare , let him heare vvhat the Spirit ſaith to the
 Churches, To him that ouercommeth , I vvil giue to eate of
 the tree of life, vvwhich is in the Paradife of my God.

† And to the Angel of the Church of Smyrna vvrite, 8
 Thus ſaith * the firſt and the laſt, vvho vvvas dead, and liueth, 9
 ⁊ I know thy tribulation and thy ⁊ pouertie, but thou art 9
 riche : and thou art blaſphemed of them that ſay them ſelues
 to be Iewves and are not , but are the ſynagogue of Satan.
 † Feare none of theſe things vvwhich thou ſhalt ſuffer. 10
 Behold the Deuil vvil ſend ſome of you into priſon that you
 may be tried : and you ſhal haue tribulation ten daies. Be thou
 faithful vntil death : and I vvil giue thee ⁊ the crowne of life.
 † He that hath an eare , let him heare vvhat the Spirit ſaith 11
 to the Churches, He that ſhal ouercome, ſhal not be hurt of
 the ⁊ ſecond death.

† And to the Angel of the Church of Pergamus vvrite, 12
 Thus ſaith he that hath the ſharpe two edged ſvvord, † I 13
 know vvhere thou dvelleſt , vvhere the ſeate of Satan is :
 and thou holdeſt my name, and haſt not denied my faith.

And in thoſe daies Antipas my faithful vvitneſſe, vvho vvvas
 ſlaine among you , ⁊ vvhere Satan dvelleth. † But I haue 14
 againſt thee a few things : becauſe thou haſt there, them
 that hold the doctrine of Balaam, vvho taught Balac " to
 caſt a ſcandal before the children of Iſrael, to eate and com-
 mit fornication : † ſo haſt thou alſo them that hold the 15
 doctrine of the Nicolaites. † In like maner doe penance. if 16
 not : I vvil come ro thee quickly, and vvil fight againſt them
 vvith the ſvvord of my mouth. † He that hath an eare , let 17
 him heare vvhat the Spirit ſaith to the Churches, To him
 that ouercometh I vvil giue the hidden manna, and vvil giue
 him a vvhit e counter : and in the counter, a new name Writ-
 ten, vvwhich no man knoweth, but he that receiueth it.

† And to the Angel of the Church of Thyatira vvrite, 18
 Thus ſaith the Sonne of God, vvwhich bath eies as a flame of
 fire,

⁊ By this vve
 ſee is plainly
 refuted thar
 vvwhich ſome
 Heretikes hold,
 that aman once
 in grace or cha-
 ritie can neuer
 fall from it.

⁊ This Church
 repreſenteth the
 ſtate of them
 that are ſpoiled
 of their goodes,
 emprifoned, &
 manifoldly, af-
 flicted for the
 catholike faith.

⁊ The ſingular
 ſvvord of Mar-
 tyrdom.

⁊ The death of
 the body is the
 firſt death : the
 death of the
 ſoule, the ſecod.
 vvwhich Martyrs
 are ſureſt to ef-
 cape of al men.

⁊ The ſpecial
 reſidence of Sa-
 tan is vvhere
 the faithful are
 perſecuted for
 Chriſtes truth.
 vvhere not to
 deny the Cath.
 faith for feare,
 is much here
 commended.

Apoc. 1,
 17.

Nu. 24,
 14.
 25, 2.

c. 2. 2. 2.
 calculat

19 fire, and his feete like to latten. † I knovv thy * vvorkes, :: None of these
and faith, and thy charitie, and ministerie, and thy patience are any thing
20 and thy last vvorkes moe then the former. † But I haue vvorth without
against thee a fevv things: becaufe thou permittest " the
vvoman * Jezabel, vvho calleth her self a prophetesse, to
reache, and to seduce my seruantes, to fornicate, and to eate
21 of things sacrificed to idols. † And I gaue her a time that
she might do penance: and " she vvil not repent from her
22 fornication. † Behold I vvil cast her into a bedde: and " they
that commit aduoutrie vvith her, shal be in very great tri-
23 bulation, vnlesse they do penance from their vvorkes: † and
her children I vvil kil vnto death, and al the Churches shal
knovv * that I am he that searcheth the reines and hartes,
and I vvil giue to euery one of you :: according to his
vvorkes. † But I say to you the rest vvich are at Thyatira,
24 vvho soeuer haue not this doctrine, vvich haue not knowen
the ' depth ' of Satan, as they say, I vvil not cast vpon you an
25 other vveight. † Yet that vvich you haue, hold til I come.
26 † And he that shal ouercome and keepe my vvorkes vnto
27 the end: " I vvil giue him povver ouer the nations, † and
* he shal rule them vvith a rod of yron, and as the vessell of a :: This great pri-
28 potter shal they be broken, † :: as I also haue receiued of uilege of Saids
29 my father: and I vvil giue him the morning starre. † He that rifest of the
hath an eare, let him heare vvhat the Spirit saith to the povver and pre-
Churches, his father gaue sence of
Christ, vvich

A N N O T A T I O N S

CHAP. II.

1. *Holdeth the fowen.*] Much to be obserued, that Christ hath such care over the Church and the Bishops thereof, that he is said here to beare them vp in his right hand, and to walke in the middes of them: no doubt to vphold and preferue them and to guile them in al truth. Christ's care of his Church.

1. *Thy vvorke, labour, patience &c.*] Things required in a Biſhop. firſt, good vvorke, and great patience in tribulation. next, zeale and ſharpe diſcipline toward offenders; here comended in them. thirdly, wiſedom & diligence in trial of falſe Apoſtles and preachers comming in ſheepe ſkinnes: where is ſignified the vvatchful providence that ought to be in them, that Heretikes enter not into their flockes.

[*Tril. mone.*] Note that the cause why God taketh the truth from certain countries, and Sinne is the cause, remoueth their Bishops or Churches into capitiuitie or defolation, is the Sinne of the Prelates and se that God taketh people. And that is the cause (no doubt) that Christ hath taken away our golden candlestick, keth the Catholic, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the former faith from our vnyuersall vnyuersall of charitie which our first Bishops and Church vvere notable and renowned for.

6. *Preach it on hatfeil.*] We see here that of all things, Christian people (specially Bishops Zeale against should haue great zeale against Heretikes and hate them, that is, their wicked doctrine and con- Heretikes. ditions, euen as God hateth them. for which onely zeale, *our Lord saith here that* he beareth with some Churches and Prelates, and saueeth them from perishing.

1. Of

Nicolaites the first Hereitikes so called, as a paterne of Arians, Lutherans, and the like peculiar callings.

Balaam ouercomming Gods people by persuation of lecherie and bellicheere, vvas a type of Hereitikes.

Zeale against Hereitikes.

Achab and Iezabel.

Free vvil, God is not author of euil.

They that communicate vwith Hereitikes, shal be dāned vwith them

Saincts also are Patrones, not onely Angels.

6. *Of the Nicolaites.* Hereitikes haue their callings of certaine persons, as is noted at large *Mat. 11. 26.* These had their name of Nicolas, one of the 7 first Deacons that were chosen *Mat. 6.* Vvho is thought to haue taught communitie of vwomen or vvives, and that it vvas lawfull to eate of meates offered to idols. Vvwhich later point is such a thing, as if one should hold it lawfull to receiue the bread or vvine of the new Communion, vvich is a kinde of *idolothya*, that is, *idolotrou mentes*: for though such creatures be good by creation, yet they be made execrable by profane bleissings of Hereitikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord him self to those Hereitikes, it is a very paterne and marke vnto the faithful for euer, vvhat kinde of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuvingians, &c. See *S. Hierom. cont. Iuifer. in fine.*

14. *To cast a scandal.* Iosephus vvriteth that vvhen Balaam could not curse Gods people, nor otherwise anoy them, he taught Balac a vvay how to ouerthrow them: to vvith by presenting vnto them their Heathen vwomen very beautiful, and delicate dishes of meate offered to Bel-phegor: that so being tempted they might fall to heathenish manners and displease God. To vvich craftie counsel of Balaam the Apostle resembleth Hereitikes fraude, vvho by offering of libertie of meate, vwomen, Church goodes, breache of vvoves, and such other licentious allurements, cause many moe to fall, then by their preaching.

20. *The vwoman Iezabel.* He vvarneth Bishops to be zelous and stout against false Prophets and Hereitikes of vvhat sort soeuer, by alluding covertly to the example of holy Elias that in zeale killed 450 false prophets of Iezabel, and spared not Achab nor Iezabel them selues, but told them to their faces that they troubled Israel, that is, the faithful people of God. And vvwhether there were any such great vwoman then, a furtherer and promotour of the Nicolaites, vvhom the Prophete should here meane, it is hard to say.

21. *She vvill not repent.* See free vvil here most plainly, and that God is not the proper cause of obduration or impenitence, but man him self onely. Our Lord giueth sinners so long life, specially to expect their amendment: but Iezabel (to vvhom the Apostle here alludeth) vvould neuer repent.

22. *They that comēt aduoutie vvish her.* Such as communicate vvith Hereitikes, shal be damned (alas) vvith them. For, not onely such as vvete in their hartes, of Iezabels religion, or inwardly beleueed in Baal, but such as externally for feare vvorshipped him (vvwhich the Scriptures call, bowving of their knees to Baal) are culpable. as nowv many bowv their knees to the Communion, that bowv not their hartes.

26. *I vvill giue him pouer.* Obserue that not onely Angels haue pouer and regiment ouer Countries vnder God, but nowv for the honour of Christs humane nature, and for his misistrie in the vvorld, the Saincts deceased also, being in heauen, haue gouernement ouer men and Provinces, and therefore haue to doe vvith our affaires in the vvorld. Vvwhich is against the Hereitikes of these daies, that to take away our prayers to Saincts, vvould spoile them of many soueraine dignities, vvherein the Scriptures make them equal vvith Angels.

CHAP. III.

He is commaunded to vvrite to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre to penance by threatening, but praising the rest, and promising reward to him that ouercometh: 15. desisting also the cold indifferent Christian. 20. He saith that God knocketh at the doore of mens hartes by offering his grace, for to enter in to him that vvill open vnto him by consent of free vvil.



And to the Angel of the Church of Sardis, I write, Thus saith he that hath the seue Spi-rites of God, and the seuen starres, I know thy vvorkes, that thou hast the name that thou liuest, and thou art dead. † Be vigilant, and confirme the rest of the things vvich were to die. For I finde not thy vvorkes ful before my God. † Haue in minde therefore in vvhat maner thou hast receiued and heard: and

1 *Thes.* 5,
2. 1 *Pet.*
3. 10.
Apo. 16,
15.

and keepe, and doe penance. If therefore thou vwatch not,* I
vvil come to thee as a theefe, & thou shalt not know vwhat
houre I vvil come to thee. † But thou hast a fevv names in
Sardis, ^c vvhich haue not defiled their garments: and they
shal vvalke vvith me in vvhites, because they :: are vvorthy.
† " He that shal ouercome, shal thus be vested in vvwhite gar-
mentes, and I vvil not put his name out of the booke of life,
and I vvil confesse his name before my father, and before his
Angels. † He that hath an eare, let him heare vvhat the Spi-
rit saith to the Churches.

^c Such as haue
not comitted
deadly sinne af-
ter baptisme.
:: Note that
there is in mā
a vvorthinesse
of the ioyes of
heaven, by ho-
ly life. & this
is a cōmō spea-
che in holy
Scripture, that
man is worthy
of God, of hea-
uē, of saluatiō,

Esa. 22,
22.

† And to the Angel of the Church of Philadelphia
vvrite, Thus saith the Holy one and the True one, he that
hath the* key of Dauid: he that openeth, and no man shut-
teth: shutteth, and no man openeth. † I know thy vvorkes.
Behold I haue giuen before thee a doore opened vvhich no
man can shut: because thou hast a litle povver, and hast kept
my vvord, and hast not denied my name. † Behold I vvil
giue of the synagogue of Satan, vvhich say they be Ievves,
and are not, but doe lie. Behold I vvil make them come and
"adore before thy feete. and they shal know rhat I haue
loued thee. † because thou hast kept the vvord of my pa-
tience, and I vvil keepe thee from the houre of tentation,
vvhich shal come vpon the vvhole vvorld to tempt the inha-
bitants on the earth. † Behold I come quickly: hold that
vvhich thou hast, " that no man take thy crowne. † He
that shal ouercome, I vvil make him a pillar in the temple of
my God: and he shal goe out no more: and I vvil vvrite
vpon him the name of my God, and the name of the citie of
my God, new Hierusalem vvhich descendeth out of heauen
from my God, and my nev name. † He that hath an eare,
let him heare vvhat the Spirit saith to the Churches.

^c *aplw*
Ecclesia-
stici 24,
9. 14.
Col. 1, 15.

† And to the Angel of the Church of Laodicia vvrite,
Thus saith Amen, the faithful and true vvitness, * vvhich is
the beginning of the creature of God. † I know thy
vvorkes, that thou art neither colde, nor hote. I vvould thou
vvere colde, or hote. † But because thou art " lukevvwarre,
and neither cold nor hote, I vvil begin to vomite thee out
of my mouth. † Because thou saiest, That I am riche, and en-
riched, and lacke nothing: and knowest not that thou art a
miser, and miserable, and poore, and blinde, and naked.
† I counsel thee to bye of me gold fire-tried, that thou maiest

Vuuu be

be made riche: and maiest be clothed in vvhite garmentes, that the confusion of thy nakednes appeare not: and vwith eie-falue anoint thine eies, that thou maiest see. † I, * vvhom 19 I loue, do rebuke and chastise. Be zelous therfore and doe penance. † Behold I stand at the doore and † knocke. if 20 any man shal heare my voice, and open the gate, I vvil enter in to him, and vvil suppe vwith him, and he vwith me. † He 21 that shal ouercome, I vvil giue vnto him to sitte vwith me in my throne: as I also haue ouercome, and haue sitten vwith my father in his throne. † He that hath an eare, let him heare 22 vwhat the Spirit saith to the Churches.

Prou. 3,
12. Heb.
12, 6,

God first cal-
leth vpō man
and knocketh
at the doore of
his hart: that is
to say, offereth
his grace, and
it lieth in man
to giue cōsent
by free wil hol-
pen also by
his grace.

ANNOTATIONS

CHAP. III.

Doing vvel in respect of re-
ward. 5. *He that shal ouercome.*] In al these speeches to diuers Bisshops and their Churches, he continually encourageth them to constancie in faith and good life, by setting before their eies the reuward of the next life. And yet the Caluinists vould haue no man do good in respect of such reuward.

Adoration of
creatures, cal-
led Dulia. 9. *Adore before thy feete.*] You see this vvord of adoration is in Scriptures vsed for vvorship of creatures also, and that to fall before the feete of holy men or Angels for duty and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpō the 19 & 22 Chapter concerning the Apostles prostration before the Angel. And the Adversaries euasion, saying that the adoration vvvas of God onely: and that, *before the feete* of the partie, signifieth nothing els but, *in his presence*, is false and against the phrase of Scriptures. as 4 Reg. 4. vvhere the Sunamite adored Elisæus, falling dovne before his feete, and 4 Reg. 2. the sonnes of the Prophets adored him in the same sort. and here this adoration can not be meant but of the Bisshop or Angel of Philadelphia, because he promisseth this honour as a reuward, and as an effecte of his loue towards him, saying, *And they shal know that I haue loued thee.* And that vvch he saith in the 22 Chapter, *I fel dovne to adore before the feete of the Angel*: the very same he expresth thus in the 19 Chapter, *I fel before his feete to adore him*: making it al one, to adore before his feete, and to adore him.

Perseuerance
in good & con-
tinuing to the
end. 11. *That no man take thy crowne.*] That is, his crowne of euerlasting life and glorie, if he perseuere not to the end in faith & good vvorkes: othervvise an other shal enter into his place, as Matthias did both to the dignitie of the Apostleship, & to the heavenly crowne due for the vvel vsing and executing of the same function: vvch Iudas might and should haue had, if he had perseuèred to the end. and as the Gentiles came into the grace and place of the Ievves. Other difficulties concerning this kinde of speache are resolued in Schoolemen, and are not here to be stode vpon.

Neuters or
indifferents in
religion. 16. *Lukevvarme.*] Zeale and seruour is commendable, specially in Gods cause: and the Neuters that be neither hote nor cold, are to Christ and his Church burdenous and lothsome, as lukevvarme vvater is to a mans stomake, prouoking him to vomite, and therfore he threatneth to void vp such Neuters out of his mouth.

CHAP. IIII.

The 2 part.
first, the booke
with 7 seales:
secōdly, 7 An-
gels with
trumpets.

1. *A doore being open in heauen, he saw one sitting in a throne, 4. and round about him foure and twentie seniors sitting, 6. and the foure beastes here descri-
bed, 9. vvch vvith the 24. seniors continually glorified him that sat
in the throne.*

AFTER



- 1 **A**FTER these things I looked, and behold a
doore open in heauen, and the first voice
which I heard, vvas as it vvere of a trompet
speaking vvith me, saying, Come vp hither,
and I vvill shew thee the thinges vvich must
2 be done quickly after these. † Immediately I vvas in spirit:
and behold there vvas a seate sette in heauen, and vpon the
3 seate one sitting. † And he that sate, vvas like in sight, to the
lasper stone, and the Sardine: and there vvas a raine-bow
4 round about the seate, like to the sight of an Emeraud. † And
round about the seate, foure and tvventie seates: and vpon
the thrones, foure and tvwentie seniors sitting, clothed about
in vvhitte garmentes, and on their heades crownes of gold.
5 † And from the throne proceeded lightnings, and voices,
and thunders: and seuen lampes burning before the throne,
6 vvich are the seuen Spirites of God. † And in the sight of
the seate, as it vvere a sea of glasse like to cry stall: and in the
middles of the seate and round about the seate :: foure beastes
7 ful of eies before and behind. † And the first beast, like to
a lion: and the second beast, like to a calfe: and the third beast,
hauing the face as it vvere of a man: and the fourth beast, like
8 to an egle flying. † And the foure beastes, euery one of them
had sixe vvinges round about: and vvithin they are ful of
eies. and they had no rest day and night, saying, "Holy, Holy,
Holy, Lord God omnipotent, vvich vvas, and vvich is, and vvich
9 shal come. † And vvhen those beastes gaue glorie and ho-
nour and benediction to him that sitteth vpon the throne,
10 that liueth for euer and euer: † the foure and tvventie se-
niors fel dovne before him that sitteth in the throne, and
adored him that liueth for euer and euer, and cast their
11 crownes before the throne, saying, † Thou art vvorthie O
Lord our God to receiue glorie and honour and povver: be-
cause thou hast created al thinges, and for thy vvil they vvere
and haue been created.

THESE 2 VI-
SION.
In vvich is re-
presented vnto
vs the glorie
and maiestie
of God in hea-
uen, and the
incessant ho-
nour & praises
of al Angels
and Saincts
assisting him.
Vvich is re-
sembled in the
daily honour
done to him
by al orders
and sortes of
holy men in
the Church
militant also.

:: These foure
beastes, and the
like described
Ezech. 1. by the
iudgement of
the holy Do-
ctors signifie
the 4 Euange-
listes, and in
them al true
preachers. the
lion, Mathevv:
the calfe, Luke:
the egle, Iohn:
See the causes
hereof in the
Summe of the
4 Euangelist.
pag. 1. S. Grego.
in 1 Ezech.

Es. 6, 3.

A N N O T A T I O N S

C H A P. III.

1. Holy, holy, holy. 3 This vvord is thrise repeated here, and Esa. 6: and to the imitation thereof, in the seruice of the holy Church, at *Te Deum*, and at Masse, specially in the Preface next before the great mysteries, for the honour of the three persons in the B. Trinitie, and that the Church militant may ioyne vvith the triumphant, and vvith al the orders of Angels, vvho also are present

Vuuu ij as

at the consecration, and doe seruice there to our common Lord and Maister, as S. Chrysostom vsueth li. 6 de Sacerdotio. and ho. 1. de verb. Esa. 10. 1. The Greekes call it, the hymne *Trisagios*, that is, *Thrisa holy*.

C H A P. V.

4 S. Iohn weeping, because no man could open the booke sealed vwith seuen scales: & she Lambe that was slaine, opened it: vvhich being done, & the foure beastes and foure and twentie seniors, vwith an innumerable multitude of Angells & al creatures, did glorifie him exceedingly.

THE 3 VISION.

5. Gregorie taketh it to be the booke of holy Scripture. li. 4. Dialog. c. 42.

He speaketh nor of the damned in Hel, of vvhom there could be no question; but of the faithful in Abrahams bosome, & in Purgatorie.

So did Iacob (Gen. 49) call Christ, for his kingly fortitude in subduing the world vnto him.

The Epistle vpon al-Hallo-vves cue.

So Christ is called for that he is the immaculate host or sacrifice for our sinnes.

This maketh against the Calvinistes vwho are not cōtent to say that vve merite not, but that Christ merited not for him self. Calu. Pbilip. 2. v. 9.

The Epistle in a vortue Masse of the holy Angels.



AND I sawv in the right hand of him that 1
sate vpon the throne, a :: booke vvritten
vvithin and vvithout, sealed vvith seuen
scales. † And I sawv a strong Angel, prea- 2
ching vvith a loude voice, Vvho is vvor-
thie to opē the booke, & to loose the sca-
les thereof? † And no man vvvas able nei- 3
ther in heauen nor in earth, nor :: vnder the earth, to open the
booke, nor looke on it. † And I vvept much because no 4
man vvvas found vvorthie to open the booke, nor to see it.
† And one of the seniors said to me, Vveepe not: behold;
e the * lion of the tribe of Iuda, the roote of David, hath
vvonne, to open the booke, and to loose the seuen scales
thereof.

† b And I sawv, and behold in the middes of the throne and 6
of the foure beastes and in the middes of the seniors, :: a
Lambe standing as it were slaine, hauing seuen hornes & seuen
eies: vvhich are the seuen spirites of God, sent into al the
earth. † And he came, and receiued the booke out of the 7
right hand of him that sate in the throne. † And vvhen he 8
had opened the booke, the foure beastes and the foure and
twentie seniors fel before the Lambe, hauing euery one
harpes, and golden vials ful of odours, which are the prayers
of sainctes: † and they sang a nev canticle, saying, Thou 9
art vvorthie o Lord to take the booke, and to open the scales
thereof: :: because thou vvast slaine, and hast redeemed vs to
God in thy blood out of euery tribe and tonge and people
and nation, † and * hast made vs to our God a kingdom' 10
and priestes, and vve t hal reigne vpon the earth.

† And I looked, and heard the voice of many Angels 11
round about the throne, and of the beastes & of the seniors:
and the number of them vvvas * thousandes of thousandes,
† saying

Gen. 49
9.

1 Pet. 2
'kings

Dan. 7
10.

riches

Apoc. 4,
11.

- 12 † saying vvith a loud voice , The Lambe that vvas slaine, is
vvorthie to receiue povver, and diuinitie, and vvifedom, &
13 strength, and honour, and glorie, and benediction. ⁊ † And
"cuery creature that is in heauen, and vpon the earth, and vn-
der the earth, and that are in the sea, and that are therein : al
did I heare saying, * To him that sitteth in the throne, & :: to
the Lambe, benediction and honour and glorie and povver
14 for euer and euer. † And the foure beastes said, Amen. And
the foure and tvenrie seniors fel on their faces : and adored
him that liueth for euer and euer. ⁊

:: All the said
creatures are
bound to giue
honour , not
onely to God,
but to Christ as
man , and our
redeemer: & so
they here doe.

ANNOTATIONS CHAP. V.

8. *The praises of Saints.*] Hereby it is plaine that the Saints in heauen offer vp the praises of faithful and holy persons in earth (called here saints, and in Scripture often) vnto Christ. And among so many diuine & vnsearchable mysteries set dovvne vvithout exposition, It pleased God yet, that the Apostle him self should open this one point vnto vs, that these odours be the laudes and praises of the faithful, ascending and offered vp to God as incense, by the Saints in heauen. that so the Protestants may haue no excuse of their error, That the Saints haue no knowlege of our affaires or desires.

The Saints in
heauen offer
our praises to
God.

10. *A kingdom and priests.*] To serue God and subdue vices and sinnes, is to reigne or to be a king spiritually. likewise to offer vnto him the sacrifices of good vvorkes, is to be a priest after a fort : though neither the one nor the other in proper speache. See the Annotation before Chap. 1. v. 6.

Spiritual kings
and Priests.

11. *Every creature.*] He meaneth the creatures in heauen, as Angels and Saints. the holy persons in earth, and those that vvere in Limbo, or be in Purgatorie (for of the damned in hel he can not speake in this caite :) lastly, of the peoples in Ilands (here called the sea) vvich the Prophets vve often to name severally, vvhen they foretel the spreading of Christs glorie through the vvorld, as Esa. c. 49. *Heare ye Ilandes and you people a far of. &c.*

Limbo Patrum
and Purgatorie.

CHAP. VI.

1 *Four scales of the seven being opened, there shalvv diuerse effectes against the earth.*
2 *vven the fifth scale vvas opened, the soules of martyrs desire that the iudgement may be hastened : 11. and at the opening of the sixt, there are signes*
3 *beheld of the iudgements to come.*

1
2

ND I savv that the Lambe had opened
one of the seven scales, and I heard one of
the foure beastes, saying, as it vvere the
voice of thunder, Come, and see. † And
I savv : And behold a vvwhite horse, and he
that sat vpon him had a bovv, and there
vvas a crowne giuen him, and he vvvent forth conquering
that he might conquer.

Vuuu iij

† And

† And vwhen he had opened the second seale, I heard the 3
second beast, saying, Come, & see. † And there vvent forth an 4
other horse, redde: and he that sate thereon, to him it vvas gi-
uen that he should take peace from the earth, and that they
should kil one an other, and a great svword vvas giuen to
him.

† And vwhen he had opened the third seale, I heard the 5
third beast, saying, Come, and see. And behold a blacke horse,
and he that sate vpon him, had a balance in his hand. † And 6
I heard as it vvere a voice in the middes of the foure beastes
saying: Tvvopoundes of vvheate for a penie, and thrise tvvo
poundes of barley for a penie, and vvine and oile hurt thou
not.

† And vwhen he had opened the fourth seale, I heard a 7
voice of the fourth beast, saying, Come, & see. † And behold 8
a pale horse: and he that sate vpon him, his name vvas death,
and hel solovved him. and povver vvas giuen to him ouer
the foure partes of the earth, to kil vvith svword, vvith fa-
mine, and vvith death, and vvith beastes of the earth.

† And vwhen he had opened the fifth seale: I savv 9
the altar the soules of them that vvere slaine for the vvord of
God, and for the testimonie vvwhich they had. † " and they 10
cried vvith a loude voice, saying, Hovv long Lord, holy &
true, iudgeth thou not and " reuengest thou not our blood
of them that dvvel on the earth? † And vvwhite stoles vvere 11
giuen, to euery one of them :: one: and it vvas said to them,
that they should rest yet a litle time, "til their fellowv-servantes
be compleere, and their brethren, that are to be slaine euen as
they.

:: This one stole
signifieth the
glorie or blisse
of the soule
onely, bur at the
day of iudge-
ment they shal
haue it doubled
by adding the
glorie of their
body also.

c The tribula-
tion that shal
fall in the time
of Antichrist.

† And I savv, vwhen he had opened the sixth seale, and 12
hold there vvas made a great earth-quake, and the sunne be-
came blacke as it vwere sacke cloth of heare: and the vvhole
moone became as blood: † and the starres from heauen fel 13
vpō the earth, as the figge tree casteth her greene figges when
it is shaken of a great vvinde: † and heauen departed as a 14
booke folded together: and euery hil, and ilandes vvere
moued out of their places. † And the kinges of the earth, & 15
princes, and tribunes, and the riche, and the strong, and euery
bond-man, and free-man * hid them selues in the dennes and
the rockes of mountaines. † And they say to the moun- 16
taines

Osee. 10.
Isa. 23,
50:

taines and the rockes: * Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lamb: † because the great day of their wrath is come, and vvho shal be able to stand?

A N N O T A T I O N S

CHAP. VI.

9. *Under the altar.* Christ as man (no doubt) is this altar, vnder vvich the soules of al Martyrs liue in heauen, expecting their bodies, as Christ their head hath his body there already. And for correspondence to their place or state in heauen, the Church laieth commonly their bodies also or reliques neere or vnder the altars, vvhere our Sauours body is offered in the holy Masse: and hath a special prouiſo that no altars be erected or consecrated vvithout some part of a Saints body or reliques. *Conc. African. can. 50. Cartheg. 1. can. 14.* See S. Hierom *cons. vigilant. c. 3.* S. Augustine *de ciuit. li. 8. c. 27.* S. Gregorie *li. 1. ep. 50. li. 1. ep. 12. li. 2. ep. 18.* Vvherinto the Prophet seemeth here to allude, making their soules also to haue their being in heauen, as it vvore vnder the altar. But for this purpose note vvell the vvordes of S. Augustine (or vvhat other auncient Writer soeuer vvvas the author thereof) *Ser. 11 de Sanctis. Under the altar (saith he) of God I saue the soules of the saintes. What is more reuerent or honorable, then to rest vnder that altar on vvulsh sacrifice is done to God, and in vvich our Lord is the Priest: as it is vvritten, Thou art a Priest according to the order of Melchisedec? Rightly do the soules of the iust rest vnder the altar, because vpon the altar our Lordes body is offered. neither vvithout cause do the iust there call for reuenge of their blood, vvhere also the blood of Christ is shed for sinners, and many other goodly vvordes to that purpose.*

Consecration
of altars vvith
Saints reliques.

This place also the vvicked heretike Vigilantius (as S. Hierom vvriting against him vvittnesseth c. 2) abused to proue, that the soules of Martyrs and other Saints vvore included in some certaine place, that they could not be present at their bodies and monuments (vvhere Christian people vsed in the primitiue Church to pray vnto them, as Catholicke men doe yet) nor be vvhere they list, or vvhere men pray vnto them. To vvich the holy doctor answereth at large, that they be vvheresoeuer Christ is according to his humanitie: for vnder that altar they be. Part of his vvordes be these, that you may see how this blessed father refused in that Heretike the Caluinistes so long before they vvore borne. *Dost thou (saith he) prescribe lawes to God? Dost thou fetter the Apostles, that they may be kept in prison til the day of iudgement, and be kept from their Lord, of vvhom it is vvritten, They folow the Lamb vvheresoeuer he goeth. If the Lamb be in euery place, then they that be vvith the Lamb, must be euery vvhere. And if the diuel and vvicked spirites gadding abroad in the vvorld vvith passing celeritie, be present euery vvhere: shal holy Martyrs after the shedding of their blood, be kept close vnder an altar, that they can not flurrie out from thence? So answereth this learned doctor.*

Saints be present
at their
tombs and reliques.

The Caluinistes
heresie concerning
the Saints
confuted by S.
Hierom long
agoc.

Apos. 14.

Vv which inisliketh our Caluinistes so much, that they charge him of great errour, in that he saith, Christ according to his humanitie is euery vvhere, as though he vvore an Vbiquitarie Protestant. Vvhere, if they had any iudgement, they might perceiue that he meant not, that Christ or his Saints should be personally present at once in euery place alike, as God is: but that their motion, speede, and agilitie to be vvhere they list, is incomparable, and that their poouer and operation is accordingly. vvich they may learne to be the holy doctors meaning, by the vvordes that folowv of the Diuel and his ministers: vvho he affirmeth to be euery vvhere no othervvise but by their exceeding celeritie of being and vvorking mischeefe now in one place, now in another, and that in a moment. For though they be spirites, yet are they not euery vvhere at once according to their essence. And for our new Diuines it vvore a hard thing to determine, how long Satan (that told our Lord he had circuite the earth) vvvas in his iourney, and in the particular consideration and temptation of Iob: and how many men he assaulted in that his one circuite. No, no. Such curious companions know nothing, nor beleeeue nothing, but that they see vvith corporal eies, and teach nothing but the vvay to infidelitie.

They vnlearnedly
accuse S.
Hierom as an
Vbiquiste.

Howv S. Hiero
saith, Christ &
his Saints are
euery vvhere.

Iob. 1.

10. *And they cried.* S. Hierom also against the said Vigilantius reporteth, that he vsed an argument against the prayers of Saints out of this place, for that these Martyrs That cried for reuenge, and could not obtaine. But yve vvill report his vvordes, that you may see pray for vs, S. how like one heretike is to another, these of our daies to those of old. *Thou saiest in thy Hierom probooke (saith S. Hierom c. 3.) that vvholes vvbe alive, one of vs may pray for another: but after vvwe vveth against the be dead, no mans prayer shal be heard for another: specially seeing the Martyrs asking reuenge of their blood, Heretike Vigiliantius could not obtaine.* So said the Heretike. Against vvich the holy Doctor maketh a long re- lantius. Vigiliantius, prouing that they pray much more after they be in heauen, then they did here in earth:

earth: and that they shal be much sooner heard of God, then vwhen they vvere in the vworld.

But for the Heretikes argument framed out of these vvordes of the Apocalypse thus, *These Martyrs did not obtaine, ergo Saints do not pray for vs*: it vvas so frivolous, and the antecedent so manifestly false, that he vouchsafed not to stand about it. For it is plaine that the Martyrs here vvere heard, and that their petition should be fulfilled in time appointed by God (vwherevnto they did and do alwaies conforme them selues:) for it vvas said vnto them, *That they should rest yet a litle time, til &c.* And that Martyrs praier be heard in this case, our Sauour testifieth Luc 18 saying, *And vvill not God reuenge his elect that crye to him day and night? I say to you, he vvill quickly reuenge them.* And if God do not heare the Saints sometime nor graunt their requestes, is it therfore consequent that they do not or may not pray? Then Christ him self should not haue praied his father to remoue the bitter cuppe of death from him, because that petition vvas not graunted.

How Martyrs
crye for re-
uenge.

10. *Reuengest thou not?*) They do not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the persecutors of his Church and Saints, that vvill not repent, may be confounded: and that our Lord would accelerate his general iudgement, that so they might attaine the perfect crowne of glorie promised vnto them, both in body and soule: vvich is to desire the resurrection of their bodies, vvich then shal triumph perfectly and fully ouer the persecutors that so cruelly handled the bodies of the elect, vvich shal then appeare glorious to the enemies cōfusion.

11. *Til their fellowseruantes be complete.*) There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the head CHRIS T our cheefe Martyr. and til that number be accomplished, the general condemnation of the vvicked persecutors shal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, 3 they are commaunded to saue them that are signed in their foreheads: 4 vvich are described and numbered both of the leuues and Gentiles, blessing God. 13 Of them that vvvere clothed in vvwhite stoles or long robes.

b The Epistle
vpon Alhal-
loves day.

11 It is an al-
lusion to the
signe of the
Crosse vvich
the faithful
beare in their
foreheads, to
shew they be
not ashamed
of Christ. s.
August. trall.

43. in 10.

c Of al the tri-
bes put toge-
ther, so many,
144000.

He signifieth by
these thousands
and the multi-
tude following,

AFTER these things I savv foure Angels stāding 1
vpon the foure corners of the earth, holding the
foure vvindes of the earth that they should not
blow vpon the land, nor vpon the sea, nor on
any tree. † b And I savv an other Angel ascending from the 2
rising of the sunne, hauing the signe of the liuing God: & he
cried vvith a loud voice to the foure Angels, to vvhom it
vvas giuen to hurt the earth and the sea, † saying, Hurt not 3
the earth and the sea, nor the trees, til ** vve signe the seruants
of our God in their foreheads.

† And I heard the number of them that vvere signed, an 4
hundred fourtie foure thousand vvere signed, c of euery tribe
of the children of Israēl. † Of the tribe of Iuda, tvvelue 5
thousand signed. Of the tribe of Ruben, tvvelue thousand si-
gned. Of the tribe of Gad, tvvelue thousand signed. † Of the 6
tribe of Aser, tvvelue thousand signed. Of the tribe of Neph-
thali, tvvelue thousand signed. Of the tribe of Manasses,
tvvelue

- 7 **tvvelue thousand signed.** † Of the tribe of Simeon, **tvvelue thousand signed.** Of the tribe of Leui, **tvvelue thousand signed.**
- 8 **Of the tribe of Issachar, tvvelue thousand signed.** † Of the tribe of Zabulon, **tvvelue thousand signed.** Of the tribe of Ioseph, **tvvelue thousand signed.** Of the tribe of Benjamin, **tvvelue thousand signed.**
- 9 † After these things I saw a great multitude vvhich no man could number, of al nations, and tribes, and peoples, & tonges: standing before the throne, and in the sight of the Lambe, clothed in vvHITE robes, and :: palmes in their hands:
- 10 † And they cried vvith a lovvd voice, saying, Saluation to our God vvhich sitteth vpon the throne, and to the Lambe.
- 11 † and al the Angels stoode in the circuite of the throne and of the seniors and of the foure beastes: and they fel in the sight of the throne vpon their faces, and adored God, † saying, Amen. Benediction, and glorie, and vvifedom, & thākes-giuing, honour and povver, and strength to our God for euer and euer. Amen. -I
- 13 † And one of the seniors answered, & said to me, These that are clothed in the vvHITE robes, vvho be they? & whence came they? † And I said to him, My Lord thou knowest. And he said to me, These are they vvhich are come out of great tribulation, and haue vvashed their robes, and made them vvHITE in the blood of the Lambe. † therefore they are before the throne of God, and they serue him day and night in his temple: and he that sitteth in the throne, shal dwell ouer them. † * they shal no more hunger nor thirst, neither shal the sunne fall vpon them, nor any heate. † because the Lambe vvhich is in the middes of the throne, shal rule them, and shal conduct them to the liuing fountaines of vvaters, and * God vvil vvipe avway al teares from their eies. -I

al the elect: but the elect of the Iewes, to be in a certaine number: the elect of the Gentiles to be innumerable.

c The elect of the Gentiles.

:: Boughes of the palme tree be tokens of triumph and victorie.

The Epistle for many Martyrs.

The glorie of Martyrs.

Esa. 49.
10.

Esa. 25, 8.
Apo. 21,
4.

CHAP. VIII.

1 The seventh seale being opened, there appeare Angels vvith trumpets: 5 and vvhen an other Angel poured out fire taken from the altar, vpon the earth, there folow diuers tempestes. 7 In like manner, vvholes foure Angels of the seven found their trumpets, there fall sundrie plagues.

Xxxx

AND



∴ The Priest standing at the altar praying & offering for the people in the time of the high mysteries, Christ him self also being present vpon the altar, is a figure of this thing, & therewith healed.

¶ If this be S. Michael or any Angel, and not Christ him self, as some take it, Angels offer vp the prayers of the faithful, as the 24 Elders did chap. 5. for this vvvord, *Sainct*, is taken here for the holy persons on earth, as often in the Scripture: though it be not against the Scriptures, that the inferior Sainct or Angel in heauē should offer their prayers to God by their superiors there. But hereby vve cōclude against the Protestants, that it derogateth not from Christ, that Angels or Sainct offer our prayers to God. as also it is plaine of Raphael Tob. 12. 12.

ND vvhē he had opened the seuenth¹ seale, there vvas made silence in heauen, as it vvere halfe an houre. † And I saw 2 seuen Angels standing in the sight of God: and there vvere giuen to them seuen trumpets. † And an other Angel 3 came, and stoode ∴ before the altar, ha-

uing a golden censar: and there vvere giuen to him many incenses, that he should giue of the prayers of al saintes vpon the altar of gold, vvhich is before the throne of God. † And 4 the smoke of the incēses of the prayers of the saintes ascended from the hand of the Angel before God. † And the An- 5 gel rooke the censar, and filled it of the fire of the altar; and cast it on the earth, and there vwere made thunders & voices and lightnings, and a great earthquake. † And the seue⁶ An- gels vvhich had the seuen trumpets, prepared them selues to sound vwith the trompet.

† And the first Angel sounded vwith the trompet, and 7 there vvas made haile and fire, mingled in bloud, and it vvas cast on the earth, & the third part of the earth was burnt, & the third part of trees vvas burnt, and al greene grasse vvas burnt.

† And the second Angel sounded vwith the trompet: and 8 as it vwere a great mountaine burning vwith fire, vvas cast into the sea, and the third part of the sea vvas made bloud: † and the third part of those creatures died, vvhich had liues 9 in the sea, and the third part of the shippes perished.

† And the third Angel sounded vwith the trompet, and a 10 great starre fel from heauen, burning as it vwere a torche, and it fel on the third part of the floudes, and on the fountaines of vvaters: † and the name of the starre is called vvor mevod. 11 and the third part of the vvaters was made into Worme Wod: and many men died of the vvaters, because they vwere made bitter.

† And the fourth Angel sounded vwith the trompet, and 12 the third part of the sunne vvas smitten, and the third part of the moone, and the third part of the startes, so that the third part of them vvas darkened, and of the day there shined not the third part, and of the night in like maner. † And I looked, 13 and heard the voice of one egle flying through the middes of heauen, saying vwith a loud voice, Vvo, vvo, vvo to the inhabitants

habiters on the earth: because of the rest of the voices of the three Angels vvhich vvere to sound vwith the trumpet.

CHAP. IX.

The fifth Angel sounding the trumpet, a starre falleth. 3 The issuing forth of locusts from the smoke of the deepe pitte to vexen men, 7 and the description of them. 13 The sixt Angel sounding, foure Angels are let loose, 18 vvhich vwith a great troupe of horsemen do murder the third part of men.

- 1 **A**ND the fifth Angel sounded vwith the trumpet, and I saw :: a starre to haue fallen from heauen
 2 vpon the earth, and there vvas giuen to him the key of the pitte of bottomles depth. † And he
 3 opened the pitte of the bottomles depth: and the smoke of the pitte ascended, as the smoke of a great furnace: and the
 4 sunne vvas darkened & the aier vwith the smoke of the pitte.
 5 † And from the smoke of the pitte there issued forth ^c locustes into the earth. and povver vvas giuen to them, as the scor-
 6 pions of the earth haue povver: † and it vvas commaunded them that they should not hurt the grasse of the earth ^e nor
 7 any greene thing, nor any tree: but onely men vvhich haue not the signe of God in their foreheads. † and it vvas giuen
 8 vnto them that they should not kil them: but that they should be tormented fife monethes: and their tormentes as
 9 the tormentes of a scorpion vwhen he striketh a man. † And
 10 * in those daies men shal seeke for death, and shal not finde it: and they shal desire to die, & death shal flee from them.
 11 † And the similitudes of the locustes, like to horses ^f prepared into battel: and vpō their heades as it vvere crownes like
 12 to gold: & their faces as the faces of men. † And they had heare as the heare of vvomen: & their teeth vvere as of lions. † And
 13 they had habbergions as habbergions of yron, and the voice of their vvings as the voice of the chariotes of many horses
 14 running into battel. † and they had railles like to scorpions, and stinges vvere in their tailles: and their povver vvas to hurt men fife monethes. † and they had ouer them a king,
 15 the Angel of the bottomles depth, vvwhose name in Hebreu is *Abaddon*, and in Greeke *Apollyon*: in Latin hauing the name
 16 *Exterminans*. † One vvoe is gone, & behold two vvoes come yet after these.
 17 † And the sixt Angel sounded vwith the trumpet: and I

Most vnderstand al this of Heretikes.

:: The fall of an Arch heretike, as Arius, Luther, Calvin, out of the Church of God. Which haue the key of Hel to open & bring forth al the old condemned heresies buried before in the depth.

^c Innumerable pety heretikes following their Masters after the opening & the smoke of the bottomlesse pit.

The cheefe Master of heretikes.

Apoc. 6,
16.

ἄπολλων
ων, In
English,
Destroyer.

X x x ij heard

heard one voice from the foure hornes of the golden altar, vvhich is before the eies of God, † saying to the sixt Angel 14 which had the trôpet, Loofe the foure Angels which are bound in the great riuier Euphrates. † And the foure Angels vvvere 15 loosed, vvho vvvere prepared for an houre, and a day and a moneth and a yere: that they might kil the third part of men. † And the number of the armie of horsemen vvvas tventie 16 thousand times ten thousand. And I heard the nûber of them. † And so I savv the horses in the vision: & they that sate vpō 17 them, had habbergiôs of fire and of hyacinth and brimstone. & the heades of the horses vvvere as it vvvere the heades of lions: & from their mouth procederh fire, & smoke, and brimstone.

c Pagans, Infidels, and sinful impenitent Catholikes must be condemned also.

:: This phrase being the like both in greeke and latin, signifieth such sorrowful & penitential repentance as causeth a man to forsake his former sinnes and depart from them.

ἐν μὲν ὄρωσαν
ἐν τῷ ἔργῳ.
See the same phrase. c. 2, 21, 22. & Act. 2, 20.
22.

Vvho are seduced by Heretikes.

The manifold hypocritie of Heretikes.

Heret. translation.

† And by these three plagues vvvas slaine the third part of 18 men, of the fire and of the smoke and of the brimstone, vvhich proceded from their mouth. † For the povver of the 19 horses is in their mouth, and in their tails. for, their tails be like to serpents, hauing heads: and in these they hurt.

† c And the rest of men vvhich vvvere not slaine vvith 20 these plagues, neither :: haue done penance from the vvorkes of their hands, not to adore Deuils and "Idols of gold and siluer and brasse and stone and vvood, vvhich neither can see, nor heare, nor vvvalke, † & haue not done penance 21 from their murders, nor from their sorceries, nor from their fornication, nor from their theftes.

AN NOT A T I O N S

CHAP. IX.

4. *Nor any greene thing.* The Heretikes neuer hurt or seduce the greene tree, that is, such as haue a liuing faith vvorking by charitie. but commonly they corrupt him in faith vvho should othervvise haue perished for ill life, and him that is reprobate, that hath neither the signe of the Croisse (vvhich is Gods marke) in the forehead of his body, nor the note of election in his soule.

7. *Prepared into battell.* Heretikes being euer ready to contend, do pretend victorie, and counterfeite gold: in shape as men, as smoth and delicate as vvomen, their tongues and pennes full of gall and venom: their hartes obdurate: full of noise and shuffling: their doctrine as pestiferous and full of poison, as the taile and sting of a scorpion. but they endure for a litle season.

23. *Idols of gold.* Here againe the newv Translatours abuse the people, for idols saying images: the place being plainly against the pourtraites of the Heathen Gods, vvhich are here and in the Psalme 95 called, *dæmonia, Diuels.*

CHAP. X.

An other strong Angel crying out, 1 seven thunders do speake. 6 The Angel sweareth that there shal be time no more, but as the voice of the seventh Angel the mysterie shal be fully accomplished. 9 He giueth Iohn a booke to deuoure.

AND

pillers



ND I saw another Angel, strong, descending from heauen, clothed vwith a cloude, and a raine-bow on his head, and his face vvas as the sunne, and his feete as 'a piller' of fire.

CHRIST the valiant Angel is here described.

† and he had in his hand a litle booke opened:

and he put his right foote vpon the sea, and his left vpon the

land. † and he cried vwith a loude voice, as vwhen a lion

roareth. And vwhen he had cried, the seuen thunders spake

their voices. † And vwhen the seuen thunders had spoken

their voices, I vvas about to vwrite: and I heard a voice from

heauen saying to me: Signe the things vvhich the seuen thun-

ders haue spoken: and ^c vwrite them not.

† And * the Angel vvhich I saw standing vpon the sea

and vpon the land, ^c lifted vp his hand to heauen, † and he

swore by him that liueth for euer and euer, that created hea-

uen and those things vvhich are in it: and the earth, and

those things vvhich are in it: and the sea, and those things

vvhich are in it: That there shal be time no more: † but in

the daies of the voice of the seuenth Angel, vwhen the trom-

pet shal beginne to sound, the mysterie of God shal be con-

summate, as he hath euangelized by his seruantes the Pro-

phetes.

† And I heard a voice from heauen againe speaking with

me, and saying: Goe, and take the booke that is opened, of the

hand of the Angel standing vpon the sea and vpon the land.

† And I vvent to the Angel, saying vnto him, that he shoulde

giue me the booke. And he said to me, * Take the booke, and

^c deuoure it: and it shal make thy belly to be bitter, but in

thy mouth it shal be ^c swete as it vvere honie. † And I

tooke the booke of the hand of the Angel, and deuoured it:

& it vvas in my mouth as it vvere honie, swete. and vwhen

I had deuoured it, my bellie vvas made bitter, † and he said

to me, Thou must againe prophecie to Nations, and peoples,

and tonges, and many kinges.

^c Many great mysteries and truthe are to be preferred in the Church, which for causes knowen to Gods prouidence are not to be written in the booke of holy Scripture.

^c This vvas the manner of talking an othe by the true God. *as Dem.* 32.

^c By earnest studie and meditation.

^c Swete in the reading, but in fulfilling, somewhat bitter, because it commaundeth workes of penance and suffering of tribulations.

Mat. 12, 7.

Ezek. 3, 1

CHAP. XI.

S. Iohn measuring the Temple, 3 heareth of two witnessess that shal preache: 7 vvhom the beast coming up from the sea shal kil, 11 but they rising againe ascend into heauen, 13 and seuen thousand persons are slaine vwith an earthquake: 15 and at the sound of the seuenth Angel, the foure and twentie seniours giue praise and thanks to God.

XXXX iij. AND



ND there vvas giuen me a reede like vnto 1
a rodde: and it vvas said to me, Arise, and
measure the temple of God, and the altar,
and them that adore in it. † but the court 2
vvhich is vvithout the temple, cast forth, &
measure not that: because it is giuen to the

:: Three yerres
and a halfe.
vvhich is the
time of Anti-
christis reigne
and persecu-
tion.

Gentiles, & they shal treade vnder foote the holy citie :: two
and fourtie monethes: † and I vvil giue to" my tvvo vvit- 3
nesses, and they shal prophecie a thousand tvvo hundred
sixtie daies, clothed vvith sacke-clothes. † These are the two 4
oliue trees and the tvvo candlestickes that stand in the sight
of the Lord of the earth. † And if any man vvil hurt them, 5
fire shal come forth out of their mouthes, and shal deuoure
their enemies. and if any man vvil hurt them: so must he be
slaine. † These haue power to shut heauen, that it raine not 6
in the daies of their prophecie: and they haue povver ouer
the vvaters to turne them into bloud, and to strike the earth
vvith al plague as often as they vvil.

:: The great
Antichrist.

c He meaneth
Hierusalem,
named Sodom
and Egypt for
the imitatio of
the wicked-
nes. So that we
see his cheefe
reigne shal be
there, though
his tyrannie
may extend to
al places of the
vvorld.

:: The Wicked
reioyce, vvhen
holly men are
executed by
the tyrants of
the vvorld, be-
cause their life
and doctrine
are hurdenous
vnto them.

† And vvhen they shal haue finis hed their testimonie: the 7
:: beast vvvhich ascended from the depth, shal make vvarre
against them, and shal ouercome them, and kil them. † And 8
their bodies shal lie in the streates of the^c great citie, vvvhich
is called spiritually Sodom and Egypt, vvhere their Lord
also vvas crucified. † And there shal of tribes, and peoples, 9
and tonges, and Gentiles, see their bodies for three daies and
a halfe: and they shal not suffer their bodies to be laid in mo-
numents. † and the inhabitants of the earth :: shal be glad 10
vpon them, and make merie: and shal send giftes one to an
other, because these tvvo prophets tormented them that
dvvelt vpon the earth. † And after three daies and a halfe, 11
the spirit of life from God entred into them. And they stoode
vpon their feete, and great feare fel vpon them that savv
them. † And they heard a loud voice from heauen saying 12
to them, Come vp hither. And they vvent vp into heauen in
a cloude: and their enemies savv them. † And in that houre 13
there vvas made a great earthquake: and the tenth part of the
citie fel: and there vv ere slaine in the earthquake names of
men seuen thousand: and the rest vv ere cast into a feare, and
gaue glorie to the God of heauen.

† The second vvoe is gone: and behold the third vvoe 14
vvil come quickly. † And the seuenth Angel sounded with 15
a tromper

- a trompet: and there vvere made loude voices in heauen saying, :: The kingdom of this vvorlde is made our Lords & his Christs, and he shal reigne for euer and euer. Amen.
- 16 † And the foure and twentie seniors vvvhich sitte on their seates in the sight of God, fel on their faces, and adored
- 17 God, † saying: Vve thanke thee Lord God omnipotent, vvvhich art, and vvvhich vvas, and vvvhich shalt come: because thou hast receiued thy great poyver, and hast reigned.
- 18 † And the Gentiles vvvere angrie, and thy vvvrath is come, and the time of the dead, to be iudged, and :: to render revvard to thy seruants the prophets and sainctes, and to them that feare thy name, ^{little} and great, and to destroy them that haue corrupted the earth.
- 19 † And the temple of God vvas opened in heauen: and the arke of his testamēt vvas seen in his temple, and there vvere made lightenings, and voices, and an earthquake and greate haile.

: : The kingdō of this world vsurped before by Satan & Antichrist, shal aftervvard be Christes for euer.

: : To repay the hire or wages (for so both the Greeke vvord and the Latin signifie) due to holy men, proueth against the protestants, that they did truly merite the same in this life.

A N N O T A T I O N S

C H A P. XI.

3. *Myrru vvinetesi*] Enoch and Elias, as it is commonly expounded. for, that Elias shal come againe before the later day, it is a most notorious known thing (to vse S. Augustines vvordes) in the mouthes and hartes of faithful men. See li. 20 de Ciuit. Dei. 29. Traill. 4. in Ioan. and both of Enoch and Elias, Lib. 1. de per. merit. c. 3. So the rest of the Latin Doctors. as, S. Hierom ad Pāmach. ep. 61 c. 11. & in Psal. 20. S. Ambrose in Psal. 45. S. Hilarie 20 ean. in Mat. Propter li. vltimo de Promissionibus c. 13. S. Gregorie li. 14 Moral. c. 11. & ho. 12 in Exech. Beda in 9 Marci. The Greeke fathers also, as S. Chrysostom ho. 58 in Mat. & ho. 4 in 2 Thessal. & ho. 21 in Genes. & ho. 22 in ep. ad Hebr. Theophylacte and Occumenius in 17 Matthai. S. Damascene li. 4 de Orthodoxa fide c. 27.

Enoch & Elias yet aliue, shal preach in the time of Antichrist.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Ecclesi 44. 16. vvhere it is plainly said of Enoch, that he is translated into Paradise, as our Latin exemplars do reade: and of Elias, that he vvas taken vp aliue, it is euident 4 Reg. 2. And S. Irenæus saith, it is the tradition of the Apostles, that they be both there. li. 5 in initio. Dicunt Presbyteri (saith he) qui sunt Apostolorum Discipuli. So say the Priests or Ancients that are the scholars of the Apostles. See S. Iustine q. 85 ad orthodoxos. Finally, that they shal returne into the companie of men in the end of the vvorld, to preach against Antichrist, and to Inuite both Ievves and Geniles to penance, and to be martyred, as this place of the Apocalypse seemeth plaine, so vve haue in part other testimonies hercof. Malac. 4. Enli 44. 16. 48. 10. Mar. 17. 11. See also Hyppolytus booke of Antichrist and the end of the vvorld. Al vvvhich being vvell considered, the Heretikes are to contentious and incredulous, to discredit the same, as they commonly doe.

C H A P. XII.

- 4 The great dragon (the Diuel) vvatching the vvoman that brought forth a man child. to deuoure it, God tooke away the child so him self, and fed the vvoman in the desert. 7 Michael fighting vvith the dragon ouercometh him. 13 Vvho bring throuvn downe to the earth, persecute the vvomā & her seede.

And

The Dragons incredulous & persecuting multitude, and Antichrist the cheefe head shereof.

∴ This is properly & principally spoken of the Church: and by allusion, of our B. Lady also.

∴ The spirites that fall from their first state into Apostasie vvith him and by his meanes.

c The Diuels endeavour against the Churches children, and specially our B. Ladies onely sonne the head of the rest.



ND a great signe appeared in heauen: 1
∴ a vvoman clothed vvith the sunne, and
the moone vnder her feete, & on her head
a crowne of twelue starres: † & being 2
vvith childe, she cried also traueling, and is
in anguish to be deliuered. † And there 3
vvvas seen an other signe in heauen, and
behold c a great red dragon hauing seuē heades, & ten hornes:
and on his heades seuē diademes, † & his taile drevv ∴ the 4
third part of the starres of heauen, and cast them to the earth,
and the dragon stood before the vvoman which vvvas ready
to be deliuered: that vvhen she should be deliuered, he
might c deuoure her sonne. † And she brought forth a man 5
childe, vvho vvvas *to gouerne al nations in an yron rodde: &
her sonne vvvas taken vp to God and to his throne, † & " the 6
vvoman fled into the vvildernesse where she had a place pre-
pared of God, that there they might feede her a thousand
tvo hundred sixtie daies.

† And there vvvas made " a great battel in heauen, Michael 7
and his Angels fought vvith the dragon, and the dragon
fought and his Angels: † and they preuailed not, neither 8
vvvas their place found any more in heauen. † And that great 9
dragon vvvas cast forth, the old serpent, vvwhich is called the
Deuil and Satan, vvwhich seduceth the vvhole vvorld: and he
vvvas cast into the earth, & his Angels vvvere throvven downe
vvith him. † And I heard a great voice in heauen saying: 10
Novv is there made saluation and force, and the Kingdom of
our God, and the povver of his Christ: because the accuser
of our brethren is cast forth, vvho accused them before the
sight of our God day and night. † And ∴ they ouercame 11
him by the bloud of the Lambe, and by the vvord of their
testimonie, and they loued not their liues euen vnto death.
† Therfore reioyce o heauens, and you that dwell therein. 12
Vvo to the earth and to the sea, because the Diuel is descēded
to you, hauing great vvrrath, knowving that he hath a litle
time.

† And after the dragon sawv that he vvvas throvven into 13
the earth, he persecuted the vvomā vvwhich brought forth the
man-childe: † and there vvvere giuen to the vvoman tvo 14
vvings of a great egle, that shee might flie into the desert
vnto.

c The
great Di-
uel Luci-
fer.

Pf 2, 9.
Apoc. 2,
27.

∴ Vvhen the
Angels or vve
haue the victo-
rie, vve must
knowv it is by
the bloud of
Christ, and so
al is referred
alwaies to
him.

- vnto her place, vvhether she is nourished for ¹² a time & times, ¹³ & halfe a time, from the face of the serpent. † And the serpent cast out of his mouth after the vvoman, vvater as it vvore a floud: that he might make her ¹⁴ to be caried avway vvith the floud. † And the earth holpe the vvoman, and the earth opened her mouth, and swallowed vp the floud vvith the dragon cast out of his mouth. † And the dragon vvvas angrie against the vvoman: and vvvent to make battel vvith the rest of her seede, vvwhich keepe the commaundements of God, and haue the testimonie of Iesus Christ. † And he stood vpon the sand of the sea.

This often insinuation that Antichrist shall be but three yeres & a halfe (Dan. 7, 25. Apoc. 11, 2, 3. & in this chap. v. 6. c. 13, 14.) proueth that the hereticks be exceedingly blinded vvith malice, that hold the Pope to be Antichrist, who hath ruled so many ages.

ANNOTATIONS CHAP. XII.

6. *The vvoman fled.*] This great persecution that the Church shall flee from, is in the time of Antichrist, and shall endure but three yeres and a halfe, as is noted v. 14 in the margent. In vvwhich time for al that, she shall not vvant our Lordes protection, nor true Pastors, nor be so secrete, but al faithful men shall know and solow her: much lesse shall she decay, erre in faith, or degenerate and solow Antichrist, as Hereticks do vvickedly feine. As the Church Catholike novv in England a desert in Antichrist, may be said to be fled into the desert, yet it is neither vnknown to the faithful but not decay in this time of persecution, because it hath no publike state of regiment nor open free exercise of tichrists time, holy functions, may be said to be fled into the desert, yet it is neither vnknown to the faithful but not decay of, vvvas for some vvorldes together, neither known to their frendes nor foes, because there en, no not for vvvas in deede none such for many ages together. And this is true, if vve take this flight for a very so short a corporal retreating into vvildernes. Vvhere in deede it may be, and is of most expounded, to be a time. spiritual flight, by forsaking the ioyes and solaces of the vvorld, and giuing her self to contemplation and penance, during the time of persecution vvnder Antichrist. And by enlarging the sense, it may also very vvell signifie the desolation and affliction that the Church suffereth and hath suffered from time to time in this vvildernes of the vvorld, by al the forerunners and ministers of Antichrist, Tyrants and Hereticks.

7. *A great battel.*] In the Church there is a perpetual combat betvvixt S. Michael (protector of the Church militant as he vvvas sometime of the Ievves Synagogue Dan. 10, 21) and his Angels, fighting vvith the Deuil and his ministers. the perse¹ct vv²hich ouer vvhom, I shall be at the iudgement. Marke here also the cause vvhy S. Michael is commonly painted fighting vvith a dragon.

15. *To be caried avway.*] By great persecution he vvould dravv her, that is, her children from the true faith: but every one of the faithful elect, gladly bearing their part thereof, overcome his tepts to draw tyrannie. At vvhole constancie he being the more offended, vvorketh malicious attempts in assailing the frailier sort, vvho are here signified by the rest of her seede that keepe the commaundements, but faith are not so perfect as the former.

CHAP. XIII.

1. *A beast rising vpon out of the sea, hauing seven heades and ten hornes & ten diademes, & blasphemeth God.* 7. *And vvwarreth against the Saints & destroyeth them.* 11. *And an other beast rising out of the earth vvith vvvee hornes, vvvas altogether for the foreaid beast, constraining men to make and adore the image thereof, and to haue the character of his name.*

Yyyy AND



ND I savvⁿ a beast comming vp from the¹ sea, hauing seuen heades, and ten hornes, & vpon his hornes ten diademes, and vpon his heades names of blasphemie. † And² the beast vvhich I savv, vvas like to a libarde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the

∴ They that now follow the simplest & grossest heretikes that euer were without seeing miracles, vwould then much more follow this great seducer working miracles.

∴ No heretikes euer liker Antichrist, the these in our daies, specially in blasphemies against Gods Church, Sacraments, Saints, ministers, and all sacred thinges.

dragon gaue him his ovvne force and great povver. † And I³ savv one of his heades as it vvere slaine to death: and the vvound of his death vvas cured. And al the earth vvas ∴ in admiration after the beast. † And they adored the dragon⁴ vvhich gaue povver to the beast: and they adored the beast, saying, Vvho is like to the beast? and vvho shal be able to fight vvith it? † And there was giuen to it a mouth speaking⁵ great things and blasphemies: and povver vvas giuen to it to vvorke vvoo and fourtie monethes. † And he opened his⁶ mouth vnto blasphemies tovvard God, ∴ to blaspheme his name, and his tabernacle, and those that dvvel in heauen. † And it vvas giueⁿ vnto him⁷ to make battail vvith the saines, & to ouercome them. And povver vvas giuen him vpon euery tribe and people, and tongue, and nation, † and al⁸ that inhabite the earth, adored it, ∗ vvwhose names be not vvritten in the booke of life of the Lambe, vvhich vvas slaine from the beginning of the vvorld.

† If any man haue an eare, let him heare. † He that shal⁹ leade into captiuitie, goeth into captiuitie: ∗ he that shal kil¹⁰ in the svvord, he must be killed vvith the svvord. here is the patience and the faith of saines.

Apoc. 3. 11

*Gen. 9. 11
Mt. 26.
52.*

∴ An other false prophet inferior to Antichrist, shal vvorke vvonders alio, but al referred to the honour of his maister Antichrist. So doth Caluin & other Archheretikes peruert the world to the honour of Antichrist, and so do their scholers also for the honour of them.

† And I savv ∴ an other beast coming vp from the earth: ¹¹ and he had vvoo hornes, like to a lambe, & he spake as a dragon. † And al the povver of the former beast he did in his¹² sight: and he made the earth and the inhabitants therein, to adore the first beast, vvwhose vvound of death vvas cured.

† And he did many signes, so that he made also fire to come¹³ dovvne from heauen vnto the earth in the sight of men.

† And he seduceth the inhabitants on the earth through the¹⁴ signes vvhich vvere giueⁿ him to doe in the sight of the beast, saying to them that dwel on the earth, that they should make the image of the beast vvhich hath the stroke of the sword, and liued. † And it vvas giuen him to giue spirit to the image¹⁵ of the beast, and that the image of the beast should speake: and

and should make, that whosoever shal not adore the image
16 of the beast, be slaine. † And he shal make al, litle & great,
and rich, and poore, and free-men, and bond-men, to haue a
17 character in their right hand, or in their foreheads. † and
that no man may bie or sel, but he that hath " the character, or
18 the name of the beast, or the number of his name. † Here
is vvísdom. He that hath vvnderstanding, " let him count the
number of the beast. For " it is the number of a man : & " the
number of him is sixe hundred sixtie sixe.

ANNOTATIONS

CHAP. XIII.

1. *A beast coming up.* This beast is the vntual companie of the vicked, whose head is Antichrist, & the same is called (*Apoc. 17*) the vvhorse of Babylon. The 7 heades he expounded (*Apoc. 17*) seuen kinges fye before Christ, one present, and one to come. The 10 hornes be also there expounded to be 10 kinges that shall reigne a short while after Antichrist. This dragon is the Diuel, by whose power the vvhorse or beast of Antichrist worketh, for in the vvordes following (v. 1 & 4) Antichrist is called the beast, to vvhom the dragon, that is, the Deuil giueth that power of feined miracles. And as we adore God for giuing power to Christ and his follovers, so they shall adore the Deuil for assisting Antichrist and giuing him power.

Many mysteries expounded.

7. To make basteu thele *jaime*s. He shal kill the *jaime*s then liuing, Elias and Enoch, and infinite more that professe Christ, vvhether vve muſt learne, not to maruel vhen vve ſee the vicked perſecute and preuaile againſt the iuſt, in this time. Then ſhal his great perſecution and crueltie trie the *jaime*s patience, as his vnderſtand meane to deduce ſhal trie the Redeaimeſ of their faith, vvhich is ſignified by theſe vvordeſ folloving. *Here is the patience and the faith of the jaime*s. And vwhen it is ſaid, *They adored the beaſt, vvhich nameſ are not writen in the booke of life of the Lambe*, it giueth great ſolace and hope to al them that ſhal not yeld to ſuch perſecutions, that they are of Gods cleſt, and their nameſ writen in the booke of life.

Great persecution by Antichrist and his ministers.

Their blessed-
ness that conti-
nue cōstant.

14. *The image of the beast.*] They that now refuse to worship Christs image, would then worship Antichrists. And we may note here, that as the making or honouring of this Image would not against the honour of Antichrist, but wholly for it, as also the image erected of Nabuchodonosor, and the worship thereof was altogether for the honour of him, so is the worship of Christs image, the honour of Christ himself, and not against him, as Protestants madly imagine.

The honour of
Christ's image
is for the ho-
nour of Christ.

17. *The character or the name.*] As belike for the peruerse imitation of Christ, whose image (specially as on the Roode or crucifix) he hath honoured and exalted in every Church, he will haue his image adored (for that is Antichrist, in emulation of like honour, aduersarie to (Christ) so for that he hath al true Christian men to beare the badge of his Crosse in their foreheades, he likewise will force al men to haue an other marke, to abolish the signe of Christ. By the like emulation also and wicked opposition he will haue his name and the letters thereof to be sacred, and to be vborne in mens cappes, or written in solemne places, and to be vvorshipped, as the name of I E S U S is and ought to be among Christian men. And as the ineffable name of God was among the Iewes exprest by a certain number of 4 characters (therefore called *Tetragrammaton*) so it seemeth the An Wolfe alludeth here to the number of Antichrist's name.

Antichrists tri-
ple honour a-
gainst the ho-
nour of Christ.

And here it is much to be noted, that the Protellants plucking downe the image of Christ out of all Churches, & his figure of the crosse from mens foreheads, and taking away the honour and reuerence of the name I E S V S, doe make room for Antichrists image, & marke, and name. And vvhén Christs images and ensignes or armes shal be abolished, and the Idol of Antichrist set vp in steede thereof, as it is already begonne: then is the abomination of desolation vvhich vvvas foretold by Daniel & our Sauour.

The Protestants by abolishing of Christs image, & crosse and irreuerence to the name IESVS, make a ready way to the honour of Antichrist.

19. *Let him count.*) Though God would not haue it manifest before hand to the world, who in particular this Antichrist should be yet it pleased him to giue such tokens of him, that when he cometh, the faithful may easily take notice of him, according as it is writtten of the euent of other prophecies concerning our Sauiter, *That when it is come to passe, you may beleue.* In the meane time we must take heede that we iudge not ouer rashly of Gods secretes, the holy writte,

Antichrists
name: Secrete.

№. 14, 29.

Y y y y ii here

here signifying, that it is a point of high vnderstanding, illuminated extraordinarily by Gods spirit, to reckon right and disciples truly before hand, Antichrists name and person.

18. *It is the number of a man.*] A man he must be, and not a Diuel or spirit, as here it is cleere, and by S. Paul 2 *Thessal.* 2. vvhether he is called, *the man of sinne*. Again, he must be one particular person, & not a nūber, a succession, or vvhole order of any degree of men: because his proper name, and the particular number, and the characters thereof be (though obscurely) insinuated. Vvwhich reprocheth the vvvicked vanitie of Heretikes, that vvvould haue Christs ovvne Vicars, the successors of his cheefe Apostle, yea the vvhole order of them for many ages together, to be this Antichrist. Vvho by his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord 1 *2 s v s* is. And vvho soever he be, these Protestants vndoubtedly are his precursors, for as they make his vvay by ridding avvay Christs images, crosse, and name, so they exceedingly promote the matter by taking avvay Christs cheefe minister, that al may be plaine for Antichrist.

The Pope can not be Antichrist.

If the Pope had been Antichrist, and had been revealed no vv a good many yeres since, as these fellows say he is to them, then the number of this name vvvould agree to him, and the prophetic being novv fulfilled, it vvvould evidently appeare that he bare the name and number here noted. for (no doubt) vvhen he commeth, this count of the letters or number of his name vvvhich before is so hard to know, will be ealie, for he will set vp his name in every place, eue as we faithfull men do novv aduance 1 *2 s v s*. And vvhat name proper or appellatiue of al or any of the Popes do they finde to agree vvith this number, notwithstanding they boast that they haue found the vvhole order and every of them these thousand yeres to be Antichrist, and the rest before euen from S. Peter, forevvorkers tovvard his kingdom?

Al framing of letters to expresse Antichrists name, is vacertaine.

18. *The number 666.*] Forasmuch as the auncient expositors and other do thinke (for certaine knowledge thereof no mortal mā can haue vvithout an expresse reuelatiō) that his name cōsisteth of so many, & such letters in Greeke, as according to their manner of numbering by the Alphabete make 666, and forasmuch as the letters making that number, may be found in diuers names both proper & common: (as S. Irenæus findeth them in *Latinos* and *Teitan*, Hippolytus in *Agrippa*, Iren. li. 5 Aretas in *Lampetis*, & some of this age in *Ludérus*, vvvhich vvvas Luthers name in the Almanacque:) in fine, therefore wee see there can be no certaintie, and every one frameth and applieth the letters to his ovvne purpose. and most absurd folly it is of the Heretikes, to applie the vvord, *Latinos*, to the Pope: neither the vvhole order in common, nor euer any particular Pope being so called. and S. Irenæus the first that obserued it in that vvord, applied it to the Empire and state of the Roman Emperour, vvvhich then vvvas Heathen, and not to the Pope of his daies or after him: and yet preferred the vvord, *Teitan*, as more agreeable, vvith this admonition, that it vvvere a very perilous and presumptuous thing to define any certaintie before hand, of that number and name. And truly vvhat neuer the Protestants presume herein of the Pope, vve may boldly discharge Luther of that dignitie. He is vndoubtedly one of Antichrists precursors, but not Antichrist him self.

CHA P. XIII.

1 *Virgins follow the Lambe vvithersoever, singing a newv canticle.* 6 *One Angel Euangelizeth the Gospel:* 8 *an other Angel telleth the fall of Babylon:* 9 *the third declareth their torments that haue adored the beast.* 10 *Moreouer vvirus hauing sickles,* 11 *one of them is commaunded to reape douvne the corne,* 12 *the other to gather the grapes as in vintage,* 13 *vvvhich are troden in the lake of Gods vvrathe.*

The Epistle vvō S. Innocents day in Christmas.

2: Christ, and the same number of elect that were signed chap. 7.



ND I looked, & behold: a Lābe stode vpon 1 mount Sion, and vvith him an hundred fourtie foure thousand hauing his name, and the name of his Father vvritten in their foreheads.

† And I heard a voice from heauen, as the 2 voice of many vvaters, and as the voice of great thunder: and the voice vvvhich I heard, as of harpers harping on their harpes. † And they sang as it vvvere a newv song before the 3 seate and before the foure beastes, and the seniors, and no man

learn
maſter,

4 man could ſay the ſong, but thoſe hundred fourtie four
thouſand, that were bought from the earth. † Theſe
are they which were not defiled with women. For they are
:: virgins. Theſe ſolovv the Lambe vvhitherſoeuer he ſhal
goe. Theſe were bought from among men, the firſt fruites
5 to God and the Lambe: † and in their mouth there was
found no lie. for they are without ſpot before the throne of
God. ¶

6 † And I ſaw an other Angel flying through the middes
of heauen, hauing the eternal Goſpel, to euāgelize vnto them
that ſit vpon the earth, and vpon euery nation, and tribe, &
7 tōge, & people: † ſaying vwith a loud voice, Feare our Lord,
and giue him honour, becauſe the houre of his iudgement is
come: and adore ye him * that made heauen and earth, the
ſea and al things that are in them, and the fountaines of
vvaters.

Pſ. 145.
Act. 14.

8 † And an other Angel ſolovved, ſaying, * Fallen fallen is
that great :: Babylon, vvhich of the vine of the vvraſh of
her fornication made al nations to drinke.

Eſa. 21.
Ier. 51.
Apo. 18.

9 † And the third Angel ſolovved them, ſaying vwith a
loud voice, If any man adore the beaſt and his image, and re-
10 ceiuē the character in his forehead, or in his hand: † :: he
alſo ſhal drinke of the vine of the vvraſh of God, vvhich
is mingled vwith pure vine in the cuppe of his vvraſh, and
ſhal be tormented vwith fire & brimſtone in the ſight of the
11 holy Angels and before the ſight of the Lambe. † and the
ſmoke of their tormentes ſhal aſcend for euer & euer: neither
haue they reſt day and night, vvhich haue adored the beaſt,
and his image, and if any man take the character of his name.
12 † Here is the patience of ſainctes, vvhich :: keepe the com-
maundementes of God and the faith of I e s u s.

13 † And I heard a voice from heauen, ſaying to me, Vvrite,
Bleſſed are the dead which die in our Lord. from hence forth
no vv, ſaith the Spirit, that they reſt from their labours. for
their vvorkes ſolow them.

14 † And I ſaw, and behold a vvwhite cloude: and vpon the
cloude one ſitting like to the Sonne of man, hauing on his
head a crowne of gold, and in his hand a ſharpe ſickle.

15 † And an other Angel came forth from the temple, crying
vwith a loud voice to him that ſate vpon the cloude, * Thruff
in thy ſickle, and reape, becauſe the houre is come to reape,

Ier. 3.
Mat. 13.

Y y y y iij for

One ſtate of
life more ex-
cellēt then an-
other. and vir-
gins for their
puriē paſſing
the reſt, & al-
waies accom-
panying Chriſt
according to
the Churches
hymne out of
this place, *Qua-
cunque pergamus
virgines ſequun-
tur &c.*

c This the
Church appli-
eth to the ho-
ly Innocents
that died firſt
for Chriſt.

:: The citie of
the diuel,
which is the
vniuerſal ſo-
cietie of the
wicked miſbe-
lievers & il-
luers in the
vvorld.

:: The great
damnatio that
ſhal ſolovv
them that for-
ſake Chriſt &
the Church, &
worſhip An-
tichriſt or his
image.

:: Faith is not
ynough to ſal-
uatio, without
fulfilling of
Gods commaū-
dements.

b The Epiſtle
in a daily Maſſe
for the dead.

for the haruest of the earth is drie. † And he that sate vpon 16
the cloude, thrust his sickle into the earth, and the earth vvas
reaped. † And an other Angel came forth from the temple 17
vvhich is in heauē, him self also hauing a sharpe sickle. † And 18
an other Angel came forth from the altar, vvhich had powver
ouer the fire: and he cried vvith a loud voice to him that
had the sharpe sickle, saying, Thrust in thy sharpe sickle, and
gather the clusters of the vineyard of the earth: because the
grapes thereof beripe. † And the Angel thrust his sharpe 19
sickle into the earth, and gathered the vineyard of the earth,
& cast it into the great presse of the vvyrath of God: † and 20
the presse vvas troden vvithout the citie, and bloud came
forth out of the presse, vp to the horse bridles, for a thou-
sand sixe hundred furlongs.

c Alwiv
lacū. far,
trough,
lake.

ANNO TATIONS CHAP. XIII.

Praying for
the dead, and
vnto Saincts,
at the altar.

13. *From hence forth novv.*] This being specially spoken of Martyrs (as not onely S. Augustine seemeth to take it, but the Caluinists them selues, translating, *in domino, for our Lords cause*) the Protestants haue no reason to vse the place against Purgatorie or praiet for the departed. seeing the Catholike Church and al her children confesse, that al Martyrs are straight after their death, in blisse, and neede no praiers. Vvhereof this is S. Augustines knovven sentence, *He doeth iniurie to the Martyr, that praieth for the Martyr.* Ser. 17 de verb. Apof. c. 1. and againe to this purpose he vvriteth thus most excellently tract. 84 in Ioan. *We keepe not a memorie of Martyrs at our Lords table, as vve doe of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.* Beza.

The place a-
bused against
Purgatorie,
answered.

But if vve take the vvordes generally for al deceased in state of grace, as it may be also, then vve say that euen such, though they be in Purgatorie and Gods chastisement in the next life, and neede our praiers, yet (according to the foresaid vvordes of S. Augustine) *do rest in peace.* being discharged from the labours, afflictions, and persecutions of this vvorld, and (vvhich is more) from the daily dangers of sinne and damnation, and put into infallible securitie of eternal ioy vvith vnspcakable comfort of conscience, and such in deede are more happie and blessed then any liuing, vvho yet are vsually in the Scriptures called blessed, euen in the middes of the tribulations of this life. Vvhereby vve see that these vvordes, *from hence forth they shal rest from their labours,* may truly agree to them also that are in Purgatorie, and so here is nothing proued against Purgatorie. Lastly, this aduerbe, *à modo*, in Latin, as in the Greeke *ἀπ' αὐτοῦ*, doth not properly signifie, *from this present time forward*, as though the Apostle had said, that after their death and so forward they are happie: but it noteth and ioyneth the time past together vvith the time present, in this sense, that such as haue died since Christs Ascension, vvhen he first entring into heauen opened it for others, goe not to *Limbū Fatrum*, as they vvore vvont before Christs time, but are in case to goe straight to blisse, except the impediment be in them selues. Therefore they are here called blessed, that die novv in this state of grace & of the nev्व Testament, in comparisō of the old faithful and good persons.

à modo
ἀπ' αὐτοῦ
Phosiv in
Lexica.

CHAP. XV.

THE 4 PART.
Of the 7 last
plagues & fi-
nal damniō
of the vvicked.

- 2 They that had novv overcome the beast and his image and the number of his name, do glorifie God. 6 To seven Angels hauing the seven last plagues, are giuen seven suppers full of the vvraith of God.

AND

- 1 **A**ND I saw an other signe in heauen great and maruelous : seuen Angels hauing the seuen last plagues. Because in them the wrath of God is consummate. † And I saw as it were ^ca sea of glasse mingled vwith fire, and them that ouercame the beast and his image and the number of his name, standing vpon the sea of glasse, hauing the harpes of God: † and singing :: the song of Moyses the seruant of God, and the song of the Lambe, saying, Great and maruelous are thy vvorkes Lord God omnipotent : iust and true are thy vvaies King of the vvorldes. † Vwho shal not feare thee o Lord, and magnifie thy name: because thou only art holy, because al nations shal come, & adore in thy sight, because thy iudgements be manifest.
- 2 ^c Baptisme.
- 3 ^{::} The song of Moyses and Christ, is the new Testament and the old.
- 4 † And after these things I looked, and behold the temple of the tabernacle of testimonie was opened in heauen: † and there issued forth the seuen Angels, hauing the seuen plagues, from the temple : reuested vwith cleane and vvhitte stone, & girded about the brestes vwith girdles of gold. † And one of the foure beastes, gaue to the seuen Angels seuen vials of gold ful of the vvyrath of the God that liueth for euer and euer.
- 5 ^{THE FIFTH VISION.}
- 6 † And the temple vvas filled vwith smoke at the maiestie of God, and at his povver : and no man could enter into the temple, til the seuen plagues of the seuen Angels vvere consummate.

saints

linen
cloves
cloves.

CHAP. XVI.

Upon the pouring out of the seuen cuppes of Gods vvyrath, on the land, the sea, the fountaines, the seat of the beast, Euphrates and the aire: there arise sundrie plagues in the vvorld.

- 1 **A**ND I heard a great voice out of the temple, saying to the seuen Angels : Goe, and poure out the seuen vials of the vvyrath of God vpon the earth. † And the first vvent, and poured out his vial vpon the earth, and there vvas made a cruel and very sore vvound vpon men that had the character of the beast: and vpon them that adored the image thereof.
- 2
- 3 † And the second Angel poured out his vial vpon the sea, and there vvas made bloud as it vvete of one dead : and euery



euery liuing soul died in the sea.

† And the third poured out his vial vpon the riuers & the fountaines of vvaters: and there vvas made blood. † And I heard the Angel of the vvaters, saying: Thou art iust ô Lord, vvvhich art, and vvvhich vvaſt, the holy one, becauſe thou haſt iudged theſe things: † :: becauſe they haue ſhed the blood of the Sainctes and Prophets, & thou haſt giuen them blood to drinke. for they are vvorthie. † And I heard an other, ſaying: Yea Lord God omnipotent, true and iuſt are thy iudgements.

† And the fourth Angel poured out his vial vpon the ſunne, and it vvas giuen vnto him to afflict men vvith heate and fire: † and men boiled vvith great heate, and blaſphemed the name of God hauing povver ouer theſe plagues, neither did they penance to giue him glorie.

† And the fiſt Angel poured out his vial vpon the ſeate of the beaſt: and his kingdom vvas made darke, and they together did eate their tongues for paine: † & they blaſphemed the God of heauen becauſe of their paines and vvoundes, & did not penance from their vvorkes.

† And the ſixt Angel poured out his vial vpon that great riuier Euphrates: and dried vp the vvater thereof that a vvay might be prepared to the kings from the riſing of the ſunne.

† And I ſawv from the mouth :: of the dragon, and from the mouth of the beaſt, and from the mouth of the falſe-prophet three vncleane ſpirites in maner of frogges. † For they are the ſpirites of Deuils vvorking ſignes, and they goe forth to the kings of the vvhole earth to gather them into batrel at the great day of the omnipotent God. † Behold I come as a theefe: Bleſſed is he that vvatcheth, & keepeth his garments, that he vvake not naked, and they ſee his turpitude. † And he ſhal gather them into a place vvvhich in Hebrevv is called *Armagedon*.

† And the ſeuenth Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple from the throne, ſaying: It is done. † And there vvvere made lightnings, and voices, and thunders, and a great earthquake vvas made, ſuch an one as neuer hath been ſince men vvvere vpon the earth, ſuch an earthquake, ſo great. † And the great citie vvas made into three partes: and the cities of the Gentiles.

:: The great reuenge that God vvill doe at the later day vpon the persecutors of his Sainctes.

:: The deſperate and damned perſons ſhal blaſpheme God perpetually, vvvhich ſhal be ſuch onely as do not repent in this life.

c See chap. 9. v. 20 in the margin.

:: The dragon, is the Diuel: the beaſt, Antichriſt, or the ſocietic whereof he is head: the falſe-prophet, either Antichriſt himſelf, or the companie of Heretikes and ſeducers that ſolovv him.

c The hil of theewes, by S. Hieroms interpretation.

:: The citie or cōmonwealth of the wicked deuicd into three partes: into infidels, Heretikes, and ſuill Catho.

issue
forth
three

Apor. 3.
2 Cor. 5,
3.

1er. 25,
15.

Gentiles fel. And Babylon the great came into memorie before God,* to giue her the cuppe of vvine of the indignation of his vvrath. † And euery Iland fled, and mountaines were not found. † And great haile like a talent came downe from heauen vpon men: and men blasphemed God for the plague of the haile: because it vvas made exceeding great.

likes. This
citie is here
called Babilon,
vvhreeof see
the Annotat.
vpon the next
chapter v. 5.

CHAP. XVII.

The harlot Babylon clothed vwith diuers ornaments, & drunken of the bloud of Martyrs, sitteth vpon a beast that hath seven heades and ten hornes: 7 al which things the Angel expoundeth.



1 ND there came one of the seven Angels :: The final
vvhich had the seven vials, & spake vwith
me, saying, Come, I vil shew thee :: the
damnation of the great harlot, vvhich
2 sitteth vpon c many vvaters, † vwith
vvhom the kings of the earth haue forni-
cated, and they vvhich inhabite the earth
3 haue been drunke of the vvine of her vvhoredom. † And
he tooke me a way in spirit into the desert. And I saw a wo-
man sitting vpon a scarlet coloured beast, ful of names of blas-
4 phemie, hauing seven heades, and ten hornes. † And the
vvoman vvas clothed round about vwith purple and scarlet,
and gilted vwith gold, and pretious stone, and pearles, hauing
5 a golden cup in her hand, ful of the abomination & filthines
of her fornication. † And in her forehead a name vvritten,
"Myserie:" Babylon the great, mother of the fornications and
6 the abominations of the earth. † And I saw the vvoman
"drunken of the bloud of the Sainctes, and of the bloud of
the martyrs of Iesus vs. And I marueled vwhen I had seen her,
7 vwith great admiration. † And the Angel said to me, Vvhy
doest thou maruel? I vil tel thee the myserie of the woman,
and of the beast that carrieth her, which hath the seven heades
and the ten hornes.

8 † The beast vvhich thou sawest, :: vvas, and is not, and
shal come vp out of the bottomeles depth, and goe into de-
struction: and the inhabitants on the earth (vvhose names
are not vvritten in the booke of life from the making of the
vvorld) shal maruel, seeing the beast that vvas, and is

:: The final
damnation of
the vvhole
companie of
the reprobate,
called here
the great
vvhoore.
c These many
vvaters are
many peoples.
v. 15.

:: It signifeth
the short rei-
gne of Anti-
christ, vvhose
the cheefe
horne or head
of the beast.

Z z z z nor.

not. † And here is vnderstanding, that hath wisdom, 9
The seven heades : are " seven hills, vpon which the
woman sitteth, and they are seven kings. † Five are fallen, 10
one is, and an other is not yet come : & when he shall come,
he must tarry a short time. † And the beast which was, & is 11
not : " the same also is the eighth, and is of the seven, & goeth
into destruction. † And the ten hornes which thou sawest : 12
are :: ten kings, which have not yet received kingdom, but
shall receive power as kings one hour after the beast.
† These have one counsel and force : and their power they 13
shall deliver to the beast. † These shall fight with the Lamb, 14
and the Lamb shall overcome them, because * he is Lord of
lordes, and King of kings, & they that are with him, called,
and elect, and faithful. † And he said to me, The waters 15
which thou sawest where the harlot sitteth : are peoples,
and nations, and tongues. † And the ten hornes which thou 16
sawest in the beast : these shall hate the harlot, and shall make
her desolate and naked, and shall eat her flesh, and her they
shall burne with fire. † for :: God hath given into their 17
hands, to doe that which pleaseth him : that they give their
kingdom to the beast, till the wordes of God be consummate.
† And the woman which thou sawest : is " the great citie, 18
which hath kingdom over the kings of the earth.

∴ Some expound it of ten small kingdoms, into which the Roman Empire shall be divided, which shall all serve Antichrist both in his life and a little after.

∴ Not forcing or intreating any to follow Antichrist, but by his iust iudgement, & for punishment of their sinnes, permitting them to beleue and consent to him.

∴ doe

1 Tim. 6,
15. Apo.
19, 16.

ANNOTATIONS CHAP. XVII.

[S. Babylon.] In the end of S. Peters first Epistle, where the Apostle dareth it at Babylon, which the ancient writers (as we there noted) affirm to be meant of Rome : the Protestants will not in any wise have it so, because they would not be driven to confess that Peter ever was at Rome. but here for that they thinke it maketh for their opinion, that the Pope is Antichrist, and Rome the seat and citie of Antichrist, they will needs have Rome to be this Babylon, this great whore, and this purple harlot. for such fellows, in the exposition of holy Scripture, be ledde onely by their preiudicate opinions and heresies, to which they dravall things without indifference and sinceritie.

But S. Augustine, Aretas, and other writers, most commonly expound it, neither of Babylon By Babylon it self a citie of Chaldaea or Egypt, nor of Rome, or any one citie, which may be so called spiritually, as Hierusalem before chap. 11 is named spiritual Sodoma and Egypt : but of the general societie of the impious, & of those that preferre the terrene kingdome and comoditie of the world, before God & eternal felicitie. The author of the Commentaries vpon the Apocalypse set forth in S. Ambrose name, writeth thus : *This great whore sometime signifieth Rome, specially which at that time when the Apostle wrote this, did persecute the Church of God. but otherwise it signifieth the whole citie of the Diuel, that is, the vniuersal corps of the reprobate.* Tertulian also taketh it for Rome, *li. aduers.* thus. *Babylon* (saith he) in S. Iohn is a figure of the citie of Rome, being so great, so proud of the Empire, *Iudas.* and the destroyer of the saints. Which is plainly spoken of that citie, when it was heathen, the head of the terrene dominion of the world, the persecutor of the Apostles and their successors, the state of Nero, Domitian, and the like, Christs special enemies, the sinke of idolatrie, sinne, and false

falle vvorship of the Pagan gods. Then vvas it Babylon, vvhē S. Iohn vvrote this, and then vvas Nero and the rest figures of Antichrist, and that cūte the resemblance of the principal place (vvherefoeuer it be) that Antichrist shal reigne in, about the later end of the vvorld.

Novv to apply that to the Romane Church and Apostolike See, either novv or then, vvich vvas spoken onely of the terrene state of that citie, as it vvas the seate of the Emperour, and not of Peter, vvhen it did sea about 30 Popes Christs Vicars, one after an other, & endeouored to destroy the vvhole Church: that is most blasphemous and foolish.

The Church in Rome vvas one thing, & Babylon in Rome an other thing. Peter sate in Rome, and Nero sate in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Vvvhich distinction the Heretikes might haue learned by S. Peter him self *ep. 1. chap. 5. vvriting thus, The Church salueth you, that is in Babylon, celest.* So that the Church and the very chofeu Church vvas in Rome, vvhen Rome vvas Babylon. vvhereby it is plaine that, vvwhether Babylon or the great vvhoore do here signifie Rome or no, yet it can not signifie the Church of Rome: vvich is novv, and euer vvas, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperours (vvvhich vvere figures of Antichrist) did principally sit in Rome, so also the great Antichrist shal haue his seate there, as it may vell be (though others thinke that Hierusalem rather shal be his principal citie) yet euen then shal neither the Church of Rome, nor the Pope of Rome be Antichrist, but shal be persecuted by Antichrist, and driuen out of Rome, if it be possible. for, to Christs Vicar and the Romane Church he vvill beare as much good vvill as the Protestants novv doe, and he shal haue more pover to persecute him and the Church, then they haue.

S. Hierom *epist. 17. c. 7. to Marcella*, to dravv her out of the citie of Rome to the holy land, vvarning her of the manifold allurements to sinne and ill life, that be in so great and populous a citie, alludeth at length to these vvordes of the Apocalypse, and maketh it to be Babylon, and the purple vvhoore, but straight vvay, lest some naughtie person might thinke he meant that of the Church of Rome, vvvhich he spake of the societie of the wicked only, he addeth: *There is there in dede the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confession of Christ, there is the faith praised of the Apostle, and Gentilius trod in vvnder foote, the name of Christian daily aduancing is self on high.* Vvwhereby you see that vvhatsoeuer may be spoken or interpreted of Rome, out of this vvord Babylō, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctor *(li. 1. aduers. Iovinian. c. 19.)* signifieth, that the holines of the Church there, hath vviped avway the blasphemie vvritten in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Heathen there, for vvvhich it is relembed to Antichrist, and the Priestly state vvvhich novv it hath, reade a notable place in S. Leo *serm. 1. in natali Petri & Pauli.*

5. *Mysterie.* S. Paul calleth this secreate and clost vvorking of abomination, the mysterie of iniquitie. 1. *Thessal. 2.* and it is called a lile after in this chapter *verf. 7. the Sacrament* (or mystic) of the vvonian, and it is also the marke of reprobation and damnation.

6. *Drunken of the blood.* It is plaine that this vvonian signifieth the vvhole corps of all persecutors that haue and shal shede so much blood of the iust: of the Prophets, Apostles, and other Martyrs from the beginning of the vvorld to the end. The Protestants foolishly expound it of Rome, fur that there they put Heretikes to death, and allowv of their punishment in other countries: but their blood is not called the blood of saints, no more then the blood of theues, murderers, and other malefactors: for the shedding of vvvhich by order of iustice, no Commonvvaleth shal answer.

9. *Seuen Liles.* The Angel him self here expoundeth these 7 hills to be all one vvith the 7 heads and the 7 kings: & yet the Heretikes blinded exceedingly vvith malice against the Church of Rome, are so madde to take them for the seuen hills literally, vpon vvvhich in old time Rome did stand: that fo they might make the vvelearned beleue that Rome is the seate of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Sevens, vvwhether he talke of heads, hornes, candlestickes, Churches, kings, hills, or other thinges: and that he alluded not to the hills, because they vvere iust seuen, but that *seuen* is a mystical number, as sometime *Ten* is, signifying vniuersally all of that sort vvhereof he speaketh. as, that the seuen heads, hills, or kingdoms (which are here all one) should be all the kingdoms of the vvorld that persecute the Christians: being heads and mountaines for their height in dignitie above others. And some take it, that there vvere seuen special Empires, kingdoms, or States, that vvore or shal be the greatest persecutors of Gods people. as of Egypt, Chanaan, Babylon, the Persians, and Greekes, which be fue. fixthly of the Romane Empire which once persecuted most of all other, and which (as the Apostle here saith) *yet is, or standeth.* but the seventh, then vvhen S. Iohn vvrote this, vvvas not come, neither is yet come in our daies: vvvhich is Antichrists state, vvvhich shal not come so long as the Empire of Rome standeth, as S. Paul did prophesie.

11. *The same is the eight.* The beast it self being the congregation of all these wicked persecutors, though it coust of the foresaid seuen, yet for that the malice of al is vicked in it, may be called

heathenish state of them that persecuted the Church

The Church of Rome is neuer called Babylon.

Mysterie.

This woman signifieth all persecutors of saints. Putting heretikes to death, is not to shede the blood of saints.

The Protestants madnes in expounding the 7 hills, of Rome: the Angel himself expounding it otherwise.

Vvhat is the eight beast.

Z z z z } called

Re. 1.

called the eight. Or, Antichrist him self, though he be one of the seuen, yet for his extraordinary vickednes shal be counted the odde persecutor, or the accomplishment of al other, & therefore is named the eight. Some take this beast called the eight, to be the Diuel.

18. *The great sinic.* If it be meant of any one citie, and not of the vniuersal societie of the reprobate (vvhich is the citie of the Diuel, as the Church & the vniuersal fellowship of the faithful is called the citie of God) it is most like to be old Rome, as some of the Greekes expound it, from the time of the first Emperours, til Constantines daies, vvho made an end of the persecution, for by the authoritie of the old Romane Empire, Christ vvvas put to death first, and after vvard the tvvvo cheefe Apostles, & the Popes their successors, and infinite Catholike men through out the vvorld, by lesser kings vvvhich then vvvere subiect to Rome. Al vvvhich Antichristian persecutions ceased, vvhen Constantine reigned, and yelded vp the citie to the Pope, vvho holdeth now the kingdom or Empire ouer the vvorld, as the Heathen did, but the fatherhood and spiriual rule of the Church. Howvvbeit the more probable sense is the other, of the citie of the Diuel, as the author of the homilies vvpon the Apocalypse in S. Augustine, declareth.

The double interpretation of Babylon.

CHAP. XVIII.

The fall of Babylon, her iudgement, plagues and revenges: for the vvvhich, 9 the kings, 16 and marchants of the earth that sometime did cleaue vnto her, shal mourne bitterly: 20 but heauen, and the Apostles and Prophets shal reioyce.

AND after these things I saw an other Angel coming downe from heauen, hauing great power: & the earth vvvas illuminated of his glorie. † And he cried out in force, saying, * Fallen fallen is Babylon the great: and it is become the habitation of Deuils, and the custodie of euery vnclane spirit, and the custodie of euery vnclane and hateful bird: † because al nations haue drunke of the vvine of the vvrrath of her fornication: and the kings of the earth haue fornicated vvith her: and the marchantes of the earth vvvere made riche by the vertue of her delicacies.

† And I heard an other voice from heauen, saying, Goe out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues. † Because her sinnes are come euen to heauen, and God hath remembered her iniquities. † Render to her as she also hath rendred to you: & double ye double according to her vvorkes: In the cuppe vvherin she hath mingled, mingle ye double vnto her. † As much as she hath glorified her self, & hath been in delicacies, so much giue her torment and mourning: because she saith in her hart, * I sit a queene, & Widow I am not, and mourning I shal not see. † Therefore in one day shal her plagues come, 8 death, and mourning, and famine, and vvith fire she shal be burne: because God is strong that shal iudge her.

† And

∴ The measure of paines & damnation, according to the wicked pleasures, or vnlawful delicacies of this life, which is a fore sentence for such people as turne their whole life to lust and riot.

Apo. 14,
8.
cquidant

Es. 47, 8

- 9 † And the kings of the earth, which haue fornicated
 with her, & haue liued in delicacies, shal weepe, & beuaille
 them selues vpon her, vwhen they shal see the smoke of her
 10 burnings: † standing farre of for the feare of her tormentes,
 saying, Vvo, vvo, that great citie Babylon, that strong citie:
 because in one houre is thy iudgement come.
- 11 † And the marchātes of the earth shal weepe, & mourne
 vpon her: because no man shal bye their merchandise any
 12 more, † merchandise of gold and siluer and precious stone,
 and of pearle, and fine linnen, and purple, and silke, & scarlet,
 and al Thyne vwood, and al vessels of yuorie, and al vessels of
 13 precious stone and of brasse and yron and marble, † and cy-
 namon, and of odours, and ointement, and frankeincense, and
 vvine, and oile, and floure, & vheate, and beastes, & sheepe,
 14 and horses, and chariotes, & slaues, and soules of men. † And
 the apples of the desire of thy soul are departed from thee, &
 al fat and goodly things are perished from thee, and they
 15 shal no more finde them. † The marchantes of these things
 which are made riche, shal stand farre from her for feare of
 16 her tormētes, vweeping and mourning, † & saying, Vvo, wo,
 that great citie, which vvas clothed with silke, and purple,
 and scarlet, and vvas gilded with gold, and precious stone, &
 17 pearles: † because in one houre are so great riches made de-
 solate: and euery gouernour, and euery one that saileth into
 the lake, and the shipmen, and they that vvorke in the sea,
 18 stoode a farre of, † and cried seeing the place of her bur-
 19 ning, saying, Vwhat other is like to this great citie? † And
 they threvv dust vpon their heades, and cried vweeping and
 mourning, saying: Vvo, vvo, that great citie, in the which al
 vv ere made tiche that had shippes in the sea, of her prices:
 because in one houre she is desolate.
- 20 † Reioyce ouer her, heauen, and ye holy Apostles and
 Prophetes: because God hath iudged your iudgement of her.
- 21 † And one strong Angel rooke vp as it vv ere a great mil-
 stone, and threvv it into the sea, saying, * Vwith this violence
 shal Babylon that great citie be throwen, and shal novv be
 22 found no more. † And the voice of harpers, & of Musicians,
 and of them that sing on shalme and trompter, shal no more
 be heard in thee, & euery artificer of euery art shal be found
 no more in thee, and the noise of the mill shal no more be
 23 heard in thee, † and the light of the lampe shal no more

Marchants are most encom-bered, dangered and drowned in the pleasures of this world: whose vvhole life & traficke is (if they be not exceding vertuous) to finde varietie of earthly pleasures. Vvho seeing once the extreme end of their ioyes and of al that made their heauen here, to be turned into paines & damnation eternal, then shal howle & weepe to late.

c The Angels and al saincts shal reioyce and laude god to see the wicked confounded, and Gods iustice executed vpon their oppressors & persecutors. and this is that which the Martyrs praised for, chap. 6.

:: By this it seemeth cleere that the Apostle meaneth not any one citie, but the vniuersal company of the reprobate which shal perish in the day of iudgement: the old prophetes also naming the vvhole nūber of Gods enemies myſtical-ly, Babylon. as Jerem. 51.

Z z z z iij shine

shine in thee, and the voice of the bridegrome and the bride shall no more be heard in thee: because thy marchantes were the princes of the earth, because al nations haue erred in thine inchauntments. † And in her is found the bloud of the Prophets and Sainctes, and of al that vvere slaine in the earth.

CHAP. XIX.

1 The Sainctes glorifying God for the iudgements pronounced vpon the harlot, 7 the mariage of the Lambe is prepared. 10 The Angel refuseth to be adored of S. Iohn. 11 There appeareth one who is the Word of God, and the King of kings and Lord of lords, sitting on a horse, with a great armie, and fighting against the beast and the kings of the earth and their armie: 17 the birdes of the aire being in the meane time called to deuoure their flesh.

The Epistle
for many mar-
tyrs.

ALLELUIA



:: This often
repeating of
Alleluia in ti-
mes of reioy-
cing, the
Church doth
folow in her
Service.

:: At this day
shall the whole
Church of
the elect be
finally & per-
fectly for euer
ioyned vnto
Christ in ma-
riage insepa-
rable.

:: That is the
feast of eter-
nal life prepa-
red for his
spouse the
Church.

AFTER theses things I heard as it vvere the voice of many multitudes in heauen saying, Alleluia. Praise, and glorie, and pouer is to our God: † because true & iust are his iudgements which hath iudged of the great harlot, & hath reuenged the bloud of his seruants, of her handes. † And againe they said, Alleluia. And her smoke ascendeth for euer and euer. † And the foure and twentie seniors fel downe, and the foure beastes, & adored God sitting vpon the throne, saying: "Amen, Alleluia. † And a voice came out from the throne, saying: Say praise to our God al ye his seruantes: and you that feare him, litle and great. † And I heard as it vvere the voice of a great multitude, and as the voice of many vvaters, & as the voice of great thunders, saying, Alleluia: because our Lord God the omnipotent hath reigned. † Let vs be glad and reioyce, and giue glorie to him: because the mariage of the Lambe is come, and his vvife hath prepared her self. † And it vvas given to her that she clothe herself vvith silke glittering and vvwhite. For the silke are the iustifications of Sainctes.

† And he said to me, Vvrite, * Blessed be they that are called to the supper of the mariage of the Lambe. † And he said to me, These vvordes of God, be true. † And * I fel before his feete, to adore him. And he saith to me, See thou doe not: I am thy fellow-servant, and of thy brethren that haue

Mat. 22.
Lu. 14.

Apoc. 22.
9.

haue the testimonie of I E S V S. Adore God. For the testimonie of I E S V S, is the spirit of prophetic.

- 11 † And I saw heauen opened, and behold a vvhite horse: and he that sat vpon him, vvas called Faithful and True, and
 12 vwith iustice he iudgeth & fighteth. † And his eies as a flame of fire, and on his head many diademes. hauing a name written, vvhich no man knoweth but him self. † * And he vvas clothed vwith a garment sprinkled vwith blood: & his name
 14 is called, ° T H E V V O R D O F G O D. † And the hostes that are in heauen folowed him on vvhite horses clothed in
 15 vvhite and pure silke. † And out of his mouth proceeded a sharpe svword: that in it he may strike the Gentiles. And * he shal rule them in a rod of yron: and he treadeth the vine
 16 presse of the furie of the vvrath of God omnipotent. † And he hath in his garment and in his thigh vwritten, * K I N G
 O F K I N G E S A N D L O R D O F L O R D E S.

c The second person in Trinitie, the Sonne or the Vword of God, vvhich vvas made flesh. Io. i.

:: Euen according to his humilitie also.

- 17 † And I saw one Angel standing in the sunne, & he cried vwith a loud voice saying to al the birdes that did flie by the middes of heauen, Come and assemble together to the
 18 great supper of God: † that you may eate the flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses & of them that sit on them, & the flesh of al freemen and bondmen, and of litle and great.
 19 † And I saw the beast and the kings of the earth, & their armies gathered to make vvarre vwith him that sat vpon the
 20 horse and vwith his armie. † And the beast vvas apprehended, and vwith him the false-prophet: vvhich vvrrought signes before him, vvhervvith he seduced them that tooke the character of the beast, and that adored his image. These tivo were cast alieue into the poole of fire burning also vwith brimstone.
 21 † And the rest vvere slaine by the svword of him that sitteth vpon the horse, vvhich proceeded out of his mouth: and al the birdes vvere filled vwith their flesh.

A N N O T A T I O N S

C H A P. X I X.

4. Amen, Alleluia.] These tivo Hebrue vvordes (as otherels vvhere) both in the Greeke & Latin text are kept religiously, & not translated, vnles it be once or tviise in the Psalmes. Yea and the Protestants them selues keepe them in the text of their English Testaments in many places. Amen, Alleluia, and matuel it is vvby they vse them not in al places, but sometimes turne, Amen, into, verily, not translated. vvhereof see the Annotation *Item*, 8. v. 34: and in their Service booke they translate, Alleluia, into,

into, *Praise ye the Lord.* as though *Alleluia* had not as good a grace in the acte of serving God, (where it is in deede properly vsed) as it hath in the text of the Scripture.

The Church Catholike doth often and specially vse this sacred vword, to ioyne vwith the Church triumphant, consisting of Angels and Saints, vvhich are said to laude and praise God vwith great reioycing, by this vword *Alleluia*, and by often repetition thereof: as the Catholike Church also vseth, namely in Easter time euen til Vvhit-fontide, for the ioy of Christs resurrection, vvhich (as S. Augustine declareth *ep. ad Iannarium*) vvas the general vse of the Primitiue Church, making a greater mysterie and matter of fit, then our Protestants novv do. At other times of the yere also he saith it vvas sung in some Churches, but not in al. And S. Hierom numbereth it among the heresies of Vigilantius. That *Alleluia* could not be sung but at Easter. *Advers. Vigilant. c. 11.*

It signifieth more then (as the Protestants translate it) *praise ye the Lord.*

False translation.

Amen and *Alleluia* should not be translated into vulgar tongues.

All nations in the Primitiue Church sang *Amen* and *Alleluia*.

The Protestants profane this vword by translating it, and diminish the signification thereof.

The truth is, by the vse of the Scriptures it hath more in it then, *Praise ye the Lord*, signifying vwith laude, glorifying, and prailing of God, a great reioycing vwithal, mirth, and exultation of hart in the fingers thereof, and that is the cause vwhy the holy Church saith, *Laudi tibi Domine, Praise be to thee O Lord*, in Lent and times of penance and mourning, but not *Alleluia*. vvhich (as S. Augustine also declareth) is a terme of signification and mysterie, ioyned vwith that time, and then vsed specially in the Church of God, vvhich she representeth to vs in her Service, the ioyes and beatitude of the next life: vvhich is done specially at Easter, by the ioyful celebrating of Christs glorious Resurrection and Ascension, after the penal time of Lent vvhich representeth the miserie of this life. See S. Augustine *Ser. 1. & 5. c. 9. & 6. c. 9 de Diversis* fo. 10. and his enarration vpon the 148 Psalm. for in the titles and endes of diuerse holy Psalmes this *Alleluia* is ful of mysterie & sacred signification. Vvhere vve must aske the Protestants, vwhy they have left it out altogether, being in the Hebrew, saying neither *Alleluia*, nor, *Praise ye the Lord*; in the Bible 1577: & that nine times in the fixe last Psalmes.

Moreouer the said holy Doctor (*li. 2. de doctr. Christ. c. 11*) affirmeth that *Amen* & *Alleluia* be not translated into any other language, *propter sanctiorem auctoritatem*, for the more sacred authoritie of the vwordes so remaining. and *ep. 178.* he saith that it is not lawfull to translate them. *Quam sciendum est &c.* for it is to be knownen (saith he) that all nations do sing *Amen* and *Alleluia* in the Hebrew vwordes, vvhich neither the Latins nor the Barbarous may translate into his owne language. See S. Hierom *also epist. 137.* And namely for our Nation, S. Gregorie vvil beare vs vvitnes: that our countie receiued the vword *Alleluia* vwith their Christianitie, saying thus *li. 27 Moral. c. 6. Lingua Britannia qua nihil aliud nouerat quim barbarum fremere, iam dudum in Diuini laudibus Hebraum seipit resonare Alleluia.* that is, *The Britan tongue, vvhich knew nothing els but to murther barbarously, hath begone of late in Gods diuine laudes and praises to sound the Hebrew Alleluia.* And for Iurie, S. Hierom *ep. 17. c. 7* vvvriteth, that the husbandmen at the plough sang *Alleluia*, vvhich vvas not then their vulgar speache. Yea he saith that in Monasteries the singing of *Alleluia* vvas in steede of a bel to call them together ad *Collectam*. in *Epitaph. Paula c. 10.*

This vword is a sacred, Christian, mytical, and Angelical song. and yet in the new seruise booke it is turned into, *Praise ye the Lord*, and *Alleluia* is quite gone, because they list neither to agree vwith the Church of God, nor vwith the vse of holy Scriptures, no nor vwith their owne translations, but no maruel, that they can not sing the song of our Lord and of Angels in a strange countrie, that is, out of the Catholike Church, in the captiuitie of schisme & heresie. Lastly, vve might aske them vvhether it be al one to say *Mat. 21. Hosanna, &c. Sane vs vve beseeche thee*: vvhetheres Hosanna is vwithal a vword of exceeding congratulation and ioy vvhich they expresse toward our Saviour. euen so *Alleluia* hath an other manner of sense and signification in it, then can be exprest by, *Praise ye the Lord.*

8. *Iustifications of Saints.* Here the Heretikes in their translations could not alter the vword *Iustificatio* into ordinances, or constitutions, as they did falsely in the first of S. Luke, vvhich of see good vwordes, the Annotatiō there verif. & but they are forced to say in Latin, *iustificatio*, as Beza: and in English, not as the effect, *righteousnes*, (for *iustificatio* they vvil not say in any case for feare of inconuenience.) yea and they can not deny but: these iustifications be the good vwordes of saints. but vvhether * they make this gloffe, that they be so called, because they are the fruites or effect of faith and of the iustice vvhich vve haue by onely faith, it is most evidently false, & against the very text, and nature of the word. because thei selues also vwith faith iustifie a man.

S. Iohns adoring of the Angel, explicated against the Protestants abusing the same.

10. *And I fel.* The Protestants abuse this place, and the example of the Angels forbidding Iohn to adore him being but his fellow seruante, and appointing him to adore God, against all honour, reuerence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no religious vvorship ought to be done vnto them. But in truth it maketh for no such purpose, but only vvarneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. S. August. *de vera relig. cap. vltimo.* And vvhether the *Adversaries* reple that so great an Apostle, as Iohn vvas, could not be ignorant of that point, nor vould haue giuen diuine honour vnto an Angel (for so he had been an Idolater) and therefore that he vvas not repre-

Epist. ad Iann. c. 17 & c. 11.

Psal. 13

Beza.

repre-

reprehended for that, but for doing any religious reuerence or other honour whatsoeuer to his fellow-servant: vve answere that by the like reason, S. Iohn being so great an Apostle, if this later kinde of reuerence had been vnlawfull and to be reprehended, as the Protestants hold it is no lesse then the other, could not haue been ignorant thereof, nor vould haue done it.

The Protestants are refelley by their owne reason.

Therefore they might much better haue learned of S. Augustine (*q. 61 in Genes.*) how this faſte of S. Iohn vvas corrected by the Angel, and vvherein the error vvas. In effect it is thus, That the Angel being so glorious and full of maiestie, presenting Christs person, and in his name vsing diuers vvorde proper to God, as, *I am the first and the last, and alive and vvas dead,* and such like, might well be taken of S. Iohn, by error of his person, to be Christ him self; and that the Apostle presuming him to be so in deede, adored him with Diuine honour: vvhich the Angel correcting, told him he vvas not God, but one of his fellowes, and therefore that he should not so adore him, but God. Thus then vve see, Iohn vvas neither so ignorant, to thinke that any vndue honour might be giuen to any creature: nor so ill, to commit idolatrie by doing vndue vvorship to any Angel in heauen: and therefore vvas not culpable at all in his faſte, but onely erred materially (as the Scholemen call it) that is, by mistaking one for another, thinking that vvhich vvas an Angel, to haue been our Lord: because he knewe that our Lord him self is also called an Angel, and hath often appeared in the visions of the faithfull.

*Esa. 9th
Graco.
Malac. 3.*

And the like is to be thought of the Angel appearing in the 22. of the Apocalypse, vvwhether it were the same or another. for that also did so appeare, that Iohn could not tell vvwhether it were Christ him self or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they say) commit idolatrie, nor sinne at all herein, knowing all duties of a Christian man, no lesse then an Angel of heauen, being also in as great honour vvith God, yea and in more then many Angels. Vvhich perhaps may be the cause (and consequently an other explication of this place) that the Angel knowing his great graces and merites before God, vould not accept any vvorship or submision at his handes, though Iohn againe of like humilitie did it, as also immediately afterward chap. 22. vvwhich belike he vould not haue done, if he had been precisely aduised by the Angel but a moment before, of error & vnderfulness in the faſte. Howsoever that be, this is euident, that this the Angels refusing of adoration, taketh not away the due reuerence and respect vve ought to haue to Angels or other sanctified persons and creatures, and so these vvorde, *See thou doe it not*, signifie rather an earnest refusal, then any signification of crime to be committed thereby.

S. Iohn sinned not in this adoration.

An other explication of this place.

*Aug. de
vera relig.
6. 55.*

And maruel it is that the Protestants making them selues so sure of the true sense of every doubtful place by conference of other Scriptures, follow not here the conference and comparing of Scriptures that them selues so much or onely require. Vve vvill giue them occasion and a methode so to doe, thus. He that doubteth of this place, findeth out three things of question, vvwhich must be tried by other Scriptures. The first, vvwhether there ought to be or may be any religious reuerence or honour done to any creatures, taking the vvorde religion or religious vvorship not for that special honour vvwhich is properly and onely due to God, as S. Augustine sometimes vseth it, but for reuerence due to any thing that is holy by sanctification or application to the seruice of God. The second thing is, vvwhether by vie of Scriptures, that honour be called *adoration* in latin, or by a vvord equivalent in other languages, Hebrew, Greeke, or English. Lastly, vvwhether vve may by the Scriptures fall downe prostrate before the things, or at the feete of the persons that vve do adore. I or of ciuill dutie done to our Superiors by capping, kneeling, or other courtesie, I thinke the Protestants vvill not stand vvith vs: though in deede, their arguments make as much against the one as the other.

The Protestants by conference of Scriptures might haue religious adoration of creatures.

Three points herein examined and proued by Scriptures.

הַשְׁתַּחֲוִי
פְּנֵי שְׂרָפִים.

*Pf. 5. 137.
Dan. 6.
3 Reg. 8.
Iof. 7. Pf.
98. 131.*

But for religious vvorship of creatures (vvwhich vve speake of) let them see in the Scriptures both old and new: first, vvwhether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of proposition, the Sabbath, and all their holies, were not reuerenced by all signes of deuotion and religion: vvwhether the Sacraments of Christ, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of Iesus, such like (vvwhich be by vse, signification, or sanctification made holy) are not now to be reuerenced: and they shall finde all these things to haue been reuerenced of all the faithfull, vvithout any dishonour of God, and much to his honour. Secondly, that this reuerence is named *adoration* in the Scriptures, these speeches do proue *Pf. 98. Adore ye his footstool, because it is holy.* and *Hebr. 11. He adored the soles of his feet.* Thirdly, that the Scriptures also vvarrant vs (as the nature of the vvorde adoration giueth in all three tongues) to bowe downe our bodies, to fall flat on the ground at the presence of such things, and at the feete of holy persons, specially Angels, as Iohn doth here, these exam- ples proue. Abraham adored the Angels that appeared to him, Moyses also the Angel that shewed him self out of the bush, vvho vverte creatures, though they represented Gods person, as this Angel here did, that spake to S. Iohn. Ialaam adored the Angel that stood before him vvith a sword drawn. Num. 22. Iosue adored falling flat downe before

Religious vvorship of creatures.

The same is called adoration.

Falling prostrate before the persons or things adored.

Adoring of Angels.

*Gen. 18.
Exod. 3.
Iosue 5.*

A a a a

before the feete of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it was but an Angel. V who refused it not, but required yet more reuerence, commanding him to plucke of his shoes, because the ground was holy, no doubt so made by the presence onely of the Angel.

Adoring of
Prophets and
holy persons.

Yea not onely to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonosor, vwho fell flat vpon his face before him, and did other great offices of religion, vvhich the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against Porphyrie, vwho charged Daniel vwith intolerable pride therein, and the said holy doctor alleageeth the fact of Alexander the great, that did the like to * Ioiadas the high priest of the Iewes. Howsoever that be (for of the sacrifice there mentioned there may be some doubt, vvhich the Church doth alwayes immediatly to God, and to no creature) the fact of the prophets (4 Reg. 2) to Elizeus, is plaine: vwhere they perceiuing that the double grace and spirit of Elias was giuen to him, fell flat downe at his feete and adored. So did * the Sunanite, to omit that Achior adored Iudith, falling at her feete, as a vwoman blessed of God, and infinite other places.

* or, Ia
dus.

4 Reg.
Iudith.

Al vvhich thinges, by comparing the Scriptures, our Aduersaries should haue found to be lawfully done to men, and Angels, and soueraine holy creatures. Vwhereby they might conuince them selues, & perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, which they pretend: though the Angel for causes might refuse euen that vvhich S. Iohn did lawfully vnto him, as S. Peter did refuse the honour giuen him by Cornelius, according to S. Chrysostoms opinion. he. 23 in c. to Ab. yea euen in the third chapter of this booke (if our Aduersaries would looke no further) they might see where this Angel prophesieth & promitteth that the Iewes should fall downe before the feete of the Angel of Philadelphia and adore. See the Annot. there.

CHAP. XX.

An Angel casteth the dragon (or diuel) bound, into the depth for a thousand yeres, in vvhich the soules of martyrs in the first resurrection shal reigne vwith Christ. 7 After vvhich yeres, Satan being let loose, shal raise Gog and Magog, an innumerable armie, against the beloued citie: 9 but a fire from heauen shal destroy it: em. 12 Then bookes are opened, and he shal sittes vpon the throne, iudgeth al the dead according to their vvorke.

See in S. Augustine (li. 20. de Ciuit. c. 7. 8. & seq.) the exposition of this chapters.



AND I sawv an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. † And he apprehended the dragon the old serpent, vvhich is the Deuil and Satan, and bound him for a thousand yeres. † and he threvv him into the depth, and shut him vp, and sealed ouer him, that he seduce no more the nations, til the thousand yeres be consummate. and after these thinges he must be loosed a litle time.

:: Quid in millenario numero nisi ad proferendam novam sobolem perfecta universitas praefixa generationis expressione hinc per totum dicitur. Et regnabunt cum illo mille annis. quia regnum sanctae Ecclesiae, universitatis perfectione solidatur. D. Gregor. li. 9. Moral. c. 1.

† And^o I sawv seates: and they sate vpon them, & iudgeth vvas giuen them, and the soules of the beheaded for the testimonie of Iesus, and for the vvord of God, and that adored not the beast, nor his image, nor receiued his character in their foreheads or in their handes, and have liued, and reigned vwith Christ: a thousand yeres. † The rest of the dead liued not, til the thousand yeres be consummate. This is the

Excc. 38,
24. 39, 2.

6 the first resurrection. † Blessed and holy is he that hath part in the first resurrection. in these the second death hath not power: but they shall be priests of God and of Christ and shall reign with him a thousand yeres.

7 † And when the thousand yeres shall be consummate, Satan shall be loosed out of his prison, and shall goe forth, and seduce the nations that are upon the foure corners of the earth, * Gog, and Magog, and shall gather them into battle, the number of whom is as the sand of the sea. † And they ascended upon the breadth of the earth, and compassed the campe of the Saintes, and the beloued citie. † And there came downe fire from God out of heauen, and deuoured them: † and the Deuil which seduced them, was cast into the poole of fire and brimstone, where both the beast and the false prophet shall be tormented day and night for euer and euer.

¶ S. Augustine thinketh that these do not signifie any certaine nations but al that shall then be ioyned with the Diuel and Antichrist against the Church. li. 20. de Ciuit. c. 11. See S. Hieron in Ezec. li. 11.

Apoc. 3,
3. 21, 27.

11 † And I saw a great white throne, and one sitting upon it, from whose sight earth and heauen fled, and there was no place found for them. † And I saw the dead, great and litle, standing in the sight of the throne, and bookes were opened: and * an other booke was opened, which is of life: and the dead were iudged of those things which were written in the bookes according to their vorkes. † and the sea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euery one according to their vorkes. † And hel and death were cast into the poole of fire. This is the second death. † And he that was not found written in the booke of life, was cast into the poole of fire.

THE 6 VISION.
¶ They shall then be new, not the substance, but the shape changed. 2 Pet. 3. See S. Augustine. li. 20. de Ciuit. c. 14.
c The bookes of mens consciences, where it shall plainly be read what euery mans life hath been.
¶ Such as doe no good workes, if they haue age and time to doe them, are not found in the booke of life.

AN NOT A T I O N S CHAP. XX.

2. *Bound him.*] Christ by his Passion hath abridged the power of the Deuil for a thousand yeres, that is, the whole time of the new Testament, vntill Antichrists time, when he shall be loosed againe, that is, be permitted to deceiue the world, but for a short time only, to wit, three yeres and a halfe.

4. *I saw seater.*] S. Augustine (li. 20 de Ciuit. Dei c. 9) taketh this to be spoken, not of the last iudgement, but of the Sees or Consistories of Bishops and Prelates, and of the Prelates themselves, by whom the Church is now governed. As the iudgements here giuen, can be taken no other wise better, then of that which was said by our Saviour Mat. 18. Whatsoeuer you binde in earth, shall be bound in heauen. and therefore the Apostle saith, What haue I to doe to iudge of them that are without?

1. Cor. 5.

4. *And the soules.*] He meaneth (saith S. Augustine in the place alleaged) the soules of Martyrs, During a thousand yeres, that they shall in the meane time, during these thousand yeres, which is the time of the Church militans, be in heauen without their bodie, and reigne with Christ. for the soules (saith he) of the godly departed, are

not
A a a a 1 j

Bishops consistories & iudicial power.

this militant Church) saints reigne with Christ in soule only.

The rest are dead and damned in soule, during the same time.

The first resurrection, of the soule only.

Priests, some properly, so called, some vnproperly.

The binding and loosing of Satan, explained by S. Augustine.

The Short reigne of Antichrist.

Millenary or Chiliafte.

The Scriptures hard.

By S. Augustines foresaid explication, is evidently deduced against the Protestants, that the Church can not erre, and that the Pope can not possibly be Antichrist.

not separated from the Church, which it duen now the kingdom of Christ: for els there should be kept no memorie of them at the altar of God in the communicating of the body of Christ: neither should it auale to hasten to Baptisme in the perill of death, for feare of ending our life without it: nor to hasten to be reconciled, if true penance or of ill conscience to be separated from the same body. And vvhich are al these things done, but for that the faithfull departed also be members of the Church? And though for an example the Car. tyrs be only named here, yet it is meant of others also that die in the state of grace.

5. The rest liued not. The rest vvhich are not of the happie number aforesaid, but liued and died in sinne, reigne not with Christ in their soules during this time of the new Testament, but are dead in soule spiritually, and in body naturally, til the day of iudgement. S. August. ibidem.

3. This is the first resurrection. As there be two regenerations, one by faith, which is an vvin Baptisme: and an other according to the flesh, vvhich at the later day the body shal be made immortal and incorruptible: so there are two resurrections, the one vvhich the soules to saluation vvhich they die in grace, vvhich is called the first, the other of the bodies at the later day. S. August. li. 20 de Ciuit. c. 6.

6. They shal be Priests. It is not spoken (saith S. Augustine. li. 20 de Ciuit. c. 10) of Bishop: and Priests only, vvhich are properly now in the Church called Priests: but as true call a, Christians, for the mystical Chrisme or ointment, shal a, Priests, because they are the members of one Priest of vvhom the Apostle Peter saith, A holy people, a kingly Priesthod. Vvhich vvordes be notable for their learning that thinke there be none properly called Priests now in the new Testament, no otherwile than a Christian men and vvomen, and a confusion to them that therefore haue turned the name Priests into Ministers.

7. Satan shal be loosed. In the vvhole 8 chapter of the said 20 booke de Ciuitate Dei in S. Augustine, is a notable commentarie of these vvordes. Vvhich first he declarith, that neither this binding nor loosing of Satan is in respect of seducing or ob seducing the Church of God: prouing that whether he be bound or loose, he can neuer seduce the same. The same, saith he, shal be the state of the Church as that time vvhich the Diuel is to be loosed, euen as since it was instituted, the same hath it been & shal be at all time in her children, that succede eche other by birth & death. And a litle after, This I thought vvas therefore to be mentioend, lest any man should thinke, that during the litle time wherein the Diuel shal be loosed, the Church shal not be vpon the earth, be either not finding it here vvhich he shal be let loose, or consuming it vvhich he shal by all means persecute the same. Secondly he declarith, that the Diuel to be bound, is nothing els but not to be permitted by God to exercise al his force or fraude in tentations: as to be loosed, is to be suffered by God for a small time, that is, for three yeres and a halfe, to practise and proue al his pover and artes of tentations against the Church and her children, and yet not to preuaile against them. Thirdly this Doctor sheweth by vvhat great mercie our Lord hath tied Satan and abridged his pover during the vvhole millenary or thousand yeres, vvhich is all the time of the new Testament: vntil then: & vvhich vvhat vvileddom he permitte him to breake loose that litle time of three yeres and fixe moneths, toward the later day, vvhich shal be the reigne of Antichrist. Lastly he sheweth vvhat kinde of men shal be most subiect to the Diuels seduction, euen such as deuy by tentation of Heretikes goe out of the Church) and vvho shal auoid in.

By al vvhich vve may confute diuers false expositiōs of old & late Heretikes. first, the aūcient, sect of the Millenaries, that grounded vpon these thousand yeres named by the Prophet, this heresie, that there shoulde be so many yeres after the resurrection of our bodies, in vvhich vve shoulde reigne vvith Christ in this vvorld, in our bodies, in al delices and pleasures corporal, of meates, drinckes, and such like, vvhich they called the first resurrection, of vvhich heretic Cerintus vvas the author. Epiph. har. 77 in fine. Hiero. Comment. in c. 19 Mat. August. har. 8 ad Quodvultis Deum. Eusebius also (li. 3 histeria c. 33) sheweth that some principal men were in part (though after a more honest maner concerning those corporal delicacies) of the same opinion, by misconstruction of these vvordes of S. Iohn. Vvhich vve learne and al the vvorld may perceiue, the holy Scriptures to be hard, vvhich so great clerkes did erre, and that there is do securitie but in that sense vvhich the Church alloweth of.

The late Heretikes also by the said S. Augustines vvordes are fully refuted, affirming not only that the Church may be seduced in that great pericution of the Diuels loosing, but that it hath been seduced euen a great porce of this time vvhich the Diuel is bound: holding that the very true Church may erre or fall from truth to errour and idolatrie, yea (vvhich is more blasphemie) that the chiefe gouernour of the Church is Antichrist him self, and the very Church vnder him, the vvhoore of Babylon: and that this Antichrist, (vvhich the Scriptures in so many places, and here plainly by S. Augustines explication, testifie, shal reigne but a small time, and that toward the last iudgement,) hath been exalted long tūmce to be the Pope him self, Chyils ovyne Vicar, and that he hath persecuted the Saints of their secte for these thousand yeres at the least. Vvhich is no more but to make the Diuel to be loose, and Antichrist to reigne the vvhole thousand yeres, or the most part thereof, that is, almost the vvhole time of the Churches state in the new Testament: (vvhich is against this and other Scriptures evidently appointing that, to be the time of the Diuels binding:) Yes it is to make Antichrist and the Diuel vvaker toward the day of iudgement then before

Mat. 24.
Lk. 18, 8.

before, and the truth better to be knowen, and the faith more common, the nearer vve come to the same iudgement: vvhich is expressly * against the Gospel and this prophetic of S. Iohn.

An Inuincible
demonstration.

Vve see that the sectes of Luther, Caluin, and other, be more iured through the world then they were euer before, and consequently the Pope and his religion lessened, and his pover of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his aduersaries, diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the vvorlde, then before? or how can it be otherwise, but these Sect Maisters should be Antichrists neere precursors, that make Christs cheefe Ministers & the Churches cheefe gouernours that haue beene these thousand yeres and more, to be Antichrists: and them selues and their sectes, to be true, that come so neere the time of the Diuels loosing and seduction & of the personal reigne of Antichrist.

8. *The campe of the Saints.* S. Augustine in the said 20 booke de Ciuit. Dei cap. 11. *It is not,* saith he, *to be taken that the persecutors shal gather to any place, as though the campe of the saints, or the beloued citie should be but in one place, vvhich in deede are no other thing but the Church of Christ spread through the vvhole vvorlde. And therefore vvhersoeuer the Church shal then be (vvhich shal be in all Nations) euen then, for so much is vvinuated by this latitude of the earth here specified) there shal it euent of saints be, and the beloued citie of God, and there shal she be besieged by al her enemies, vvhich shal be in euery countrie vvhether she is, in most cruel and formidable fort, So writeth this profound holy Doctor. Vvhetherby vve see, that, as now the particular Churches of England, Scotland, Flanders, and such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of all Nations, as of Italie, Spaine, France, and al other vvhich now be quiet, shal be assailed: as now the forlaid are, and much more, for that the general persecution of the vvhole, shal be greater then the particular persecution of any Churches in the vvorlde.*

The campe of
Saints is the
Catho. Church
through the
vvorlde.

As now He-
retikes in par-
ticular countries,
so Antichrist
shal persecute
the Churches of
all nations.

9. *There came downe a fire.* It is not meant of the fire of Hel (saith S. Augustine *ib. c. 12*) into which the wicked shal be cast after the resurrection of their bodies, but of an extraordinarie helpe that God vvil send from heauen, to giue succour to the Saints of the Church that then shal fight against the wicked: or, the very feruent and burning zeale of religion and Gods honour, vvhich God vvil kinde in the hartes of the faithful, to be constant against all the forces of that great persecution.

Vvhat is meant
by fire from
heauen.

12. *An other booke.* This is the booke of Gods knowlege or predestination, vvherein that vvhich before vvas hid to the vvorlde, shal be opened, and vvherein the true record of euery mans workes shal be contained, and they haue their iudgement diuersly according to their workes, and not according to faith only, or lacke of faith only. for, al infidels (as Turkes, obstinate lewes, and Heretikes) shal neuer come to that examination, being otherwise condemned.

The booke of
euery mans
Workes, opened
in the day of
iudgement.

CHAP. XXI.

Heauen and earth being made new, S. Iohn seeth the new citie Hierusalem prepared and adorned for the spouse of the Lambe. 6 The iust are glorified, 7 and the wicked thrust into the people of fire. 12 The vvall and gates and foundations of the citie are described and measured: 18 al vvhich are gold and crystal, precious stones and pearles.

THE 5 PART.

The final glo-
rification of the
Church.

Esa. 63,
17. 66,
21.
2 Pet. 3,
13.

- 1 **A**ND I saw a new heauen and a new earth. for
* the first heauen, and the first earth was gone, &
2 the sea now is not. † And I Iohn saw the holy
citie Hierusalem new, descending from heauen,
3 prepared of God, as a bride adorned for her husband. † And
I heard a loud voice from the throne saying: Behold :: the
tabernacle of God with men, and he vvil dwell with them.
And they shal be his people: and he God with them shal be
4 their God. † and * God shal wipe away al teares from
their eyes: and death shal be no more. nor mourning, nor
crying, neither shal there be sorow any more, vvhich first
things are gone.

The Epistle
vpon the dedi-
cation of a
Church.

c The Church
triumphant.

"This taber-
nacle is Christ
according to
his humanitie.

e This happie
day shal make
an end of al
the miseries
of this mortal-
litie.

Esa. 25. 8.
Apoc. 7,
17.
becausc
it be

Aaaaa iij

And

† And he that sate in the throne, said : * Behold I make
 al thinges new. † And he said to me : Vvrite, because these
 vvordes be most faithfull and true. † And he said to me : It is 6
 done, * I am Alpha and O mega : the beginning and the end.
 To him that thirsteth I vvill giue of the fountaine of the wa-
 ter of life, gratis. † He that shal ouercome, † shal possesse 7
 these thinges, and I vvill be his God : and he shal be my sonne.
 † But ^c to the feareful, and incredulous, and execrable, and 8
 murderers, and fornicators, and sorcerers, and Idolaters, and
 al liers, their part shal be in the poole burning vvith fire and
 brimstone, vvhich is the second death.

¶ He that hath
 the victorie a-
 gainst sinne in
 the Church
 militant, shal
 haue his re-
 vvard in the
 triumphant.
^c Al that com-
 mit mortal sin-
 nes and repent
 not, shal be
 damned.

THE 7 AND
 LAST VISION.

¶ The glorie
 of the Church
 triumphant.

^c The names
 of the Patri-
 arches and A-
 postles hono-
 rable and glo-
 rious in the
 triumphant
 Church.

† And there came one of the seuen Angels that had the 9
 vvials full of the seuen last plagues, and spake vvith me, saying:
 Come, & I vvill shew thee the bride, the vvife of the Lambe.
 † And he tooke me vp in spirit vnto a mountaine great and 10
 high : and he shewed me the holy citie Hierusalem descen-
 ding out of heauen from God, † † hauing the glorie of God. 11
 and the light thereof like to a precious stone, as it vvere to the
 iasper stone, euen as crystal. † And it had a vvall great and 12
 high, hauing twelue gates, and in the gates twelue Angels, &
 names vvritten thereon, vvhich are ^c the names of the twelue
 tribes of the children of Israëll. † On the East, three gates : 13
 and on the North, three gates : and on the South, three gates :
 and on the Vvest, three gates. † And the vvall of the citie 14
 hauing twelue foundations : and in them, twelue names, of
 the twelue Apostles of the Lambe.

† And he that spake vvith me, had a measure of a reede, of 15
 gold, to measure the citie and the gates thereof, and the vvall.
 † And † the citie is situated quadrangle-vvise, and the length 16
 thereof is as great as also the bredth : and he measured the citie
 vvith the reede for twelue thousand furlonges, & the length
 and height and bredth thereof be equal. † And he measured 17
 the vvall thereof of an hundred fourtie foure cubites, the
 measure of a man vvhich is of an Angel. † And the building 18
 of the vvall therof vvvas of iasper stone : but the citie it self
 pure gold, like to pure glasse. † And the foundations of the 19
 vvall of the citie, vvvere adorned vvith al pretious stone. The
 first foundation, the iasper : the second, the saphire : the third,
 the calcedonius : the fourth, the emerauld : † the fifth, the sár- 20
 donix : the sixth, the sardius : the seuenth, the chrysolithus : the
 eight, the beryllus : the ninthe, the topázius : the tenth, the
 chryso-

¶ See S. Hie-
 rom ep. 17.
 touching this
 description of
 the heauenly
 Hierusalem,
 vvhich is the
 Church triū-
 phāt, teaching
 that these
 things must be
 taken spiritu-
 ally, not car-
 rally.

Esā. 43,
 19.

Apor. 1,
 8. 22, 13.

- chryſopraſus: the eleuenth, the hyacinthe: the twelfth, the
 21 amethyſte. † And the twelue gates: there are twelue pearles,
 one to euery one: & euery gate vvas of one ſeueral pearle. &
 the ſtreate of the citie pure gold, as it vvere traſparent glaſſe.
 22 † And :: temple I ſavv not therein. for our Lord the God om-
 23 nipotent is the temple thereof, and the Lambe. † And * the
 citie needeth not ſunne nor moone, to ſhine in it. for the glo-
 rie of God hath illuminated it, and the Lambe is the lampe
 24 thereof. † And * the Gentiles ſhal vvalke in the light of it:
 and the kinges of the earth ſhal bring their glorie and ho-
 25 nour into it. † And * the gates thereof ſhal not be ſhut by
 26 day: for there ſhal be no night there. † And they ſhal bring
 27 the glorie and honour of nations iato it. † There ſhal :: not
 enter into it any polluted thing, nor that doeth abomination
 and maketh lie, but * they that are vvritten in the booke of
 life of the Lambe.
- Eſa. 60, 19,*
Eſa. 60, 3,
Eſa. 60, 11,
Apo. 20, 12,
- :: Al external ſacrifice which now is neceſſarie dutie of the faithfull, ſhal then ceaſe and therefore there ſhal neede no material temple.*
:: None not perfectly cleiſed of their finnes, can enter into this heavenly Hieruſalem.

ANNO TATION

CHAP. XXI.

18. *Pure gold.* S. Gregorie (*li. 18. Moral. c. 23*) ſaith, the heavenly ſtate is reſembled to gold, pretious ſtone, cryſtal, glaſſe, and the like, for the puritie, claritie, glittering of the glorious bodies: vvhere one mans body, conſcience, and cogitations are repreſented to an other, as corporal things in this life are ſeen through cryſtal or glaſſe.

The ſtate of glorified bo-diet.

CHAP. XXII.

The tree of life being vvatered vvith living vvater, yeldeth fruites euery moneth, 3 There is neither curſe nor night in the citie. 6 The Angel that ſerued Iohn at theſe things, reſuſcit to be adored of him. 14 He telleth him that the iuſt ſhal enter into the citie, but the reſt ſhal be caſt forth. 18 Laſtly, he profeſſeth and threatneth againſt them that ſhal preſume to adde to this prophecie, or take away from the ſame.

vvater of life,



- 1 ND he ſhevvved me a riuer of 'living vvater',
 2 cleere as cryſtal, proceeding from the ſeate of
 God and of the Lambe. † In the middes of
 the ſtreate thereof, and on both ſides of the
 riuer, :: the tree of life, yelding vvvelue fruites,
 3 rendring his fruites euery moneth, and the leaues of the tree
 for the curing of the Gentiles. † And no curſe ſhal be any
 more: and the ſeate of God and of the Lambe ſhal be in it,
 4 and his ſervantes ſhal ſerue him. † And they ſhal ſee his face:
 5 and his name in their foreheads. † And * night ſhal be
 no
- 11 Chriſt is our tree of life: in the Church, by the B. Sacrament: & in heaven, by his viſible preſence and influence of life ever laſting both to our bodies and ſoules: of vvho Salomon ſaith, The tree of life ſo al ſhas apprehended him. Prov. 3.*

Apo. 21. Eſa. 60.

THE CON-
CLUSION.

no more: and they shal not neede the light of lampe, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne for euer and euer. † And he said 6
to me, These vvordes are most faithfull and true. And our Lord the God of the spirites of the prophetes, sent his Angel to shew his seruantes those thinges vvwhich must be done quickly. † And behold I come quickly. Blessed is he that 7
keepeeth the vvordes of the prophecie of this booke.

∴ You see it is alone to adore before the feete of the angel, & to adore the Angel: though, to adore him, be not expressed as in the 19 chap. See the annotation there v. 10.

¶ Man by Gods grace & doing good workes, doth increaseth his iustice.

∴ Heauen is the reward, hire, & repairement for good workes, in all the Scriptures. yet the aduersaries will not see it.

† And I Iohn vvwhich haue heard, and seen these thinges. 8
And *after I had heard and seen, I fel downe ∴ to adore before the feete of the Angel vvwhich shewed me these thinges: † and he said to me, See thou doe not, for I am thy fellow-fer- 9
uant, and of thy brethren the prophetes, and of them that keepe the vvordes of this booke. Adore God. † And he saith 10
to me, Seale not the vvordes of the prophecie of this booke. for the time is neere. † " He that hurteth, let him hurt yet: 11
and he that is in filth, let him be filthie yet: and he that is iust, let him be iustified yet: and let the holy be sanctified yet. † Behold I come quickly, and my revvard is vvith me, 12
* to render to euery man ∴ according to his vvorkes, † I am 13
* Alpha and Omega, the first and the last, the beginning and the end. † Blessed are they that vvashe their stoles: that their 14
povver may be in the tree of life, and they may enter by the gates into the citie. † Vvithout are dogges and forcerers, and 15
the vnchast, and murderers, and seruers of Idols, & euery one that loueth and maketh a lie.

† I I E S V S haue sent mine Angel, to testifie to you these 16
thinges in the Churches. I am the roote and stocke of Dauid, the bright and morning starre. † And the Spilit & the bride 17
say, Come. And he that heareth, let him say, Come. And * he that thirsteth, let him come: and he that vvill, let him take the vvater of life gratis.

† For I testifie to euery one hearing the vvordes of the 18
prophecie of this booke, " If any mā shal adde to these thinges, God shal adde vpon him the plagues vvritten in this booke. † And if any man shal diminish of the wordes of the booke 19
of this prophecie: God shal take avway his part out of the booke of life, and out of the holy citie, and of these thinges that be vvritten in this booke. † saith he that giueth testi- 20
monie of these things. Yea I come quickly: Amen." Come Lord

Apo. 19,
10.

Ro. 2, 6.
Apo. 21,
6. 1, 8.

Es. 55, 1.

21 Lord I E s v s. † The grace of our Lord I E s v s Christ be
vvith you al. Amen.

A N N O T A T I O N S

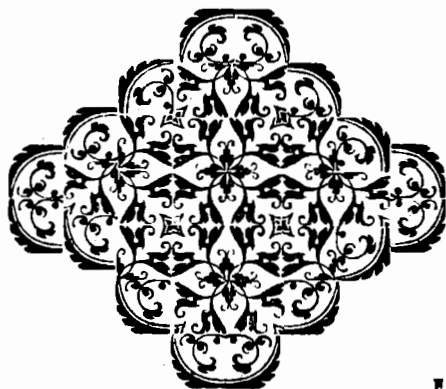
CHAP. XXII.

17. *He that hurteth.* It is not an exhortation, but a commination or threatening, that how
far (orner the wicked increase in naughtines, God hath provided answerable punishment for
them.

18. *If any man (hal adde.)* The author of the commentaries vpon this booke, bearing the name of S. Ambrose. saith thus of this point: *He maketh not this protestation against the expositors of adding or diminishing, is a vitie of the narration, or sheweth the moral or spiritual sense. He curseth therefore Heretikes, that used to gainit Heretikes, no: Catho- bresies.* So saith this auient writer. And this vvas the proprietie of them in al ages, and so is it of like expoli- ours now, as we haue noted through the vvhole Bible, and as we haue in sundrie places set forth tours, to the light of al indifferent readers, in the new Testament, that al the vvorld may see that the Apostles curle is fallen vpon them, and may bevvare of them.

20. *Come Lord Iesus.* And now o Lord Christ, most iust and merciful, vve thy pooze crea- A breefe petitiō
tures that are to afflicted for confession and defense of the holy, Catholike, and Apostolike truth, vnto I E s v s
contained in this thy sacred booke, and in the infallible doctrine of thy deere spouse our mother
the Church, vve crie also vnto thy Maiesie vvith ten Iernesse: of our halter vnspcakable, C o m e quickly, as S.
L O R D I E S V S Q U I C K L Y, and iudge betvvixt vs and our Aduersaries, and in the meane time Iohn here spea-
give patience, comfort, and constancie to al that suffer for thy name, and trust in thee. o Lord God keth, and to
our onely helper and protector, tarie not long. A M E N. iudge the cause
& Protestants,

B b b b b



Ep. 390. Gofp. 104

Ep 400 Gofp. 185.

Ep. 445. Gofp. 194. vcrf.

Ep. 454. Gofp. 190.

Ep. 464 Gofp. 106.

Ep. 476. Gofp. 167.

B b b b b ij The



A TABLE OF THE EPISTLES AND GOSPELS, AFTER THE ROMANE VSE, VPON SVNDAIES, HO- LIDAIES, and other principal daies of the yere, for such as are desirous to knowv and reade them accor- ding to this translation. And therefore the Epistles taken out of the old Testament are omitted, till the edition thereof.

Vpon Sundaiies, Imber Daiies, and other Feries.

HE 1. SVNDAY in Aduent,
Epistle pag. 415. Gospel
pag. 199.

The 2. Sunday in Aduent,
Ep. 419. Gospel. 28.

The 3 Sunday in Aduent, Ep. 533. Gof. 117.

* The E- Vvenefday Imber in Aduent, *Gofp. 135.
pistles o- Friday Imber in Aduent, Gofp. 136.
mitted are Saturday Imber in Aduent, Ep. 554. Gof.

taken out of the Old 143.
Testament. The 4 Sunday in Aduent, Ep. 432. Gofp.

143.
Christmas eue, Ep. 382. Gofp. 4.

CHRISTMAS } first masse, Ep. 597. Gofp.
day at the } 139.

} second Masse, Epist. 598.
Gofp. 140.

} third Masse, Ep. 603. Gof.

† And if 105. Gofp. 66.

Gofp. 279.
Ep. 714, Gofp. 5.

ric, Ep. 608. Gof.

† aue of Christ-
th eue. Gofp.

141. verse 33 vnto 41.

The CIRCUMCISION of our Lord,
Ep. 597. Gofp. 140.

Twelfth Eue, Ep. 504. Gofp. 6.

The EPIPHANIE of our Lord called
Twelfth day, Gofp. 5.

The 1 Sunday after the Epiphanie, Ep.
412. Gofp. 141.

The 2 Sunday after the Epiphanie, Ep.
413. Gofp. 220.

The 3 Sunday after the Epiphanie, Epif.
413. Gofp. 19.

The 4 Sunday after the Epiph. Ep. 414.
Gofp. 20.

The 5 Sunday after the Epiph. Ep. 542.
Gofp. 35.

The 6 Sunday after the Epiph. Ep. 546.
Gofp. 36.

The Sunday of Septuagesme, Ep 443.
Gofp. 56.

The Sunday of Sexagesme. Ep. 489.
Gofp. 159.

The Sunday of Quinquagesme, Epist.
456. Gofp. 191.

Vpon Ashwenesday, Gofp. 15.
Thursday after Ashwenesday, Gofp. 20.

Friday

EPISTLES AND GOSPELS.

Friday after Ashwenefday,	Gosp 13.	Munday in Easter vvecke, Ep. 319, Gosp.	
Saturday after Ashwenefday,	Gosp. 103.		211.
The 1 SUNDAY in lent, Ep. 481, Gosp. 9.		Tuesday,	Ep. 318. Gosp. 212.
Munday in the 1 weeke of lent, Gof 73.		Vvenefday,	Ep. 197. Gosp. 278.
Tuesday,	Gosp. 59.	Thursday,	Ep. 311. Gosp. 274.
Vvenefday Imber,	gosp 32.	Friday,	Ep. 660. Gosp. 85.
Thursday,	gosp 42.	Saturday,	Ep. 657. Gosp. 274.
Friday Imber,	gosp. 119.	The 1 Sunday after Easter, called <i>Lovv</i>	
Saturday Imber,	gosp 48.	<i>Sunday</i> Ep 685.	Gosp. 175.
The 1 <i>Sunday</i> in lent, Ep 549. Gosp. 48.		The 2 Sunday after Easter, Ep. 658. Gosp.	
Munday,	Gosp 143.		248.
Tuesday,	gosp 64.	The 3 Sunday after Easter, Ep. 657. Gosp.	
Vvenefday, Gosp. 16. vers. 17. the same			264.
that is vpon the day of the Holy		The 4 Sunday after Easter, Ep 642. Gosp.	
Crosse.			264.
Thursday,	gosp. 186.	The 5 Sund after Easter, Ep 642. gosp 265	
Friday,	gosp 60.	The Rogation daies, Ep 651. Gosp. 170.	
Saturday,	gosp. 183.	The Ascension eue, Ep. 518. Gosp. 266.	
The 3 <i>Sunday</i> in lent, Ep. 521, Gosp. 170.		The ASCENSION day, Ep. 189. Gosp.	
Munday,	gosp. 146.		132.
Tuesday,	gosp 51.	The Sunday vvithin the Octaue of the	
Vvenefday,	gosp. 41.	Ascension, Ep. 661. Gosp. 263.	
Thursday,	gosp 147.	Vvhitfun-eue, Ep. 347. Gosp. 260.	
Friday,	gosp 225.	VVHITS VNDAY, Ep. 193. Gosp. 260.	
Saturday,	gosp. 242.	Munday in whitfun vvecke, Ep. 319. Gosp.	
The 4 <i>Sunday</i> in lent, Ep. 505. Gosp. 132.			213.
Munday,	gosp 210.	Tuesday,	Ep. 311. gosp 248.
Tuesday,	gosp 239.	Vvenefday Imber in whitfun weeke, Ep.	
Vvenefday,	gosp 245.		301. Gosp. 234.
Thursday,	gosp. 156.	Thursday,	Ep. 310. Gosp. 162.
Friday,	gosp 250.	Friday Imber in vvhitfun weeke, Gof. 149.	
Saturday,	gosp. 242.	Saturday Imber, Ep. 393. Gosp. 147.	
PASSION <i>Sunday</i> , Epist. 611. Gosp. cl		TRINITY <i>Sunday</i> , Ep. 411. Gosp. 85.	
244.		The 1 Sunday after Pentecost, Ep. 683.	
Munday in Passion vvecke, gosp. 240.			Gosp. 153.
Tuesday,	gosp. 239.	CORPVS CHRISTI day, Ep. 449.	
Vvenefday,	gosp 245.		Gosp. 235.
Thursday,	gosp 157.	The 2 Sunday after Pentecost, Ep. 681.	
Friday,	gosp. 152.		Gosp. 181.
Saturday,	gosp. 214.	The 3 Sunday. Ep 664. Gosp. 182.	
PALME <i>Sunday</i> , before the benedictio		The 4 Sunday, Ep. 400. Gosp. 148.	
of the palmes,	gosp. 58.	The 5 Sund. Ep 660. v. 8. vnto 15. Gosp 12	
At Masse, Ep. 518. Gosp. 74.		The 6 Sunday, Ep. 395. Gosp. 107.	
Munday in holy vvecke,	gosp 153.	The 7 Sunday, Ep. 396. Gosp. 18.	
Tuesday,	gosp. 124.	The 8 Sunday, Ep 400. Gosp. 185.	
Vvenefday,	gosp. 101.	The 9 Sunday, Ep. 445. Gosp. 194. vers.	
Thursday,	Ep. 449. Gosp 156.	41 vnto 47.	
Friday,	gosp. 268.	The 10 Sunday Ep 454. Gosp. 190.	
Saturday,	Ep 542. Gosp. 84.	The 11 Sunday, Ep. 464. Gosp. 106.	
EASTER Day, Ep. 433. Gosp. 131.		The 12 Sunday, Ep. 476. Gosp. 167.	

B bbbb ij The

A T A B L E O F

The 13 Sunday,	Ep. 503. gōsp. 188.	SS. Peters & Pauls eue, Ep. 296. Gō. 279.
The 14 Sunday,	Ep. 509. gōsp. 15.	SS. Peter and Pauls day, Ep. 324. gōf. 44.
The 15 Sunday,	Ep. 509. gōsp. 556.	The Cōmemoration of S. Paul, Ep. 495.
The 16 Sunday,	Ep. 517. gōsp. 180.	Gōsp. 126.
The 17 Sunday,	Ep. 518. gōsp. 63.	The VISITATION of our Lady, gōsp. 136.
Vvenciday Imber in Septēber,	Gōsp. 110.	S. Marie Magdalene, Gōsp. 117.
Friday Imber in September,	Gōsp. 157.	S. Iames, Ep. 432. gōsp. 57.
Saturday Imber in September,	Ep. 621.	S. Dōminike, Ep. 592. gōsp. 175.
Gōsp. 178.		The TRANSFIGVRATION of our Lord,
The 18 Sunday after Pentecost,	Ep. 425.	Ep. 667. Gōsp. 48.
v. 4 vnto the 9.	gōsp. 22.	S. Laurence, Ep. 486. gōsp. 254.
The 19 Sunday, Ep. 519. vers. 23 vnto the	gōsp. 62.	Assūmption eue, gōsp. 171.
29.		AssūPTION of our Lady, Gōsp. 168.
The 20 Sunday,	Ep. 521. gōsp. 217.	S. Bartholomew, Ep. 456. vers. 26 to the
The 21 Sunday,	Ep. 524. gōsp. 52.	30. Gōsp. 152.
The 22 Sunday, Ep. 526. Gōsp. 62. vers. 15		S. Levis King of France, Gōsp. 193.
to the 22.		The Decoll. of S. Iohn Bapt. Gōsp. 101.
The 23 Sunday,	Ep. 531. gōsp. 23.	The NATIVITIE of our Lady, Gōsp. 36.
The 24 Sunday after Pentecost,	Ep. 536.	HOLY ROY OF d. y in September, or the
Gōsp. 68.		Exaltation of the holy Crosse, Ep.
		528. Gōsp. 255.
<i>For Saints and Festiual daies,</i>		S. Matthevves eue, Gōsp. 149.
<i>peculiar and proper.</i>		S. Matthevves day, Gōsp. 22.
S. Andrewes Eue,	Gōsp. 217.	Michelmas day, Ep. 698. Gōsp. 50.
S. Andrewes day,	Ep. 408. Gōsp. 10.	S. Francis, Ep. 511. Gōsp. 29.
S. Nicolas, Ep. 636. v. 7 to the 12. Gōsp.		S. Dionysius Areopagita, Ep. 343. Gōsp.
72. v. 14 to the 24.		152. as vpon Alhalovves eue.
The CONCEPTION of our Ladic, Gōsp. 3.		S. Luke, Ep. 484. Gōsp. 166.
S. Thomas the Apoll. Ep. 516. Gōsp. 275.		S. Simon and Iude, Ep. 518. Gōsp. 262.
In Cathedra S. Petri Roma, Ep. 655. gōsp. 44.		Alhalovves eue. Ep. 708. Gōsp. 152.
The Conversion of S. Paule,	Ep. 315.	ALHALOVVES day, Ep. 711. Gōsp. 11.
Gōsp. 54.		Al-soules day, Ep. 466. Gōsp. 230.
CANDLEMAS day,	Gōsp. 140.	S. Martin, Gōsp. 174. vers. 33 to the 37.
S. Matthias,	Ep. 290. Gōsp. 29.	S. Clement, Ep. 531. Gōsp. 70.
The ANNUNCIATION of our Lady,		S. Catharine, Gōsp. 71. vers. 1 to the 14.
Gōsp. 135.		vvhich is the Gōspel for holy virgins.
S. George, Ep. 588. v. 8 to the 11. & p. 591.		
v. 10 to the 13.	Gōsp. 262.	<i>For Saints generally and in</i>
S. Marke,	Gōsp. 166.	<i>common.</i>
In maioribus Letaniis vpon S. Markes day,		Apollles eue, gōsp. 262.
Ep. 651. Gōsp. 170.		For a Martyr that is a Bishop, Ep. 469. &
SS. Philip & Iacob.	Gōsp. 259.	642. gōsp. 181. and 45.
HOLY RODE day in Maie, or the		For a Martyr that is no Bishop, Epistle
Inuentio of the holy Crosse, Epist. 128.		as vpon S. Georges day. gōsp. 62.
Gōsp. 222.		For one Martyr, Ep. 641. 662. gōsp. 254.
S. Barnabas day,	Ep. 322. Gōsp. 262.	and 262.
S. Iohn Baptists Eue,	Gōsp. 134.	For many Martyrs, Ep. 393. 400. 481.
S. Iohn Baptists Day called Midsummer,		626. 632. 655. 713. 734. Gōsp. 11. 19. 68.
Gōsp. 137.		352. 172. 199. 265.

- For a Cōfessor that is a Bishop, Ep. 608. Gosp. 135.
615. 636. Gosp. 70. 71. 123. 171.
For a Cōfessor that is no Bishop, Ep.
432 and 531. Gosp. 175. 193. 254.
For holy Abbots, Gosp. 54.
For holy Virgins Martyrs, Gosp. 36. 71.
For holy Virgins not Martyrs, Ep. 438.
488. vers. 17, to the 3 of the chapter fol-
lowing. Gosp. as for holy Virgins
Martyrs.
For other holy vvomen not Virgins.
Gosp. 36.
For holy Vvidowves. Ep. 578. Gosp. as
for holy vvomen not virgins.
The DEDICATION of a Church, or
CHURCH HOLYDAY. Ep. 741.
Gosp. 195.
IN *various Masses, that is, such as are said
according to mens deuotion for diuers
peculiar causes.*
Of the B. Trinitie, Ep. 493. Gosp. 163.
Of the holy Ghost, Ep. 311. Gosp. 160.
Of the Passion of our Lord, Gosp.
272.
Of the holy Crosse, Ep. 518. Gosp. 56.
Of our B. Ladie, Ep. 598. Gosp. 135.
140. 171. 272.
Of the holy Angels, Ep. 708. Gosp.
218.
Of the blessed Apostles Peter & Paul, Ep.
301. Gosp. 54.
For any necessitie, Gosp. 117.
For remission of sinnes, Ep. 398. Gosp.
170.
For choosung of the Pope, Epist. 607.
Gosp. 260.
Vpon the Popes creation & coronation
day, Ep. 655. Gosp. 44.
Against schisme, or for any necessitie of
the Church, Ep. 518. Gosp. 266.
Against the Paganes, Gosp. 170.
In time of warre, Gosp. 68.
For peace, Gosp. 275. vers. 19 to the 24.
Against the plague, Gosp. 147. as vpon
Saturday in whit sun weeke.
For the sicke, Ep. 651. Gosp. 20.
For Mariage, Ep. 521. Gosp. 53.
In Masses of Requiem.
Epist. 466. 550. 725. Gosp. 230. 234.
235. 251.

AN AMPLE AND PARTICVLAR TABLE DIREC- TING THE READER TO AL CATHOLIKE truthes, deduced out of the holy Scriptures, and im- pugned by the Aduersaries.

A



RESOLUTION of a Priest.
The excellencie of this
power aboue the power
of Angels & Princes. 47.
277. Vvhat is to looke
and binde. 47.

Abstinence. See Fasting.

Adoration of God, *Latria*: and adoration
of creatures, *Dulia*. pag. 11. nu. 11. pa.
311. nu. 25. pa. 332. nu. 12. p. 633. nu. 21.
Adoratiō of the Arke, Crucifixe, Ima-
ges, Reliques, and the like. pag. 633. nu.
21. of Angels, Saints, and holy per-
sons. pag. 706. 737 at large. 744 marg.
S. Iohns adoring of the Angel, expli-
cated. 736. 737. Vvhat is, to adore in
B b b b b iij spirit

- Spirit & truth, 218. Reuerence to holy persons, euen to the kissing of their secte, 300.
- Alleluia*, 735 and 736 at large. Not to be translated. *ibid*. The song both of the Church militant and triuphant. *ibid*. 734 marg. A word of maruelous ioy, and so vsed in the Churches seruice, euen in the primitiue Church. 736. Sung in our countrie at our first conuersio. *ib*. Sung in al Christian Natiōs. *ib*. The Protestants had rather say, *Praise ye the Lord*. *ib*. In translating fixe Psalmes they haue left it out nine times. *ibidem*.
- Almes* redeeme sinnes &c. pa. 143. marg. 173. nu. 41. They procure vs patrones in heauen, pag. 186. nu. 9. release of paines after our death. 317 marg. increase grace. 486 marg. Great Almesmen happie. pag. 353. nu. 35. pa. 486. nu. 6. 174 marg. 317 marg. Almes and hospitalitie to Priests and other holy men. 28. 163 marg. 186. 485. 486. 487. 511. 534. 588. 637. to Catholike prisoners. 341 marg. 600 m. See, *Worshippers*. The more able, the greater must our almes be. 121 marg. Vvhen a man is bound to giue almes. 681 marg.
- Altars*, pag. 638. nu. 10. Altars sanctified by the sacrifice of Christs body. pag. 67. Altar vvhy called table sometime. pa. 638. Dedication or consecration of altars vvith Saints Relikes. 711.
- Amen amen* doubled, vvhat it signifieth. pa. 244. nu. 34. Amen not to be translated *ib*. 234 marg. 735. 736.
- Angels*, Protectors of men. pag. 52. nu. 10. pag. 326. nu. 15. 679. of countries, 701. of Churches, *ibidem*. The Protestants also hold this against the Puritanes. 679. They helpe vs. pag. 604. marg. 541. S. Pauls place of the religiō of Angels explicated. pag. 54. nu. 18. Praying to Angels *ibid*. Peace from God and the holy Angels. 700. Nine orders of Angels. pag. 514. nu. 21. S. Michael patrone of the Church. 721. fighting vvith the dragon. *ibid*.
- Annoying*, see E. *Extreme Vnction*.
- Antichrist*, pag. 556. 557. 558. 718. 723 at large. vvhy so called pa. 558. He shal be one singular man. 556. nu. 1. p. 724. He shal come neere the vvorldes end. 557. nu. 4. His reigne three yeres and a halfe. p. 71. nu. 21. 29. 123 marg. 718 marg. 721 marg. 740. He shal abolishe the Masse. p. 558. suffer no worship but of him self only p. 557. nu. 4. Al framing letters to expresse his name, vncertaine. 724. Heretikes his fore-runners, specially these of our daies, pa. 556. 558. 722 marg. 723. 741. The apostasie of him & his from the Cath. Church. p. 556. His persecution of the same. 720 marg. 721. 723. 741. His attempts to drayv from the true faith. 721. Many Antichristes. 556. The Pope can not be Antichrist. p. 554 marg. pa. 557. p. 231 marg. 721 marg. 724. 740. The Protestants make S. Leo and S. Gregorie furtherers of Antichrist. pa. 557. They place Antichrist in the See of Rome in S. Pauls daies. p. 557. 240 marg. Not to be vvith the See of Rome, is to be vvith Antichrist. p. 323. 556. nu. 3.
- Apostles*, their name, dignitie, authoritie. pag. 154. nu. 13. p. 37. nu. 11. p. 53. nu. 18. p. 488. Their number of Twelue mystical. p. 94. nu. 14. p. 290. marg. Some of them more principal Apostles. p. 492. The actes of S. Peter and Paul in two seueral tables. 374. 375. They left their vvives. p. 11. nu. 14. p. 55. marg. 191 marg. p. 148. nu. 38. So did S. Philip the Deacon. 354 marg. See *Priests*. They vvowed pouertie. 55 nu. 27. p. 481. They made the *Crede*. 376. Their *Crede*. *ibidem*. Their learning, vvisedom, constancie, after they receiued the holy Ghost. 299. m. Their honour & drede among the first Christians. 300 and 301 marg. The Apostles precepts. 336 ma. 440. Apostolical traditions. See, *Tradition*. The stile of Apostolical salutation. 384. Heretikes vsurpe it to seme Apostles. *ibid*. To be saluted only of them giueth grace. 421 marg. The

Popes office is called his Apostleship. pa. 520. The Apostles of diuers countries. 154. nu. 13. Their glorie in Heauen that conuert foules. 471. 519 m. 548 m. S. Auguſtine our Apoſtle. 432 marg.

B

B *Abylon*, vvhath it ſigniſieth. 725 marg. 718 and 719 marg. 730. 732.

Baptiſme healeth the ſoule. pa. 231. nu. 2. taketh away ſinne. 357. marg. it iuſtiſieth. pag. 395 marg. p. 397. nu. 3. and marg. Neceſſarie to ſaluation except ſome caſes. p. 89. 214. nu. 5. Baptiſme of infants neceſſarie. p. 395. nu. 12. p. 440. nu. 14. The effectes thereof and of Confirmation differ. pag. 313. nu. 17. Exorcifmes and other ceremonies of Baptiſme. pa. 107. nu. 34. p. 314. nu. 38. pag. 661. nu. 21. *Ephetha*. 107. *Abrenuntio*. 661. The character thereof. pa. 471. nu. 22. Baptiſme receiued of Heretikes and Schiſmatikes. p. 661. nu. 21. Iohns baptiſme inferior to Chriſts. pa. 8. nu. 11. p. 87 marg. p. 89 nu. 8 p. 224 nu. 31. p. 143 marg. 217 marg. 289 marg. 347 marg. The Proteſtants make them equal: and vwhy. 8. nu. 11. Names giuen in baptiſme, and vvhath maner of names. pa. 139. nu. 63. Vvether Chriſt him ſelf baptized. 225 mar. Figures of Baptiſme. 231. 245 marg. 225 marg. 661. The ſending of the holy Ghoſt on vvhitſunday, called baptiſme. 289 marg.

Beatitudes eight. pag. 11. marg.

Bexa maketh God author of ſinne. p. 17. 266. controuleth the Euangeliftes. pa. 139. 144 marg. 201. marg. 205. 314. imagineth according to his fanſie corruptions of the Greeke text. 27. See the preface. He tranſlateth for *Chriſts ſoule in bel his carcas in the graue*. 296.

Bifhops, their ſpiritual povver. p. 13. nu. 18. pa. 488. to puniſh Heretikes. ibid. Caluin confeſſeth the ſaid power. ib. Their conſiſtories. 739. They muſt be obeyed. pa. 43. nu. 9. pa. 322 marg. 598. marg. (See **C H V R C H**.) honoured &

feared. 301 marg. their bleſſing. p. 27. p. 55. p. 616. They may deale in vvorldly affaires, and vvhen. pag. 177. 589. Superior to Priests and diſtinct in office. 166 marg. pag. 312. nu. 17. 332 marg. pag. 528. pag. 596. though the names of Biſhop and Prielt vvare at the firſt indifferently vſed. 332 marg. They only can conſecrate Biſhops, Priests, &c. pa. 596. nu. 5. p. 332 marg. Biſhopping vwhy ſo called. pag. 314. Biſhops viſitations. 335 marg. Many vvorthie Biſhops that can not preach. 581. Special virtues required in a Biſhop. 703.

Bleſſing of creatures effectual and operative. pa. 79. 233 marg. 109. 163 marg. 575. 576. Bleſſing the table. pag. 575. Bleſſing a preeminence of the better perſon. p. 575. 616. Biſhops & Priests bleſſing. ibid. The fathers & mothers bleſſing. pa. 616. nu. 6. Bleſſing with the ſigne of the Croſſe. pa. 213. 576. Chriſt bleſſed the children. 113 mar. & his Apoſtles. 275 marg.

C

C *Alvins* blaſphemie againſt the diuinitie of Chriſt. pag. 219. nu. 1. p. 250. Againſt Chriſts ovvne merites. pag. 529. 708. 605 marg. Againſt the ſaincts in heauen. pa. 187. that God is author of ſinne. pa. 37. Concerning Chriſts ſuffering the paines of the damned & that he vvvas abandoned of his father. 83. 130 marg. Againſt remiſſion of finnes. 612 marg. 613.

Caluinisme tendeth to the abomination of deſolation. 124.

Canonical houres. pa. 320. pag. 296 marg. 551 marg. They anſwer to the time of Chriſts Paſſion and agonies. pag. 76 marg. 78. 80. 81. 82. 83. pag. 190 ma.

See **Praier**.

Catholike. This name diſcerneth true beleeuers from Heretikes. It is the ſurname of true Chriſtiãs. By this name, Heretikes them ſelues vnderſtãd them of the Romane faith. pa. 324. S. Augu-

Communitie of life and goodes in the first Christians, vsed now of the religious only. p.296. not a commaundement, but a counsell only. *ibidem*.

Concupiscence after Baptisme is of it self no sinne without consent. p.397.399. 643.682. It moueth to sinne. 642 marg. How the Apostle calleth it sinne. pag. 397. It maketh not al the actions of a iult man, sinnes. p.399. nu.25.

Cōfession in particular. p.8. nu.6. p.89.276. 348 m. Secret or auricular cōfession. p. 277. to a priest. 190. 277. 653. of al mortal sinnes. 653. before the receiuing of the B. Sacrament. 453. The English Ministers heare confessions. and absolue, against their owne doctrine. pag. 277. See *Penance*.

Confessing of Christ, & his religion, highly esteemed. 27. 702. m. See *Faith*. They that dare not confesse and professe the Cath. religion, to whom they are like. 255 marg. To deny that thou art a Catholike, is to deny Christ. 269.

Confirmation other wise called Bishoping. pag. 314. It is a Sacrament. pag. 313. The grace and effect thereof. 241 m. 313. nu. 17. p. 514 marg. The old and new heresies against this Sacrament. pag. 313. *Chrisme* or holy oile in cōfirmation. *ib.*

Conscience. Doing against our conscience. p.83. 109. 131. nu. 15. Horroir of conscience for shedding innocent blood. 83. 131. nu. 15.

Continencie. See *Chastitie*. Examples of notable persons that liued continently from viues, 556. The continencie of married folke for praier sake. pag. 439. for the more worthie receiuing of the B. Sacrament. p. 463. Perpetual cōtinencie of man ad wife. p. 439. 440.

Contrition. 483. See, *Penance*.

Corporals for the B. Sacrament. p. 84.

Councils. of what persons they consist. p. 336. They represent the whole Church. *ibid.* Peter and his successors presidēt in Councils. p. 337. Councils of no force without their confirmation. p. 337. Controuerſies in religion to be decided by Cōcels. p. 336. They haue

the assistance of the holy Ghost. p. 337. 338. 138. nu. 3. 263. nu. 27. p. 265. 266. 388 marg. of Christ. 51 marg. 53. This assistance taketh not away due examination of matters and disputation. pag. 138. nu. 3. p. 338. Al good Christians rest vpon their determinatiō. p. 339. How the aunciēt fathers esteeme of general Councils. p. 338. The decrees of Cōcels are diligently to be put in execution. 336. and 339 marg. Heretikes only blasfeme them, and vvil not be tried by them. pag. 336. nu. 1. 338. 359. How later Councils alter the former. p. 337 nu. 13. 20. Heretical or Schismatical synodes. p. 53. nu. 20. 339.

Counsels Euangelical. Things not commaunded as necessarie, but counseiled as the better. p. 55. nu. 14. 21. p. 296. nu. 44. p. 440. tending to perfection, followed by religious men. p. 55. 114 m. See *Workes of supererogation*. Religious. R O S B. The honour of the holy Crosse. p. 273. 622. Called the signe of the sonne of man. p. 69. m. The signe of the Crosse in blessing. p. 213. 576. In Sacraments, and other halovved creatures. *ibid.* Vvhy in our forehead. 213. 712 marg. 511 marg. The Crucifixe or Roode with Marie and Iohn. pa. 237. The vertue of the signe of the Crosse. 112. nu. 38. p. 577. The appearing thereof at the later day, shal no lesse confound the Caluinistes then the Iewes. pag. 69 marg.

D

Daies. distinction of daies. 418. one day more sanctified then an other. See *Feastes and Festiuities*. The vveeke daies called *festa*, not by their profane names. 210. and 211 marg. 701.

Deacons. The election of the 7 Deacons. 304. 305. their office. *ibid.* See *Orders*.

Deuotion. vttered by external signes. 23. marg. 93 m. 198. 195. 219. nu. 14. pag. 530. 652. 116. marg. See *Pilgrimage*. God is serued and adored in spirit, not vvithstanding external deuotion. 384. 228.

Deuotion

Deuotion falsely of the Protestants called superstition. 343. marg. 344. Deuotion toward Relikes and holy thinges, a token of greater faith. 23. marg. 384. Holy wemens deuotion. 132. 161. Marie Magdalens deuotion. 213. marg. Zachæus deuotion toward Christ. 193, 195. Deuotion to see and to be nere to the B. Sacrament. 195. Kneeling at *Verbum caro factum est*, and, *Et homo factus est*. &c. 216. 219.

Doctors of the Church. pag. 212. nu. 34. We must haue regard to their doctrine. pag. 615. marg. 638. S. Augustines estimation of the holy Doctors. pag. 638. nu. 7. Their *aureola* or crowne in heauen pag 514. nu. 1. pag. 665. The Heretikes contempt of them. 490. See *Heretikes*.

Dulia. See *Adoration*.

E

Eccelesiastical censures. pag. 47. 433. nu. 21. pag. 434. See *Excommunication*. Ecclesiastical power and iurisdiction. pag. 47. 212. 488. 493. marg. See *Bishop*. *Clergie*.

Elias yet alieue and shal be the precursor of Christs second cōming. pag. 30. 50. 111. 719.

Enoch also yet liueth. 630. & shal preache in Antichrists time vvith Elias. 719.

Eremites vvhy so called. pag. 8. their profession and life is commended by the example of Elias, S. Iohn Baptist, and Christ him self. pag. 8. 112. 10. 30. 40. 90. 137. marg. 200. marg. Innumerable Eremites and Monkes in the primitive Church. pag. 40. See *Monkes* and *Monastical life*.

Excommunication, a spiritual punishment. pag. 434. nu. 5. pag. 473. most terrible pag. 53. 247. nu. 21. pag. 303. 434. 566. Vvhen and vvhere to be executed. pa. 488. Excommunicate persons to be auoided. pag. 435. 561. The Heretikes vse a certaine ridiculous excommunication. pag. 247.

Extreme vnction, a sacramēt, 506. 652. The

preparatiue to this Sacrament. 101. marg.

F

Faith. See *Iustification*, *vvorkes*. *Faith only* doth not iustifie. pag. 19. 25. nu. 23. 54. marg. 64. nu. 11. 40. pag. 42. m. 67. 74. nu. 1. 42. pa. 67. 88. marg. 118. and 119. marg. 120. marg. pag. 132. 138. nu. 6. pag. 397. 504. 611. nu. 9. pa. 633. 157. marg. 173. m. 230. marg. 243. 663. 679. 681. marg. 682. 703. marg. 725. m. 319. marg. 345. marg. 362. marg. 158. 169. nu. 28. pag. 263. 385. 388. nu. 26. pag. 456. marg. 457. marg. 483. marg. 517. and 524. marg. 551. marg. 564. marg. S. Augustines vvhole booke *de fide & operibus*, against *only faith*. 646. *Only faith* an old heretic. pag. 314. nu. 18. pag. 379. 646. 654. S. Iames calleth such Heretikes, vaine men, and compareth the to diuels. 645. m. S. Pauls doctrine concerning faith & good vvorkes. 378. He often ioyneth faith and charitie. 587. marg. 600. marg. His vvordes of faith, misconstrued by old Heretikes and new. pag. 379. 389. 390. other Scriptures falsely alleaged for faith onely 100. 188. marg. The Protestants *special faith* or vaine securitie of saluation. pag. 403. 444. 445. marg. p. 632. pag. 395. nu. 24. p. 173. marg. 663. 684. 410. marg. 531. marg. See *Saluation*. The 7 Catholike Epistles vvritten against the heresie of *only faith*. pag. 379. 640. 646. 674. Vvhy faith is so often named in the case of iustification. 502. See *Iustification*.

In vvhat sence some fathers say, *Only faith*, pag. 646. Howv it is said, *Believe only*. pag. 100. 161. marg. Vvhat maner of faith doth iustifie. pag. 334. marg. 385. 393. 509. 632. nu. 1. 6. pag. 646. nu. 24. pag. 389. m. 502. m. Faith may be had and lost againe, vvvhich the Protestants deny. 159. 410. marg. 565. marg. 606. m. So may grace and charitie. 701. The Apostles analogie or prescript rule of faith. pag. 413. 612. To hold fast the first receiued faith of

Gcccc ij our

our Apostles and fathers. p. 37. nu. 15. p. 397. 423. nu. 17. p. 492. 496. nu. 8. p. 584. 587. 591 m. 678 m. 689. ma. and. nu. 5. 10. 464 marg. 489 m. 495 m. 502 m. 626 m. External profession of euery point & article of faith. p. 17. 28. nu. 37. pa. 109. nu. 3. 36. p. 176. 409. 630. nu. 34. *Newters* or indifferent men, of no faith. pa. 33. 706. One mans faith obtaineth for an other. 22 marg. 150. nu. 20. The more deuotion the greater faith. See *Deuotion*. To beleeue vvithout sensible argumēt or reason, is a more blessed thing. 275 marg. 382 marg.

Fastes or Fasting. Anaſt of religion. p. 135 marg. 142. Meritorious. pag. 43. 466. A worke of iustice. p. 15 marg. The force thereof. 111 marg. Prescript daies of fasting. 43. 330. 507. Imber daies. p. 25. nu. 38. p. 154. nu. 12. p. 330. Aërius the Heretike. p. 330. Fasting from certaine kinds of meates. p. 43. nu. 11. 18. pag. 106. 131 marg. 330. nu. 3. p. 417. 418. 574. 575. 582. nu. 23. S. Iohn Baptist and the Nazarites. 135 marg. Scriptures grossly abused by the protestants against the Churches fastes. p. 43. 106. 417. 418. 441. 442. 540. 541. 573. m. 574. marg. and nu. 3. p. 575. 596 m. Heretical fasting. p. 142. nu. 37. pa. 541. 574. The Lent fast, & the origin thereof. pag. 10. 90. nu. 12. It is sinne not to fast the lent. p. 10. It is an Apostolical tradition. *ibidem*, and 145 marg. It is the imitation of our Sauours fasting. p. 10. By keeping thereof, true Christians (saith S. Aug.) are knowen from infidels. *ibid*. The Doctors sermons of Lent fast. *ib*. Publike fastes. 17. The Churches fastes foresignified by Christ him self. 23 mar. S. Iohn Baptists and his Disciples fasting. 24.

Fear. Many kinds of feare. 685. The iustest men doe feare. 685. See in *F special faith*. and the vvord. *Saluation*. Scruile feare not il, though not sufficient. 685. 362 marg. feare of hel profitable. 173 marg.

Fastes or festiual daies. pag. 7. nu. 16. pag. 250. nu. 22. p. 295. 335. 507. 638. 668.

700. prefigured by the Iewes Feastes 239. marg. Scriptures grossly abused by the Protestants against the Churches Festiuities and Holidais. pa. 418. 507. 540. *Easter*, *vvhit-suntide*. 295. 353. 467 marg. 507. 700. *Sunday*. 353. 467 marg. 507. 700. 210. 211 marg. called *dies Dominica*, because of our Lordes resurrection. 274 m. 700. 701. Greater grace giuen vpo these solempne daies. 701.

Free vvil. pag. 32 marg. 47. 55. nu. 11. pag. 58. nu. 16. pag. 72 marg. 74. nu. 34. pag. 142. 169. nu. 30. pag. 219. 236. 370. 387. nu. pag. 399. nu. 15. 19. pag. 406. 407. nu. 21. pag. 409. 466. 477. 482. 530. 568. nu. 4. pag. 590. 610. nu. 8. 179 marg. 704. 706 marg. 509 marg. 589 marg. Mans free vvil vvorketh vvith Gods grace. 477. 464 marg. 680 marg. 329 ma. 466. 519 m. 649 m. 650. God and his grace force no man. pag. 58. nu. 16. pag. 236. nu. 44. 400 marg. Gods grace maketh mans vvil more free. 243 marg. 706 m. Predelination, reprobation, concupiscence, take not avvay free vvil. pag. 370. 399. 406. 407. 329 marg. 404 marg. 509 marg. The Iewes blindness and reprobation vvasthrough their ovvne free vvil. 179 marg. 255 marg. 329. marg. 372 marg. 405 marg. So vvastheir betraying and crucifying of Christ, and Iudas treason. 296. the refusing of the Gospel vvhen it is preached. 408. marg.

G

GOD, not author of sinne. pag. 17. 36 marg. 37. 97. 142. nu. 34. pag. 296. nu. 23. pag. 385. 387. nu. 4. pag. 390. 406. 412. 643. 188 marg. 255 ma. 704. 730 marg. 404 marg. 642 marg. See *Reprobation*. *Free vvil*. The meaning of those places that sound as though God vvare author of sinne. 37. 97. 255 marg. 296. 730 marg. 308 marg. 390. 554 marg. Howv the death of Christ vvast by Gods determination. 296. 300. marg.

Gospel

Gospel. It is not only the vwritten vword. pag. 109. nu. 35. pag. 384. 486. 549 m. See *Tradition*. The preeminence of the new Testament. 477. 615. 618. 620. 623. The true libertie of the Gospel. 477. 508. 510. 566. nu. 9. pag. 643. 659. nu. 16. pag. 396 and 398. m. He suffereth for the Gospel, that suffereth for any article of the Catholike faith. 109.

Grace. See *Free will*.

God offereth his grace, and man may refuse it. 706. 408 m. 519. m. 635 m. To consent therevnto is also by grace. ib. 589. mar. The value of merites proceedeth of Gods grace. See *Merites*. A man may fall from grace once had. 702. Graces or giftes called *gratis data*, 455 marg.

The Grace text corrupted. 184. See the *Preface*.

H

Hallowing or sanctifying of creatures. pag. 576. The force of the same. 577. holy places. pag. 49. 309. 667 marg. See *Pilgrimage*. *church*. The holy land. pag. 10. 309. 577. the holy Mount. 667 marg. *holy bread*. pa. 576. *holy water*. pag. 576. Holidays. See *Festies*. Holy things not to be profaned. See *Sacrilege*.

Hel, taken sometime for *Limbus Patrum*. 296. Christ in soule descended into Hel. 187. 296. 518 marg. 661. to deliuer thence the fathers and iust men of the old Testament. 187. The Calvinists deny this article. 83. 661. S. Augustine calleth them Infidels that deny it. 661. 294 marg. Their heretical translation for that purpose. 296. Feare of Hel profitable. 173 marg. 362 marg.

Hemoth. See *Enoch*

Heretikes. Vwho is an Heretike. pag. 599. Markes to know the. p. 19. 353. 566. 591. 684. Going out of the Cath. Church. pag. 337. 519. 520. 574. nu. 1. pag. 599. 189 marg. 678 marg. 679. 675. Diuers

names of Sectes and Sectaries. 323. 648. *Nicolaistes* a paterne of them. 704. Running not sent. 61. 154. nu. 13. pag. 250. 330. nu. 2. pag. 409. 496. nu. 1. pag. 609. nu. 4. 248 marg. 489 marg. Their dissension. pag. 31. 32 marg. 67. 94. 339. nu. 37. pag. 532. Preaching otherwise & contrarie to the faith receiued. 455 marg. 496. 497. 565. 582 marg. Hypocrisie and syccrete vverdes. 70. 154. nu. 26. pag. 384. nu. 7. pag. 490. 591. nu. 6. 9. p. 193. 669 marg. 716. 421 marg. 489. marg. Vanitie in preaching, and vaine glorie. 154. Preaching licentiousnes and libertie. 669 marg. 670 marg. 704. Meretricious and painted eloquence. 582. nu. 17. p. 139 m. Teaching new doctrine. 565. 689. 636 marg. New termes and speeches. 584. 585. Vaunting great knowvledge specially of the Scriptures. 154. 231. 488. nu. 4. pag. 566. 585. Their ignorance. ib. and pag. 121. nu. 24. pag. 670 marg. 695. Boasting of the spirit. 684. Contempt of Councils and fathers. pag. 338. 339. 499. 585. nu. 20. pag. 625. Corrupting of Scriptures. 475. 478. Denying the bookes of Scriptures and Doctors. pag. 645. nu. 14. pag. 345. nu. 34. Controuling of the very text of Scripture, and the fattered vvriters thereof. pa. 139. 205. 314. nu. 27. pag. 144 marg. Their foule shifts and vvragling to auoid the euidence of Scriptures. 219. 277. 672. 580. 581. 613. nu. 10. pag. 687. 313. Slaundering the Church. pag. 237. nu. 53. Hatred of the See of Rome. 423. Acknowledging no iudge of controverfies. p. 472. 499. Despising of Rulers, specially Ecclesiastical. 693 & 694 marg. Lacke of faith. 161. 492. 319 mar. Mutabilitie in faith and inconstancie. pag. 471. 591. nu. 13. Voluptuousnes. pag. 423. 693 marg. Secural and secret conuenticles. pag. 71. 96 m. 213. 189 m. 695. Synodes. 13 nu. 20. pag. 339. Their Clergie or Ecclesiastical orders. p. 571. How Heresies profite the Church. 450. 680. Their many faithes. 120 many analogies & rules of faith. 414.

Their doctrine, fables. 565. They come to naught, though supported a while by neuer so mightie Princes. 303 mar. Their markes agree to the *Protestants*. 599. They may be forced to the Cath. faith. p. 182. They may be punished by death. p. 166. nu. 53. 731. nu. 6. p. 364 m. 626 m. To auoid their bookes, sermons seruice. 94. 599. Not to marie with them. 481. mar. Not to communicate with them. 598. marg. 599. 689. 690. The examples of S. Iohn, S. Polycarpe & other Apostolike men. 690. It is to deny Christ. 27. nu. 32. It is damnable. 704. Vvhen and wherein it is tolerable to conuerse vvith them. 689. Their bookes to be burnt. pag. 350. They are iudged already. 224. Vvho are easily seduced by them. 716. Vvomē. 591. Vvomen great promotours of heresie. 568 Zeale against Heretikes 497. 690. 703. 704. Arch-heretikes signified by the starre that fel from heauen. 715 m. Simō Magus the father of them al. p. 314. nu. 18. Their king, *Abaddon*. that is, destroier, 715. They are resembled to Cain, Balaam, Corē. 695. 704. to the Diuel him self. 244 marg. Al, the forerūners of Antichrist. p. 123. 124. 240 marg. 556. 558. 679. 741. False prophets, false christes, lying maisters, foretold in the new Testament. 119 marg. 68 and 69 and 669 marg. Many maisters. 648. Many antichristes. 679, nu. 18. Rauening vvolumes. 19. 353. Theeues not entring by the doore. 248 m. 250. Prophecied of, and liuely described by S. Paul, S. Peter, S. Iude, &c. 352. 573. 574. 669. 670. 672. 693. locustes. 715. The causes that men fall to heresie. 565. mar. 583.

Heauen, shut vntil the Passion of Christ. p. 9. nu. 16. p. 621 marg. p. 633.

See *Limbus patrum*.

Differences of rewardes and glorie in heauen. p. 37. 58. 430. 465 marg. 534. nu. 1. 259 marg.

See *Merites*, *Prookes*, *Revvard*.

Hospitalitie to ward the afflicted for religion. 27 marg. 28. nu. 41. 505 marg.

See *Almes*. Vvhat a heinous faulte it is, not to receiue and harbour Catholike Preachers and Priests. 163 marg.

I

IEs vs, in English, *Sauiovr*. 4 marg. This name is to be adored and reuerenced. 530. It worketh miracles. 112. 299 marg. The force thereof against Diuels. *ibid.* and 577. Answers to the sophistical arguments vsed by heretikes against the reuerence done to this name. 530. By irreuerence therevnto, they prepare the way to Antichrist. 723.

Idols in al the Bible, signifie the false Gods of the Pagans. 687. 383 mar. The Calvinistes applying the word against sacred Images, are condēned long since by the 2 Council of Nice. 687.

See *Images*. They are ashamed of their translating, *image*, for *idol*. *ibid.* Heresies are the idols of the new Testament. pag. 448.

Images. 345. 623. 687, 688. They haue Gods owne warrant. 623. 688. Their differēce from idols. 687. 688. Howv they are adored. 530. 633. Their antiquitie. 24. 688. Their fruite and commoditie. 345. 688. Images of the B. Trinitie and of Angels. 345. Image-breakers old cōdemned Heretikes by the 2 Nicene Council. 687. 688. They are accused by the same Council, that apply the places of Scripture that speake of the Pagans Idols, against sacred images. 687. Miracles wrought by the image of Christ. p. 24. The abolishing of Christs image, a preparatiō to set vp the image of Antichrist. 723. The honour of Christs image is the honour of Christ him self. 723.

Indulgences. See *Pardons*.

Iustification, or, *to be iustificd*, vvhat it signifieth. 387. nu. 13. The first and second iustification. 387. The first iustification, of mere grace vvithout vvorkes. 392. 409. 412. nu. 32. 516. 389. marg. Iustification by vvorkes. pag. 16. 138. 387.

387. pag. 645. 646. 647. 682. 736. Not by faith only. See *faith*.
 Vvhat vvorkes iustific not. pag. 390. nu. 20. 28. p. 391. 411. 631. nu. 6. 633. 499 marg. Iustification attributed to hope, charitie, &c. 401. 633. nu. 33. Charitie the principal vertue in iustification. 509. 566. Howv the Protestants admit charitie & good vvorkes to iustificatiō. 509. Vvhy it is so often attributed to faith. 394. 631. 502 marg. 606. marg. 5. Pauls meaning vvhē he commēdeth faith. 633. The iustice of faith. 408. True inherent iustice, not imputatiue. 14. 138. 139. 387. 390. 394 marg. 395. nu. 1. pag. 427. nu. 30. pag. 511. 513 marg. 517 marg. 519 marg. 524 marg. 543. 682. 398 marg. Howv it is said, *None iust.* 390. Howv it is said, *Reputed to iustice.* 391 marg. Increase of iustice. 744 marg. 396 marg. 550 marg. Howv it is called Gods iustice. 383 marg. 390 nu. 21. pag. 480. 481. 531. Howv Christ is our iustice. 427. The Protestants auoid the vvord, *Iustifications.* 138. nu. 6. p. 736. nu. 8. The iustice of Moyyses Lavy, vvhat. 408 marg.

L.

Our B. LADIE vvithout sinne. 94. 395. 676. Her perpetual virginitic. 4. 5. nu. 25. She vvowed virginitic. 138. Her life, death, Assumption. pag. 291. Her blessednes. 171 marg. Her festiuities. 291. Her excellencie, titles, prerogatiues. 138. 139. 173. 221. 273. 291. 292. 171 marg. Her honour. 139. 291. 292. She is our Aduocate. 292. 679. our hope. 292. 548. marg. The meaning of the termes and titles giuen vnto her. 292. God and our Ladie saue vs. 327. The often saying of the *Aue Marie.* 138. The aunient fathers vsed the same. 291. 292. Holy Simeon propheticd of her sorowves. 145. She vvvas alwaies partaker of sorowves vvith Christ. ibidem. 272 marg. ful of deepe contemplations. 142. The meaning of Chrills speeches vnto her that

may seeme hard. 221. nu. 4. & 5. The Protestants keepe no Holiday of her. 191. They keepe not the day of her death, as they doe of all other cheefe Saincts in the new Church of Englad. ibidem. They are not of those generations that she propheticd should call her blessed. 136 marg. They derogate from her honour. 138. 295.

Laiē men must not iudge of their Pastors, of the sense of Scriptures, of questions in religion. pag. 344. They must receiue the Sacraments &c. not at their owne hand, but of their Clergie and Pastors. 40. nu. 19. 42 marg.

See *Priests. Clergie.*

Limbus patrum, or Abrahams bosom. 186. marg. 187. 296. 633. 708 marg. 621. mar. A third place. 161. 708 marg. The iust men of the old Testament were not in heauen til Chrills Ascension. 186. Christ descended into Hel, to deliuer them. 187. See *Hel. Heauen.*

M

M *Achabees* Canonical Scripture, 138. See p. 250.

MARIE. See our B. Ladie L.

Mariage a Sacrament. 55. nu. 6. p. 187. nu. 18. p. 221. nu. 2. p. 523. Indissoluble, both parties liuing. 14. 55. 113 marg. 116. 187. 221. 397 marg. 440. and not lawfull after diuorce. ibidem. Honoured by Chrills presence. p. 221. Perfect & best vvithout carnal copulation. 4. nu. 16. See *Chastitie. Continencie.* Howv it is honorable in al. 637. Inferior to virginitic and widowhood. 4. 438 marg. 439 marg. 440. See *Chastitie.*

Mariage of Priests and votaries vnlawfull. See *Priests. Vow.*

Old heresies against Mariage. 574. Catholikes falsely charged vvith the same. 574. 571. They esteeme of mariage more then the Protestants. 523. *Martyrs*, true and false. p. 13. p. 457. No true Martyrdom out of the Cathol. Church. p. 457. Martyrdom a most acceptable sacrifice. 592. Their reward, & gloria

glorie. 702 and 713 marg. How they crie for reuenge. 711. Their chereful and constant countenance before the persecutors. 305 marg. Their comfort at the very time of death & torments. 309 marg.

MASSE. See *Sacrifice*.

The word *Masse*. 447. The Liturgie or *Masse* of the Apostles. 330. of the Greeke fathers. *ibidem*. It is agreeable to Christs institution. 451. 452. 453. to the Apostles tradition. 454. to S. Paul concerning the prayers and petitions therein. 567. *Kyrie eleison*. 463. *Gloria in excelsis*. pag. 140 inner marg. *Sanctus* thrise repeated 707 and 708. *Hosanna*. 61. *Sussum corda*. 463. The Canon. 267. The *Pater noster*. 567. *Agnus Dei*. 217 inner marg. 453 nu. 29. Kissing the Pax. 423. *Domine nō sum dignus*. 21. 453. nu. 29. *Communio*. 452. How Antichrist & his Ministers shal abolish the *Masse*. 71. 124. nu. 14. pag. 558.

Mediator. See *Saintes*. How Christ is the onely mediator. 568.

Merite and Meritorious. 72 marg. It hath correspondēce and relation to *merces*, hire, or revvard. 13. 16. 112 marg. 430. 719 mar. 744 marg. 543 marg. Both the meaning and word are in the Scriptures. 197 m. 198. 430. 639 m. 537 m. 705 m. 553 m. Vvhēce the merite of workes riseth. 72 marg. 402. 411. 430. 594. 470. Difference of merites. 58. 37. 486. 430. 193 m. Vve merite not our first iustification. See *Iustification*. To be worthie, & to merite, is al one. 198. 197 m. 705. marg. 537 marg. 553 mar. The time of meriting is in this life only. 245 m. See *workes*. The Protestants auoid the word merite. 639. The Caluinists deny Christs owne merites. 529. 703 m.

Miracles, necessarie to cōfirme new doctrine. 27. nu. 1. p. 263. nu. 24. p. 298. nu. 12. p. 492. nu. 12. True miracles only in the Cath. Church. 50. nu. 19. 20. p. 124. nu. 22. Vvhen Heretikes may worke true miracles. p. 112. nu. 38. Forged or lying miracles. 71. nu. 24. p. 559. nu. 9. p. 722 marg.

Miracles vvrought by application of creatures, by the name of *LEVS*, of the Apostles & other holy men, by Saints and their relikes, S. Peters shadowv, S. Pauls napkin. 112. 104. nu. 13. 231. 261. 298. 304. 312. 326. 350. 372. By touching Christ and vvhatsoeuer belonged to him. 93 marg. 106. 108.

Miracles in one place and at one time more then in other. 147. 231. 456 marg. Peculiar to certaine countries. 370 m. 372. The Protestants as faithles to beleeue such miracles, as the old Pagans. 261. They attribute them to the Diuel as the heathen did. p. 24 in marg. They pretend Pharisaically Gods honour in derogating from the miracles of Saints. 246 marg. The gift of miracles in the Church for edification. 132. Christs miracles significatiue. 247 m.

Monkes & Monastical life. Vvwhether they should worke with their handes. 561. 562. They were shauen in the primitive Church: and Nunnes clipped of their heare. 562. See *Ermities*. *Religious*.

N

NAMES, of CHRISTIANS. 323. of the authors of sectes. *ibid.* of the first instituters of seueral religious orders. *ibidem*.

Nesters. 33. 706.

Nouelties of wordes & phrases. 584. not al new that are not in Scriptures. *ibid.* How they are to be tried nouelties of vvordes. *ibid.*

Numbers mystical. 94. 700. The Protestants rashnes in condemning numbers of prayers, fastes, Masses &c. 700.

O

Original sinne. See *sinne*.

Orders. The three holy orders bou'd to chastitie. 571. *Bigami* excluded from holy orders. 570. 579. 596. Al seuen orders haue been from the Apostles time. 572. The institution and office of *Deacons*. 305. Holy orders is a Sacrament.

577. instituted by Christ at his last supper. 204. 412. giuen by imposition of handes. 330. 332. 577. 586 marg. by a Bishop, not by the peoples voices. 332. It giueth grace. 586 marg. none to be admitted without good examination. 579 marg. Praier and fasting at the time of giuing holy Orders. 154. 332 marg. See *Imber daies*.
Others that are vnlawfull, must not be kept. pag. 38 marg. 361.

P

Pardons or *indulgences* grounded vpon Christs owne vvordes. 474. vpon his example. 110. 474. vpon his merites, and the mutual satisfaction of one for an other. pag. 538. practised by S. Paul. 473. 474. by the holy Bishops of the primitiue Church. 474. A pardon is only a remission of temporal punishment due for sinne. 473. 474. 475. Vvhy pardons more common now then in old time. *ibid.* to whom this authoritie of pardoning pertaineth. 47. nu. 19 pag. 473. 474. 475. 538. All pardons are giuen in the vertue and name of Christ. 474.

Parents The duty toward them. 142. 106. Carnal parents & frendes in what cases lesse esteemed. 159 marg. 176 marg. 181 marg. duty toward our spiritual parents. 600 marg. See *Priests*.

Penance, is perfect repentance, that is, not only amendement of life, but implying also confession, sorrowful contrition, and painefull satisfaction. pag. 8. 30. 167 marg. That the Greeke *μίσανια* & *μίσαντιν* signifie this penance. p. 8. 30. 171 marg. 172 marg. 716 marg. 492 m. S. Iohn Baptist first, then Christ, and his Apostles preached penance. 7. 8. 88 marg. 143 marg. 195 marg. 352 marg. 364 marg. S. Iohn Baptists penance. 8. 156 marg. Marie Magdalens penance. 157 marg. The great penance in the primitiue Church. 475. 492 marg. The old Canonical discipline. *ib.* S. Pauls chastening of his body by penance.

444. Temporal paine remaineth due, vvhen the sinne is remitted. 635. Satisfaction or workes of Penance. pag. 8. nu. 8. 143 marg. 195. 314. 454. 473. 482. 630. 645. nu. 13. 717 marg. They derogate nothing from Christs satisfaction, but are requisite because of the same. 402. 473. 538. 611. The body chastised by penance, is a grateful sacrifice to God. 413.

The Sacrament of *Penance*. handled at large. 176. The necessitie thereof, as of Baptisme. pag. 277. it is *secunda tabula post naufragium*. 277. The contempt thereof a sinne against the holy Ghost. 33. nu. 31. The partes thereof, *Contrition*, *Confession*, *Satisfaction*. 276. Vvhat is *Contrition*. 483. 294 marg. Luthers heresie of Contrition. 483. It worketh saluation. *ibidem*. Vve are bound to confesse. 276 See *Confession*. All sinnes may be remitted by this Sacrament. 613. 629. It is the old heresie of the Nouations to deny that Confession to a Priest is necessarie, and his Absolution. 276. 277. See *Absolution*. *Priests*. Gods vvonderful mercy toward penitent sinners. 183 marg. Penance before Baptisme. 295 marg.

Perfection double: one in this life, another in the life to come. 532. The state of perfection. See *Monastical life*. *Religious*.

Permission of some things that are not allowed or approued. 116. Toleration of the euil. 256.

Persecution. Catholike mens comfort in persecution. 26 marg. 154. 163 m. 202 m. 663. nu. 17. pag. 702 m. 723. nu. 7. Their secret assembling in persecution. 71. Their praise in vvhose houses such Assemblies are kept. 325 marg. 342 marg. 421 marg. There shal be great persecution of Catholike men toward the end of the vvorld. 122. and 199. marg. 727 marg. Constancie in persecution necessarie. *ibidem*. marg. 706. highly commended. 702. marg. 723. To looke backe vpon their losses, is dangerous. 166.

D d d d d T o

To forsake al rather then the Cathol. faith is necessarie. 181 and 182 m. The better men most assisted in this life. 663. The Church persecuted by Heretikes, and contrarie wise. 505 m. Fleeing in time of persecution. 325 marg. wise euasions to escape dangers, by S. Pauls example. 358. nu. 25. 359 mar. 341. nu. 37. pag. 364 marg. Not to forsake our Pastors emprisoned. 529 marg. Happie Gailers that shew mercie to their Catho. prisoners. 341 marg. The courtesie of heathen officers in this case. 359 m. To consent by any meanes to the persecution of such, is a great offence. 357 marg. Persecutio an occasion of much good 310 marg. The Church increased by persecution. 316 marg.

Peter. Cephas, Rocke, al one. 218 marg. 44. 47. 216. Christ by giuing him this name, designed him before hand to be the rocke & foudation of his Church. ibidem. 47. nu. 18. p. 79. nu. 75. He promisseth to build his Church vpon him, that is, his person. 46. 47. at large. He praieth that his faith shal not faile. 206. The Church vvas builded vpon him, & he receiueth the Primacie. 279. 516 nu. 20. pag. 654. Vpon him, not vpon his faith only or confession. 45. 46. 47. Peters manifold dignitie & pre-eminence, 27. 40. 50. 52. nu. 1. p. 94. 123. 131 m. 150. 154. 161 m. 206. nu. 31. 124 m. 497. 500. nu. 7. p. 278 m. 326. 442 m. S. Paul submitteth his doctrine to his approbation. 499. The keies giuen to him, & what authoritie is signified by them. 47. His authoritie to bind and loose. 47. He doth practise his primacie. 292. 293. 303. marg. 337. 499. 501. nu. 9. pag. 654. His successors the Bishops of Rome haue the same primacie & authoritie. 45. nu. 17. p. 46. 47. 206. 280. 337. 499. 501. By the Rocke is signified not only Peters person, but his Chaire and See, the Church of Rome. 46. 47. He breaketh the Churches vnitie, that forsaketh this See or Chaire. 501. 520. Christ is the Rocke, foundation, and head of the Church on vway, Peter an

other way 46. 514. 515. 516. Peters ship signifieth the Church 150. He gouerneth and protecteth the Church continually. 304. 668. The Protestants and Puritans disagree about his preeminence or primacie. 280 marg. They denied it before, and now confesse it. 280 marg. They derogate from Peter as much as is possible. 501. Beza thinketh the Greeke text of the scripture falsified in fauour of Peters primacie. 27. Their foolish arguments against Peters primacie. 312. 411 m. 501. Their impudent assertion that he was neuer at Rome. 422. 500. 665. For this purpose only, they deny that Babyl6 signified Rome. 665. Their wrangling about the time of his being there. 665. Their foolish and greatest reason against his being there 421 marg. 422. He and Paul planted the Church at Rome. 281. 500. 383 marg. 421 mar. 370. He wrote from Rome. 665. He vvas crucified there. 280. A table of S. Peters Acts 374.

Pilgrimage pag. 6. 311 marg. to the hol-land in the primitive Church. 49. to the holy Sepulchre. 85. to the memories of Saints. 231. The deuotion of Pilgrimes and the maner of their deuotion in holy places. 158. nu. 44. p. 85. See *Reliques*.

Pope. The succession of Popes, is an argument vied by the Fathers, against Heretikes. 520. Popes 33 Martyrs pag 654. and pag. 556. Their roome and dignitie called Apostleship, 520. Their supremacie 280. 515. 572. The practise thereof S. Leo the great. and S. Gregorie the great. 280. How they refused the name of vniuersal Bishop. 280. The Council of Chalcedon called the Pope vniuersal Bishop. 280. They write them selues, *Seruos seruorum D* 280. He is the ministerial head of the Church vnder Christ. 515. S. Peter successor. 280. 520. Not to communicate vvith him, is to be against Christ or vvith Antichrist. 33. nu. 30.

See *Antichrist*. The Pope can not be Antichrist. 71. nu. 22. 29. pag. 231 marg. 554 marg. See *Antichrist*. He may erre personally, not iudicially. 206. 213. 266. nu. 13. pag. 388 m. p. 502. nu. 11. Vve may not respect the Popes person, but the priuileges of his office. 66. 67. 206. The priuileges and dignities of his office. See *Roman Church*, and *Peter*.

Praier. See *Canonical honres*. Long praier not forbidden. pag. 16. nu. 7. To pray alwaies. 190 marg. The Churches collectes breife. 16. nu. 7. Seruice & praier in the Latine tōgue, much better then in the vulgar. 461. at large. S. Augustine our Apostle brought vs the seruice in the Latine tongue. 461. It vvas alwaies in Latine through out the vvest Church. 463. Our people at their first conuerſion ſang *Alleluia*, not, *praiſe ye the Lord*. 463. *Sursum corda Kyrie eleison*. ibidem. See *Maſſe*. The peoples priuat praier in Latine. 461. It is not neceſſarie that they vnderſtand either publike or priuate praier. 461. 463. They vnderſtand them not being in the Engliſh tong, neither are they any thing the more edified. 461. 463. Their intētiō & deuotiō is as great, & acceptable in the one, as in the other. 462. 463. 43. nu. 8. pag. 61. They are edified and take profite of the Priests ſūctiōs, though they neither heare nor ſee what he doth 134. and 135 m. They are taught the meaning of ceremonies and ſeruice, and doe knovv them perfectly in al Cath. countries. 461. 462. Latine praier is and may be tranſlated. 462. S. Paules place falſely allcaged againſt the latin ſeruice or praier, explicated at large: and that he ſpeaketh of no ſuch thing, much leſſe againſt it. 460. 461. 462. 493. An other obiection answered, and vvhath it is to pray vvith the lippes only. 43. num. 8. Faith in praier. 643. Vvhat is to pray vvithout intermiſſion. 382 marg. 551 marg. Our Lords praier or the *Pater noſter*. 15. 170. It is the firſt and laſt in al the Churches praier, and ſaid moſt of

ten. The *Aue Maria*. See L. *our B. Lade*. Praier for the dead, 361. 480. 687. The Saducees ſeeme to haue denied it 361. Aërius an old condemned Heretike denied it.

Other mens praier & interceſſions for vs. 150. 420 marg. Praying one for an other is of great force. 420 marg. 543 marg. To pray for our perſecutors. 209. nu. 34. Publike praier more auailable then priuat. pag. 471. The Priests praier more auailable, pag. 610. At the time of praier ſpecially, God ſendeth comfortable viſitations. 319 marg.

Preachers that preach vvell, muſt liue accordingly. 104 marg. 112 marg. 386. marg. Catholike preachers in time of perſecution, vvhath is their comfort. 547.

Predeſtination and **reprobation** declared at large. pag. 406. 407. They conſiſt vvith free vvill. 370. 403. 406. 407. The myſterie of predeſtination and reprobatiō is humbly to be reuerēced, not curiouſly ſearched. 402. 403. 407. nu 20. 21. 412. No man muſt by occaſion thereof be reachleſſe and deſperate in neglecting his ſaluation. 403. 406. 359 marg. Good vvorkes muſt concurre vvith Gods predeſtination. 668. Vvhat and how far we may and ſhould learne herein. 403. 412. Heretical and preſumptuous bookes of Predeſtination. 407. 412.

Prieſt. The name in al languages almoſt the ſame. 333. heretically changed into *Elder*. ibidem. The vvord *Senior*, *Auncient*, in the vulgar Latine tranſlation, is alwaies in the Greeke, *Presbyter*, Prieſt. 334 marg. 664. 351 marg. His office and vocation. 609. 610. His dignitie. 609. They are called Angels. 701. They are coadiutors vvith, and vnder Chriſt, and worke in his name 92. 190. 444. 474. 480. 482. 429 marg. Their authoritie to remit ſinnes. 21. 24. 53. nu. 18. p. 92. 151. 162 m. 190. 276. 480. 252 marg. The Proteſtants carpe at this authoritie, as the Iewes did at Chriſt for the ſame. 158 marg. They (and not lay

D d d d d ij men

men) are the dispensers of Christs mysteries. 40. nu. 19. 41. marg. pag. 109. nu. 6. pag. 321. nu. 40. pag. 463. nu. 34. pag. 480. He that despiseth them, despiseth Christ. 167. ma. The honour of Priesthod. 67. 89. marg. 360. 578 m. Pre-eminence before other. 571. nu. 4. pag. 616. 566. nu. 20. pag. 484. marg. Hospitalitic and almes tovvard them. 163. marg. 533. marg. See *Almes. Hospitalitie.* The Protestants make it an odious and reprochful name. 67. nu. 13. pag. 130. They auoid the word in their English translations of the new Testament. 333. Their perpetual continencie requisite. 138. 570. nu. 2. pag. 579. 580. 589. nu. 4. 596. 437. marg. 569. marg. Mariage of Priests vnlawfull. 21. 570. at large. 575. contrarie to the auncient Canons. 571. to the Council of Nice. 570. None euer lawfully married after holy orders. 21. 570. *Paphnutius* and the *Nicene Council* concerning this matter. 21. 570. Married men being made Priests, must no more companie vvith their vvives: and that according to the example of the Apostles. 21. 290. marg. 444. nu. 5. according to the custom of the primitiue Church. 570. 571. The Church may annexe perpetual chastitie to holy orders. 580. nu. 4. in the marg. The forbidding of such persons to marie, is no condemnation of Mariage. 575. *Iovinians* old heresie could neuer induce any one Priest to marie. 582. *Vigilantius* and his follovers much like to the Protestants in this point. 570. See *Vovv.* Priests trovvnes. 665. Priests garments. 701. Priests some properly so called, some vnproperly. 740. All Christians are no more Priests, then they are also kings, that is, vnproperly. 657. marg. 700. 709. Their spiritual hostes. 658.

CHRIST'S Priesthod and the excellencie thereof. 609. 610. 615. 616. 617. 618. 131. A Priest as he is man, not as he is God. 610. The Caluinists, either Arrians, or ignorant, in auouching the contrarie. *ibid.* His Priesthod eternal, and hovv. 131. 617. 618. 619. & nu. 3. in

marg. He concurrith stil in all priestly actions, and is the principal vvorker. 619. marg. He is not the only Priest of the new Testament. 609. 618. Many Priests of the new Testament properly and peculiarly so called, and their Priesthod external, not only spiritual. 609. 616. 617. 618. 619.

Princes, hovv and wherein to be obeyed. 64. 121. 197. marg. 415. 416. 618. 659. They may not vsurpe Ecclesiastical functions. 64. 403. 609. nu. 1. pag. 639. They haue no more right of supremacie in spiritual causes, then Heathen Princes. 659. Christ and his Apostles charged vvith disobedience to Princes. 658. nu. 13. Peter & Iohn disobeyed the Magistrats commaunding them not to preach in the name of Iesus. 299. marg. 50. must Catholike preachers. *ib.* In things lawfull not to obey them, is a mortal sinne 415. Heretical tumultes & disobedience against their Princes. 28. 488. Heresies against rule & superiority. 416. 659. nu. 16. and 18. The obedience of Catholikes in al temporal causes. 416. The deadly sinnes of Princes & superiors exempt not the subiects from their obediencie, as the *Vvichestes* teach. 659. Princes the feluses must obey & be subiect in matters of faith & religiō. 639. All are vnder Peter & his successors. 279. 280. 364. m. Their election & creatiō far inferiour to Gods institution of the spiritual Magistrate. 658. The temporal Magistrate is called, *an humane creature*, and why. 658. nu. 13. Praying for kings and Princes, namely in the *Mass.* 566. marg. 567.

Procession on Palme-Sunday. 61.

Prosperitie no signe of the true religion. 13. marg.

Protestants. See *Heretikes.*

Purgatorie. 12. marg. pag. 34. 94. nu. 29. pag. 121. nu. 24. pag. 187. 430. 431. 645. nu. 13. pag. 661. None not perfectly cleansed, can enter into heauen. 743. marg. Purgatorie fire passeth al the paines of this life. 431. The same is released by the prayers of the liuing. 317. A third place. 162. 708. marg.

The Scripture abused against Purgatorie, answered. 726. See *Praier*, *Sacrifice* for the dead.

R

R *Conciliation* to the Cathol. Church. 14. nu. 24. p. 471. nu. 5. See *Schisme*. *Religion*. Men of no religion, Neuters, Atheistes. 33. Most happie that suffer any losse for religion. 114 m. 116. They that forsake their religio to saue their landes, are like Esau. 635. marg.

See *Persecution*.

Religious life. 161. Their profession is according to Christs counsell, and the Apostles example. 55. 151. 191 marg. 296. nu. 44. to the Saints of the primitive Church. 410 marg. 296. Vigilantius heretic against such as forsooke al for Christ. 420 marg. Diuers Religions, of Dominicans, Franciscans &c. are not diuers Sectes. 323. Their diuers rules and imitation of diuers holymen, is the imitation of Christ him self 531 marg. 547. Their liuing in common, Apostolical. 296. Their rising in the night to pray. 79. nu. 41. Their blessing. 55. The contemplatiue life preferred before the actiue by our Saviour him self, in the persons of Marie and Martha. 169. Both alwaies in the Church. *ibid.* See *Monks* and *Monastical life*. *Ermites*.

Reliques. The touching of Reliques, their vertue, miracles. 23 m. 24. 100. 133. 309. 312. 316. 350. 372. 577. 622. The touching of Christs person or whatsoever belonged to him. 93 m. the hemme of Christs garment. 23 m. 24. 40 marg. 100. His sepulchre. 85. 622. Mount thabor and al the holy land. 49. 577 his holy Crosse. See *Crosse* S. Peters shadow. 261. nu. 12 302. 304. his chaines. 326. S. Paules napkins, or the napkins that had touched his body. 350. His chaines. 61. nu. 11. 372. His blessing and vertue in the ile Malta. 372. His prison and other memories there. 370 marg. The Reliques of S. Iohn Baptist, Elias, Abdias. 40. S. Steuens Reliques. 309. 312. S. Augulline of Reliques. 309.

312. S. Chrysostom. 261. 350. S. Hierom. 85. 133. 622. S. Gregorie. 372. nu. 20. The greater vertue of Relikes, the more is the honour of Christ. 261. 350. 246 marg. Saints Relikes of greater force after their death. 350. Eliseus body. 4. Reg. 13. Miraculous reseruation of Relikes from putrefaction. 622. Relikes reserued in the old Testament. 622. Vigilantius heretic against Relikes, condemned of old, and refuted by S. Hierom. 133. 350. nu. 12. The deuotion of the old Christians toward Relikes. 40. 372. 622. 274 marg. the deuotion toward Christs body vvhhen it was dead. 131. 132. The Pagans abused holy Relikes, as the Protestants do now. 40. Translation of Relikes. 133. 631 marg. 307.

Reprobation. at large. 405. 406. Sinne is alwaies the cause thereof. *ib.* 127 marg. It taketh not away free vvill. 406. 707. How God raised Pharao. 406. 407. How he is said to indurat. *ib.* to giue vp into a reprobate sense. 383 marg. 385. nu. 26. pag. 308 marg. See *God*. *Free vvill*. *Predestination*.

Restitution of goods il gotten. 195.

Reward. Differēces of rewards in heauē. 37. 193 marg. See *heauen*. Respect of reward. 16. nu. 4. pag. 55. nu. 17. pag. 631 marg. 181 marg. 706 marg. *Reward*, what it signifieth. 430. Reward for relieuing Catholike prisoners. 27 m. 28. nu. 21. 587 m. 588. for visiting them in prison. 587 m. for confessing of Christ openly. 27. for al workes of mercie. 181 m. for forsaking and losing ought, for Gods sake. 116. 191 marg. 202 m.

Rome called Babylon, and vvhy. 654. 665. 730. 731. The Church there, neuer called Babylon. 654. 665. 731. The Protestants sometime wil not haue Babylon to signifie Rome. 665. 730. Their malice in expounding the 7 hills, of Rome, when the Angel him self expoundeth it othervvise. 731. The cōmendation of the Church of Rome, and the saith thereof. 381. 384. The Gospel transported from

Dddd iij Hieru-

577. 653. 308 marg. our hope. 548 marg. God and our Ladie saue vs, & the like speeches. 337. 700. To belceue in Saints. 409. nu. 14. pag. 601.
- saluation.* No man sure of his saluation but in hope. 263. 394. 402. nu. 16. pag. 403. 428. 433. 444. 493. 530. 393. marg. See F. The Protestants *special faith*.
- Satisfaction.* See *Penance*. Satisfactorie vvorkes of one for an other. 474. 485. 538. Satisfaction enioyned. 143 m.
- Schisme.* Prefigured in the Ievves Schismatical temples. 166. 227. 228. 448. in Ieroboams calues and altars. 448. in Corè, Dathan, Abiron. 482. 695. contrarie to the vnitie of the Church 456 501. nu. 9. pag. 519. 520. detestable and sacrilegious. 520. The beginning of al Schismes. 426 marg. In schisme no vvorke auailable to saluation. 14. nu. 24. pag. 180. 263. nu. 4. pag. 457. num. 1. See *Church*.
- Schismatickes,* Schismatical seruice & sermons to be avoided. 94. 482. 590. 225 marg. Specially the Communion. 442. 447. 448. See *Heretike* and *Heresie*.
- Scandal.* 112 marg 356. 386 marg.
- Scripture* Canonical and not Canonical discerned and iudged by the Church. 499. 500. See pag. 2 after the preface, S. Augustines sentences cited at large. The Scripture and Church, Whether is elder and of more authoritie. 500. The Protestants deny many bookes of the Scripture, because they are repugnant to their heresies. See *Heretikes*. They many vvaies corrupt the Scriptures. See *Heretikes*. Priuate Phantastical interpretatiō of Scriptures. 669. 672. Al Heretikes and the Diuel him self alleage Scriptures, but falsely. p. 5. nu. 25. p. 11. nu. 6. p. 34. 145 m. 162. nu. 20. p. 261. 402. 14. nu. 35. 39. pa. 613. 645. 651. nu. 12. p. 646. nu. 21. p. 682. 711. 740. Vvome great tatlers & talkers of Scripture. 568. Not the great talkers and hearers thereof, but the doers are blessed. 698 m. The Scripture is ful of profound senses, 232. 508. hard to vnderstand, 151 marg. 311 marg. 558. nu. 6. pag. 613. nu. 4. pag. 672. 673. 661. nu. 19. p. 662 marg. 740. S. Paules epistles hard about iultification by faith, and therefore misconstrued of old and new heretikes. 389. 646. 672. The Epistle to the Romanes hard concerning predestination. 404 marg. The difficultie of the Apocalypse. 699. The Protestants countal Scriptures easie for euery mā to vnderstand by his priuate spirit, & therefore they reject the Doctors expositiōs, & admit nothing but Scripture. 672. Their foolish distinction that S. Paules epistles are not hard, but the matter he vvriteth of. *ibid*. The self same scriptures, alleaged by the old heretikes and the Protestants, and answered by the fathers long agoe. 444. nu. 5. pag. 575. 646. 711. 712. The Scripture consisteth in the true sense thereof, which is only in the Cath. Church. 477. nu. 6. p. 669. nu. 20. The bare letter killeth both Iew & Heretike. 477. They searche not the Scriptures deeply, but superficially. 232. Vvho be the litle ones that best vnderstand the Scriptures. 30. nu. 25. p. 169. nu. 21. The auncient fathers humilitie in reading and expounding the Scriptures. 673. 518. 661. nu. 19. pag. 699. Catholike Doctors only are right handlers of the Scriptures. 590. The curse for adding and diminishing thereof: and that it pertaineth to heretikes, not to Catholike expositors. 45. The interpretation of Scripture is called prophetic. 413 marg. when the same is according to the rule of faith. *ibid*. Of the translating and reading the holy Scriptures in the vulgar tongue, of the difficultie of them, & vvith what humilitie they ought to be read, & of many others pointes concerning the sacred Scriptures, see the Preface to the reader. The text corrupted by old heretikes. 684. 687. Scriptures haue not only a literal sense, but also a mystical and allegorical. 7. nu. 15. pag. 508. 607 marg. 614 marg. The Protestants deride the mystical interpretations of the
auncient

ancient Doctors. 614 marg. The people may not iudge of the sense of Scriptures, or of their Pastors expolitions. 344. The comfort and profite of Christian Cathol. men in reading and hearing the Scriptures. 344. 419 marg. 592. Vvhat they finde in searching the Scriptures. 230. Not only Scriptures, but tradition also. 622. marg. 559. 592. 279 marg. 678 marg. 717 marg. The Apostles and Churches precepts. 336 marg. See *Tradition*. The Churches order in reading the Scriptures in her diuine Seruice. See *CHURCH*. *sette* taken sometime in good part, but now in the euil. 373 362 marg. *Simone* vvhat, and vvhy so called. 314. Vvhat a heinous sinne. *ibid.* nu. 12. *Sinne*, original & actual. 395. nu. 14. 676, nu 7. Al conceived and borne in original sinne, Christ excepted, and his B. mother. 395. No man liueth vvithout sinne. 676 nu. 8 pag. 16. S. Augustine excepteth our B. Ladie *ibidem*. Sinnes mortal and venial. 14. 16. 185. 643. 676. Not God, but the Diuel is author of sinne. 36 m. See *God*. How the Diuel sinned from the beginning. 682. Cōcupiscence cause of sinne. 644 m. Al sinne procedeth of three special things mentioned by S. Iohn. 677 marg. The law did not cause sinne. 395. 398 m. Mortal sinne excludeth grace and iustice. 682. Venial sinnes consist vvith grace and true iustice. 676. Examples of venial sinnes. 676. How they are taken away without any Sacrament 258. they may be forgiven after death. 94. Al remission of sinnes is by the Passion of Christ 676. Many secundarie meanes & instruments of remission, by which the Passion of Christ is applied. 676. Vvhat is meant by Sinnes couered and not imputed. 392. Sinnes against the holy Ghost 33 nu. 31. Sinnes crying so heauen. 651. No sinne but in this life it may be remitted, the contrarie is the heresie of the Caluinists. 686. See *Penance* They are worse in this point then the Nouatians. 613. Vvhat

151. S. Iohns Epistle) a sinne to death. 687. Three degrees of sinnes signified by the three dead that Christ raised to life. 100. Sinne the cause of sickness and other plagues. 131. *Spirit*. To adore and serue God in Spirit. 228. Boasting of the Spirit. 684. Not to credit euery Spirit, and how to trie them. 551. The Church onely hath to discern spirits. 684. The testimonie of the Spirit in vs. 401. *Superioritie* and difference of degrees not forbidden. 57 marg. 165 marg. *Superstition* not allowed in the Catholike Church. 344. 539 marg. The Protestants falsely call deuotion, superstition. 344. *Supremacie* of temporal Princes in matters Ecclesiastical. See *Princes*.

T

Tithes due to God and his Priests. 615. Given by the inferior to the Superior. *ibid.* Paied in the Law of nature & Moyse. *ib.* How due to the Priests of Christs Church. 616. *Tongues* Praiers in an vnknown tongue. See *Praiers*. The 14 chap. of the first to the Corinthians explicated concerning tongues. 460. The Protestants vaine boasting of tongues. 457 marg. The three principal tongues in the title of the Crosse of Christ. 271 marg. The holy Scriptures most conueniently preferred in them. *ibid.* *Traditions* not written. 559. at large. 413. 414. 476. 612. 653. 279 marg. 353. 451. 454. 43. 106. 464 marg. 695. 591 marg. Apostolical traditions. 413. 414. 451. 476. 559. 560. 612. 464 marg. Particular traditions of the Apostles. the Lent. 12. 145 marg. the administration of the B. Sacrament. 451. 454. a commemoration & inuocation of Saints in the Masse. *ibid.* praier for the dead. *ibid.* and 160. mingling water with wine. *ibid.* Baptizing of infants. 559. the Apostles Creede. 560. See other particular traditions. pag 454. 559. *Pater noster* Eccc

master in the Masse. 567. keeping of Sunday, Easter, Vvhitsonide, &c. 43. 467 mar. How to know Apostolical traditions. 560. 559. Ignatius booke of the Apostles traditions. ib. The fathers estimation of traditions. 559. The Protestants haured of the very name and suppressing the same in the text of holy Scripture. 559. 560 marg. They are called, *Depositi*. 414. 581 mar. descending from the Apostles by Bishop and Bishop vnto the end. 584. The Protestants can shew no such *Depositi*. 584. Heretikes conuicted by traditiō. 5. 559. Ie with and heretical traditions. 43. 106.

Translation of the Bible into Greeke, called *Septuaginta*. 633. cited of the Euangelistes, and authentical in the Greeke Church. ibid. The authentical Latin translation. 633. Beza preferreth it before al the rest. See *the preface*. Translations of holy Scripture must be exacte and sincere. 221. See *the preface*.

V

V*irginie*, better then Mariage, more meritorious and grateful to God, fitter for his seruice. 4. 55. 440. 725 m. 316. The contrarie was Iouinians old condēd berefie. 582. Virginie couſeled, not commaunded. 55. 440. 438 marg. See *Mariage*. Professed virgins may not marie. See *Vow*. The state of virgins passeth the rest. 725 m.

Visions recorded in the Scriptures. 315. 318 319. 368. 492. Visions haue no credite with Heretikes, specially with the Protestants. 319 marg. 492. Some haue been rapt to see the state of the next life. 491 marg.

Extreme vnſhion. See *Extreme*.

Vow, an acte of soueraine worship. 169. Neuer true religion without vowes and votaries. ib. The Protestants haue abandoned al vowes and votaries. ib. Vow of monastical and religious life. 169. 304. Vow of Virginie or chastitie, lawful, possible &c. 55. 580.

581. 582. Young women may vnder Religion. 581. Our B. Ladie vowed virginie. 138. The daughters of Philip the Deacon were vowed virgins. 356. The Apostles vowed poeuerie and professed the religious state of perfection. pag. 55. nu. 21. 27. Breache of vowes damnable. 304. 437. 440. It is to breake their first faith. 580. It is to goe after Satan. 581. It is the highest kinde of Sacrilege. 304. It is worse then aduoutrie. 582. Vwhat virgins & widowes the Apostle alloweth to marie. 440. 581. Iouinian for persuading Nunnes to marie, is called of S. Augustine, a *manſer*: & of S. Hieron, he and his folowvers, *Christian Episcopes*. 582. The Protestants call Iouinians heretie, Gods word. 582. Vwhat vowes are vnlawful, and not to be kept. 361. *Vsurie* not to be vied among Christians. 155. Spiritual vsurie in the better sense. 74. nu. 27.

W

W*idowhood*. 579 at large. This state more blessed then the state of matrimonie. 435 m. Their cōtinual praiser & continencie. 578 m. The example of holy Anne. 141. 142. S. Ambrose and S. Augustine wrote whole bookes in cōmēdation of the state of widowhood. 579. The Churches widowes called *Diaconisse*, and their office. 579. They must haue had but one husband. ibid. The Caluinists most absurd expositiō of these wordes, *The husband of one wife*. 580. The apostle forbiddeth not al yong widowes to vow. 581. See *Coniuncie*.

The word of God, is not only that which is written in the Scriptures. 548.

See *Gospel. Tradition*.

Workes meritorious of life everlasting. 17. 177. 387. 430. 595. 594. 613. 703 mar. No workes of them selues, without faith and the grace of God, are meritorious. 578 594. Such are the workes that S. Paul excludeth from iustificatiō.

tion. 378. 387. 390. 411. 385. 499 marg.
Vve presume not vpon our owne
workes or merites, as of our selues,
but as of Gods grace. 516 marg. 594.
The Protestants make no difference
betwene Christian mens workes done
in grace, and the workes of Ieyvts &
Pagans. 411. They are iniurious to
Gods grace vvith maketh vvorkes
meritorious. 594. The Scriptures
vvhich they falsely alleage, answered.
189. 401. Vve are iustified by vvorkes
also, and not by faith only. 16. 643. 645
and 646 at large. 133 marg. 678 marg.
510 m. 538 marg. 583. m. See *faith*. Good
workes before faith, though not
meritorious, yet are preparatiues to
the first iustification. 320. 389 m. That
euery man shal be rewarded accord-
ing to his vvorkes, is a cōmon phrase
in Scripture. 47. 386 marg. 387. 430.
656 marg. 744 marg. not according to
faith only or lacke of faith. 741. nu. 12.
Al good workes rewarded in heauen.
630 marg. 413. nu. 1. pag. 587. 524 marg.
543 marg. 191 marg. Heauen is due for
them according to Gods iustice. 593.
594. 611. 553 mar. They giue great con-
fidence before God. 630. 627 marg.

Vvorkes may be done in respect of
ward. 16. nu. 4. pag. 631 marg. pa. 4
The three workes of iustice. 54. 15.
Vvorkes of mercie how acceptabl
God. 663. 317 m. 341 marg. See *Al*
Vvorkes of perfection or superer-
tion. 444. 485. 168 m. See *C. Enarge*
Counsels. Vvorkes satisfactorie. 143
See *faith*. *Iustification*. *Merite*. *Revv*
Heauen prepared for them only
deserue it by good workes. 58. nu
pag. 73 marg. Vvithout good vvor-
a man shal be damned. 143 marg.
marg. 739 marg. The booke of cu-
mans workes opened in the day
iudgement. 741.

Vvorldly frendes. 93. 94. 176 marg.

Z

ZEdle against heretikes. See *Hereti-*
in Gods cause. 706. nu. 16. pag. 2
nu. 9. Zeale in religion, counte-
vvorldly men, madnes. 93. See *New*
Zeale and seruor to heare and fol-
Christ. 106. Zeale of sauing sou-
150. 182 and 183 marg. 529 marg. 544
651 marg. Zeale against sinne. 433
The madde zeale of heretikes. 342

THE EXPLICATION OF CERTAINE VVORDES

IN THIS TRANSLATION, NOT FAMILIAR
to the vulgar reader, vvhich might not conue-
niently be vttered otherwisc.

A

Abstracted, Drawven avvay. pag. 641.
Acquisition, Getting, purchasing. pag. 514.
Adunns, The coming. pag. 69.
Adulterating, Corrupting. See pag. 475. 478.
Agnition, knowledg or acknowvvdging. p. 600.
Allegorie, a Mystical speache, more then the bare
let. er. pag. 505. See the Annot. p. 508.
Amen, exj ounded pag. 244.
Anathema, expounded pag. 405.
Archisynagoge, expounded pag. 99.
Astiff, pag. 115, signifieth the Angels standing and
attēding, alvvayes ready to doe their minllerie.
Assumption, p. 105, Christs departure out of this
vvord by his death and Ascension.
Az. mas, Vvleauened bread. p. 75

C

Calumniate, P y this vvord is signified violent op-
pession by vvord or dedde. pag. 143.

Catechizeth, and, *Catechized*. p. 510. He catechi-
shat teacher the principles of the Chri-
faith: and they that heare and learne, are
teched, and are therefore called often in
Annotations, *Catechumens*.
Charalter, a marke or stamp. pag.
Compassions, Immoderate bankets, and
cheere, vvith vvanion riotousnes. p.
Condigne, comparable. p.
Contristate, This vvord signifieth to make he
and sad. pag.
Cooperate, signifieth vvorking vvith others, p.
likvvise *Cooperation*, *Cooperators*.
Corbana, expounded pag.

D

Depositum. p. 582. See the Annot. pag. 584. It
signifie also, Gods graces giuen vs to keepe
587. v. 14. Also v. 12. ibid. See the Annot.

Didrachme, expounded pag.
Ecccc ij 2

HARD VVORDES EXPLICATED.

<i>Dominical day, Sunday.</i> See Annot. p. 701. 702.	<i>Pasche, Easter, and the Paschal lambe.</i> p. 201.
<i>Donarist, giftes offered to God for his Temple, &c.</i> 199.	<i>Pentecost, vvhitsonide, &c, the space of fiftie daies.</i>
E	<i>Prebition, A determination before.</i> p. 517.
<i>Euacuated from Christ, that is, Made void and hauing no part vvith him.</i> p. 508.	<i>Prepuce, expounded</i> pag. 387.
The scandal of the croisse: <i>euacuated</i> , that is, made void, cleane taken away. ibidem.	<i>Prescience, foreknowldge.</i> p. 294.
<i>Euangelize</i> , signifiethe such preaching of good tidings, as cōcerneth the Gospel. See the <i>preface</i> , <i>Eunuchus</i> , gelded men	<i>Prenatiour, transgressor: and preuention, transgression.</i> p. 386. 387.
<i>Eurusquilo, A north-eastwinde.</i> p. 368.	<i>Loaues of Proposition, so called, because they vvere proposed and set vpon the table in the Temple, before God.</i> pag. 31.
<i>Exinanised, abased exceedingly.</i> p. 528.	R
G	<i>Repropitiare the finnes.</i> pag. 605. that is, make a reconciliation for them.
<i>Gratis, an vsual vvord to signifie, for nothing, freely, for Gods mercie, vvithout desert.</i>	<i>Resolution, the separation of the body and the soule, the departing out of this life.</i> p. 592.
H	<i>Refuscitate the grace, that is, Ralfe, quicken, renew and reuie the grace vvich othervvise languisheth and decaieth,</i> pag. 586.
<i>Holocauste, a kinde of sacrifice vvhereal vvvas burnt in the honour of God.</i> p. 625.	S
<i>Hostes, sacrifices.</i> p. 445.	<i>Sabbatisme, A time of resting and ceasing from labour.</i> pag. 607.
I	<i>Sacrament, for mysterie.</i> p. 519.
<i>Inuocated, called vpon, praised vnto.</i> p. 316. Hereof vve say, <i>inuocation of Saints</i> , and to inuocate.	<i>Sancta Sanctorum, The holies of holies, that is, the inmost and holiest place of the Ierues Temple, as it vvore the Chancel.</i> pag. 621.
<i>Issue, good euent.</i> pag. 445.	<i>Superedified, Builded vpon Chriist the principal stone</i> pag. 657.
<i>Iustice, taken in the new Testament, not as it is commē to vvrong or iniurie, but for that qualitie vvhereof a man is iust and iustificed.</i> p. 331.	T
N	<i>Tetrarch, Gouverneur or Prince of the 4 part of a countie.</i> p. 33.
<i>Neophyte, expounded</i> p. 569.	<i>Thrones, an higher order of Angels.</i> p. 537.
P	V
<i>Parables, expounded</i> pag. 260.	<i>Vilim, Sacrifices.</i> p. 308.
<i>Parasceue, the Ierues Sabbath-eue, Good friday.</i> p. 130. v. 43. See the <i>Preface</i> .	

The faultes corrected thus.

Pag. 8	1 Cor. 7.	2 Cor. 7.
38	Tetrach,	Tetrach.
42	fifth vveeke,	fifth vveeke.
78	If the Sacrament,	In the Sacrament.
148	Matth. 9.	Matth. 19.
188	Scandale,	Scandals.
204	Ignat. ep. 5.	ep. 7. Ibid. in 3 copies the Greeke set amis.
	Reade	li. 3.
213	li. 39 de consens.	li. 3.
215	Eighteth yere,	Eighth.
238	Transubstantion,	Transubstantiation.
409	Catech. 17.	Catech. 18.
440	Continencie,	Incontinencie.
445	ἐν λόγῳ αὐτῷ	ἐν λόγῳ αὐτῷ.
449	Is it not novv,	It is not novv.
552	Begunie vs,	Begunie vs.
576	Euangeliz. li. 5. c. 2.	Theodorete.

L A V S D E O.